ANTIQUITIES
OF
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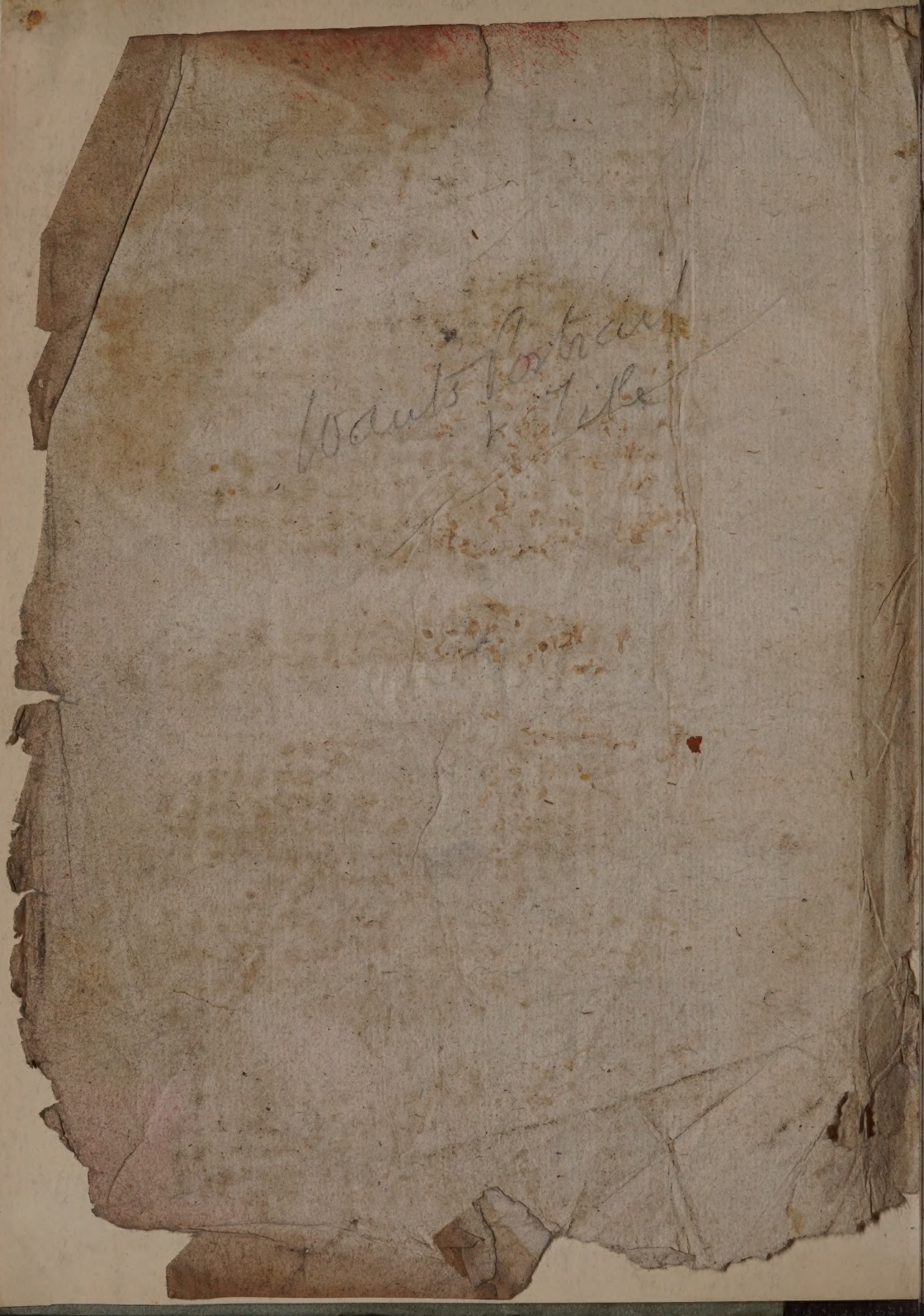

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TO

THE MOST REVEREND FATHER IN GOD, *WILLIAM*, BY THE DIVINE PROVIDENCE, LORD ARCHBISHOP OF *CANTERBVRY*, PRIMATE OF ALL *England* and Metropolitan, one of the L L. of his Majesties most Honourable Privy Councell, and Chancellor of the Vniversity of OXFORD.

May it please Your Grace.

AS without the concurrence of divers good reasons to induce me, I had not presumed to present unto Your *Grace* the following *Discourse*: So I conceive it very fitting, and my bounden duty, to give Your *Grace*, and the world, an Accompt in

briefe, of the inducements whereby I have been animated to appeare in this kinde before Your *Grace*. The chiefe whereof hath been, and is, Your *Graces* intereſt both in the *Author*, and in the *Worke*. In the *Author*, as ſubſiſting in his place and profeſsion, under *God*, chiefly by your *Graces* favour and Goodneſſe. In the *Worke*, in a double reſpect: the one, as it is a Diſcourſe of *Antiquities*; Your *Graces* extraordinary care and coſt for the Collection whereof, of all ſorts, from all parts, Crowned by Your ſingular Piety and Nobleneſſe in diſpoſing them to the good and ſervice of the publike; as they are thankfully acknowledged and worthily celebrated by all the Lovers of *Antiquities*; ſo doe they give Your *Grace* an eſpeciall intereſt to all their Labours who are that way inclined. The other; as it handleth more eſpecially the *Antiquities* of two ſuch *Particulars* as are of very neere relation to

Your

Your *Grace*, the *Church*, and *City* of *Canterbury*. Theſe reaſons (may it pleaſe Your *Grace*) not to trouble You with more, in all Humility I hope, may prevaile with Your *Grace* for Your patience and pardon of this preſumption: and though not procure Your *Graces* acceptance and protection of the *Worke*, yet Your excuſe of the *Authors* boldneſſe, who moſt humbly craves it at Your *Gracious* Hands: and with his hearty Prayers, both for the long continuance of Your *Graces* Health and Happineſſe here, to *Gods* Glory and the good of His *Church*, and for Your endleſſe bliſſe hereafter, proſtrates both Himſelfe and His Labours at Your *Graces* Feete with that reverence which becomes

The meaneſt of Your
Graces Servants,

William Somner.

THE PREFACE TO THE READER.

IT is the observation of some ancient Philosophers (who also prove it by divers good arguments) that all men, for the most part, have a naturall desire to *immortality*. But this we all know by common approv'd experience, that *Man that is borne of a Woman is of short continuance. He commeth forth like a Flower and is cut downe, he flyeth also as a shadow and continueth not.* Some therefore who knew not of any other world after this, in defence of natures wayes and providence, maintained, that she had in some manner satisfied the desire of man in making him *generative. Nam quodammodo ipse putatur vivere, cujus progenies vivit,* (*For that man in some sort may be thought yet alive, whose progeny is living*) as I may say in the words of *Cassiodore* with little alteration. But if there be any immortality in this, it

it can be but an immortality of the body, not of the minde, the beſt and chiefeſt part of man. The immortality of the minde (all that it is capable of in this world, which though it be not immortality properly, yet may certainely much conduce to allay the complaints of mortall men concerning their ſhortneſſe of life) doth, as I conceive, eſpecially depend from that *Memoria præteritorum*, and *Providentia futurorum*, (*Remembrance of things paſt*, and *Foreſight of things to come*) which the Latine Orator ſpeakes of.

As for the firſt, he certainly that knowes no more of the world (the time of a mans life being ſo ſhort as it is) then what hath happened in his time, though he may be in yeares, and perchance very old in regard of his body, yet in regard of his minde and knowledge, he can be accounted but a very child. Which is the very anſwer that an ancient *Egyptian* Prieſt and Antiquary gave to *Solon* concerning the *Grecians* of his time: that they were all, the beſt and ancienteſt of them, but very babes and children. And his reaſon was, becauſe none of them could ſay any thing of the ſtate of their owne countrey beyond their owne and their fathers memory: whereas the *Egyptians*, out of their ancient holy Records, could tell them many memorable things, both concerning *Greece* in generall, and the ſtate of their then famous *Athens* in particular,

for

for many hundred, if not thousand, of yeares before. If therefore a man living in a place of note, can by his industry, out of undoubted Records and Monuments (if such be the happy condition of the place, that it afford them) certainly finde, what have beene the severall both *materiall alterations* (as in respect of buildings, and the like) and *historicall events*, that have happened to it for divers ages before, and can derive the present times and places that he lives in, by a continuall series of chances and alterations from such or such a beginning, I doe not see (if knowledge be granted to be the life of the soule, as the soule is the life of the body) but he may reckon his yeares according to the proportion of his knowledge, accounting himselfe to have lived so many yeares, as he is able truely and historically to give an account of.

Now for that other part of immortality, which is *Providentia futurorum*, even this hath such dependance of the former, as that he that is well vers'd in the knowledge of things past, may probably foresee what will happen in time to come. As for example; It was no difficult thing for one of the ancient *Grecians* (who lived in the dayes of *Pythagoras*, and was one of his Auditors) having observed the course of the world, and what had already hapned to *Greece* it selfe, and to other places in that kinde, to foretell of

old *Greece*, then flouriſhing, that the time would come when it ſhould be the ſeate of *Ignorance* and *Barbariſme*; as it is at this day. Vpon the ſame grounds of former ages experience, did another of the ancients both foreſee and foretel, above a thouſand yeares before any ſuch thing happened, the diſcovery of a new world, in theſe remarkeable words of his:

----------Venient annis
Seculaſeris, quibus Oceanus
Vincularerum laxet, & ingens
Pateat tellus, Tiphyſque novos
Detegat orbes: nec ſit terris
Vltima Thule.

As the knowledge of ancient things is pleaſant, ſo is the ignorance as ſhamefull, and oftentimes expoſes men to the ſcorne and contempt of ſtrangers. *Tully* relates of himſelfe, that being ſent with authority to *Syracuſa*, a *quondam* renowned City of *Sicilia*, for his owne private ſatisfaction, he enquired of the chiefeſt of the City about the ſepulcher and monument of their famous *Archimedes*; who (through ſhamefull ignorance of their City-Antiquities) denyed that he had any. But *Tully* knowing the contrary by what he had read, and by good luck remembring ſome certaine verſes that mentioned ſome particulars of his monument, whereby it might be knowne from others, taking along with him thoſe *venerable*

rable blocks (who, as ordinary worldly men, had no care but for their profit, no curiosity but for their belly) he repaired to the place, being neer the City-gates, where ancient sepulchers and monuments were most frequent, and so neglected (whereby you may judge of the temper of the Inhabitants) that they were almost all overgrowne with thickets and bushes. But the place being cleered by men that were on purpose set on worke, he found at last by helpe of the fore said directions, the monument that he sought, with the very markes (a *Sphæra*, and a *Cylindrus*) and the inscription (though now halfe worne out, more through neglect then age) that he looked for. And so, to the great shame of that City, and the inhabitants thereof (noted abroad for their luxurious life and great excesse in all worldly things) concludes with these upbraiding insulting words: *Ita nobilissima Græciæ civitas, quondã verò etiam doctissima, sui civis unius acutissimi monumentum ignorasset, nisi ab homine Arpinate didicisset.* As if a man should scoffingly object to us here of *Canterbury*, that he was faine to come out of *Wales* or *Scotland*, of purpose to shew us the monument and place of buriall of some one of our famous *Abbats*, or renowned *Archbishops*, whose credit, and bounty, when living, had redounded much to the honour and benefit of the City.

For these and the like reasons, my thoughts and affections having ever much inclined to the search and study of *Antiquities*, (to which also my particular calling did in some manner leade me) I have more particularly, as bound in duty and thankfulnesse, applyed my selfe to the *Antiquities* of *Canterbury*, the place of my birth and abode. And to me this was a sufficient motive why I should of all other places desire to know the antiquities and former estate thereof. But why any man else, that is an *Englishman*, should have the same desire, other reasons may be given, very considerable, if I be not much deceived; as first, the *Antiquities* thereof. *Antiquities* due and proper *Epithete* is, *venerable*. Now the interest which our City hath in that venerable badge and cognisance is not unknowne: it being acknowledged for one of the most ancient Cities in the Kingdome. *Quia civitas Cantuariæ est una de antiquissimis urbibus Angliæ*, is no other language then is frequently found in the *Charters*, and such *private Acts of Parliament*, as (making that a maine motive to the grant) have conveyed any *Favour*, or *Franchise* to the City or Citizens. Secondly, the great *fame* and *repute* that it had abroad, for reasons that will appeare by this *Treatise*: and thereupon the great resort of strangers from all nations under heaven, (which in probabilitie gave occasion to the proverbe of *Canter-*

bury-

bury-tales) to the number ſometimes, as ſhall be ſhewed, of a hundred thouſand at once. But the chiefe reaſon, in my judgement, ought to be, becauſe from thence firſt the faith of *Chriſt* was propagated and derived unto other parts of the Realme of *England*, after the *Saxons* our forefathers were become Lords and poſſeſſors of it. When the *Romans* had conquered *Greece*, they did not uſe them as they did other nations commonly by them ſubdued, but with all love and reſpect, *Athens* eſpecially, which they had in honour (ſay ancient *Geographers* of thoſe times;) and, in token of their reſpect, ſuffered them to enjoy their ancient *lawes*, *liberties* and *forme of government*, as though they had not beene conquered. *Tully* gives the reaſon. *Cum ei hominum generi præſimus non modo in quo ipſa ſit, ſed etiam à quo ad alios perveniſſe putetur humanitas: certè iis eam potiſsimùm tribuere debemus, à quibus accepimus.* And doe not all piouſly-affected *Engliſh* owe ſo much honour and reſpect to the place, from whence the light of Chriſts glorious Goſpell firſt ſhined unto their fore-fathers, as to deſire to be acquainted with the preſent and paſt eſtate of it?

I have ſpoken of *religion* onely, but I might adde *humanitatem*, *learning* and good *literature* too. For with *religion* came *learning*: and in the dayes of *Theodorus* the ſeventh Archbiſhop of *Canterbury*, (if publike ſchooles wherein all good

Arts and Sciences, *philoſophy* eſpecially, are learnedly taught and profeſſed make an *Vniverſity*) *Canterbury* was a *famous Vniverſity*: yea, and was afterwards a patterne (as ſome have written and publiſhed) for the erection and foundation of a famous *Vniverſity* in this land.

This worke is chiefly collected from old *Manuſcripts, Leiger-bookes* and other *Records* of credit, exhibited to me for the moſt part by the Treaſury of our *Cathedrall*; which, as it exceeds moſt of the Realme, if not all, in beauty, ſtatelineſſe, and magnificence of building; ſo in this particular kinde of unvaluable treaſure, is, as I conceive, inferior unto none. With the helpe of *Spots Hiſtory of Canterbury* mentioned of *Balæus*, and of *Iohn Twine's* collections of the Antiquities thereof ſpoken of by him in his *Commentaries, de rebus Albionicis, &c.* could I but have gotten them, I ſhould perchance have brought the work to more perfection: but with the helpes I have had, I have done my beſt endeavour that nothing might be ſtrange or unknowne that carries with it any ſhew of *Antiquity*, either in the *Church*, (as the moſt eminent place of all) or in the *City* and *Suburbs* thereof.

If the *Worke* may not deſerve thine acceptance (courteous Reader) for it ſelfe, let then the *Authors* love to *Antiquities*, his *thankfull intentions* towards the *place* of his *birth*, *education* and *preſent abode*,

abode, and the *encouragement* of *worthy friends* ſerve for his *Apology*. If otherwiſe it give thee ſome content, and mine endeavours prove acceptable unto thee, I ſhall deſire thou wouldeſt be thankfull to them, without whoſe *helpe*, as I had not beene *able*, ſo without whoſe *encouragement* I had neither beene *willing*, thus to have adventured forth in publike, as namely Doctor *Caſaubon*, one of the Prebendaries of this Church, and *Thomas Denne* Eſquire: to whom, for their great and ready favour and furtherance herein, I were conſcious of much ingratitude and want of ingenuity, if I ſhould not acknowledge my ſelfe exceedingly beholden. Such as it is I commend it to thy favourable acceptance, (friendly Reader) and ſhall adde no more but the beſt wiſhes and reſpects of

Thine to ſerve thee,

William Somner.

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Ex Aedibus Lambethanis.
Octob. 23.
1639.

Imprimatur.
Guil. Bray.

THE

THE ANTIQVITIE OF CANTERBVRIE.

SO great and Universall is the respect that is worthily given to venerable Antiquity, that not any one ornament sets off any place, whether City or other, with greater lustre, or more proclaimes and applauds their Judgment that first selected the place for Habitation, then the true and knowne Antiquity, and long duration of the place.

Now no one thing almost of this nature that discourse shall offer to the consideration of an English man, especially a Kentish man, shall finde more vulgar beleefe, nor is better grounded in tradition, then (my maine motive to the ensuing treatise) the Antiquity of this our City. And then it, what more celebrated in (the living Monuments of their deceased Authors) our stories and other like workes of English Writers? For brevity sake (which I shall study throughout my whole discourse) the Testimo-

nies only of two, Mr. *Cambden* [a], our moderne *Chorographer*, and *Henry* of *Huntington* [b], one of our elder Historians, as sufficient to justifie so knowne a verity, shall suffice for instance. Who, in the places here marginally quoted, have set and left the note and marke of Antiquity upon the place. And no marvell, when as in the English-Saxons time, and even in the beginning of their Heptarchy, it was the head or chiefe City of the Kentish Kingdome, and the Kings seate. *Imperii Regis Ethelberti Metropolis*, so *Bede*. [c] *Caput imperii, &c.* so others call it. [d] *In civitate famosa, quæ antiquo vocabulo Dorovernia dicitur:* is the close of a Charter of *Kenulph* King of *Mercia*, in the yeere 810.

[a] *Britannia.* In Kent.
[b] *Hist. lib. 6. De An. Dom.* 1011.
[c] *Eccles. Hist. lib.* 1. *cap.* 25.
[d] *Florileg. ad An. Dom.* 596.

As for the further discovery of the yet greater Antiquity of the place, if any shall desire it; let him consider with me in the next place, the names that former times have knowne it by. As the Saxons of old [e] called Kent, Cantu-ȝaap-lantu (i. the Countrey of the men of Kent:) So the name which they gave to this our City was Cantpapa-byrig (i. the Kentish mens City, Court, or Borough:) A name well agreeing with that of *Cair-Kent*, or *Caer-Kent* (the City of Kent) as *Nennius* and the Britaines called it. What time the Romane Empire extended it selfe hither, it was of them called *Durovernum*; haply from the British, *Durwhern*, rendred by my Author [f], a swift River, such as our Stoure is: or else (as one [g] will) from *Thorowbourne*, because of the Rivers running through the City. With very little variation from which Romane name, you may finde that our elder Historians, *Bede*, and others called it *Dorovernia*, and *Dorobernia*: and that you see before, in the yeare 810. was called *Antiquum vocabulum*; and yet long afterwards in use, even untill that of *Cantuaria*, better answering to the English-Saxon, *Cantwarabyrig*, and from about the Normane Conquest hitherward, more frequently then the other; and in time altogether

[e] *Cambden* in Kent.
[f] *Cambden ubi supra.*
[g] *Twyne. De Reb. Abion. lib.* 1. *pag.* 113.

gether taken up and used, made it give her place. But of our Cities names see more if you please in the *Antiquit. Britan. pag.* 34.

Cleerely then *Canterbury* had an existence in the time of the Romanes Empire here. Let me adde, and before, in the preceding Britaines time too, as to me seemes somewhat evident from hence, that the Romane *Durovernum*, is seemingly no other then the Latine-rendring of the Britaine *Durwhern*; by which or neere a like name (most probably) the Romanes found it called by the Britains at their coming. However the mention of it in the Emperour *Antonines Itinerary*, more I take it, then foureteene hundred yeares old, and the many pieces of Romane Coyne, both of his, and also of preceding, and succeeding Emperours, found almost in all parts of the City; (some whereof are come to my hands) are evident tokens of the places great Antiquity. A thing not doubted of a farre more learned, and judicious Surveyor of our City, Mr. *Cambden* [h], in whose opinion it was famous in the Romanes time.

Canterbury in being in the Romanes time.

[h] *Britannia.* Of *Canterbury*, in *Kent.*

One strong argument whereof amongst the rest, are the present remaines of a double Military way of theirs; the great Stone-causeys, I meane, directly leading from two of their famous havens, *Dubris* and *Lemanis*; unto this our City, the former by Barham-downe, the latter by Stone-streete.

But (will some say:) what make I loytering here? It is neither in the Saxon, nor yet the Romane, neither the intervening Britain's time, that we are to expect the finding of our Cities Originall. It's much elder: *Rome* it selfe not so old. Indeed I read that one *Rud-hudibras* or *Lud-rudibras* a King of the Britains almost nine hundred years, before our Saviours Incarnation, was our Cities Founder. So sayes the Author of the British story, a Writer, though by the best of our Antiquaries (*Cambden* especially) for

Elder then *Rome.*

Of whom founded.

the generality of his Hiſtory exploded, as fabulous; yet in this particular followed by divers men of Judgement, and good Antiquaries tóo[i]: with what warrant, as I cannot determine, ſo neither will I examine, but leave it as I finde it to the ſcanning of others. So much for our Cities Originall and Antiquity.

[i] *Author Antiquit. Brit. Lambert. Holinſhead. Stow. Speed.*

Now what was the generall ſtate and condition of it in either the Britains, Romans, Saxons, or Danes times: no man may exact or expect any accompt of me, in regard no Hiſtory, or other Record enables me to ſhow it. The Survey taken of it in the Conquerours time, and recorded in the booke of Doomeſday [k], is the firſt and moſt ancient deſcription of it any where extant. A tranſcript or extract whereof, here preſented; reade if you pleaſe.

[k] Why ſo called ſee Sir *H. Spilmans Gloſſary*, and the interpreter, *in hac voce.*

Chenth. ~~Cheuth.~~

In civitate Cantuaria *habuit Rex* Edwardus l. *&* i. *burgenſes reddentes gablum & alios* cc. *&* xij. *ſuper quos habebat ſacam & ſocam. &* iij. *molend. de* xl. *ſol. Modo Burgenſ. gablum reddend. ſunt* xix. *De* xxxij obus. *aliis qui fuerunt, ſunt vaſtati* xj. *in foſſato civitatis, & Archiepiſcopus habet ex eis* vij. *Et Abbas ſcil. Auguſtini alios* xiiij. *pro excambio caſtelli. & adhuc ſunt* cc. *&* xij *burgenſ. ſuper quos habet Rex ſacam & ſocam &* iij. *molend. reddt* c. *&* viij *ſol. & thelonium redd.* lxviij *ſol. Ibi* viij. *acræ prati quæ ſolebant eſſe legatorum Regis m°. reddt de cenſu.* xv. *ſol. & mille acræ ſilvæ infructuoſæ de qua exeunt* xxiiij *ſol. Inter totum* * T. R. E. *valuit* lj. *lib. & tantundem quando Hamo vicecom. recept. & m°. l. lib. appreciat. Tam' qui ten' reddit* xxx *lib. arſas & penſatas, &* xxiiij *lib. ad numerum ſuper hæc omnia habet Vicecom.* c. *&* x *ſol.*

* Id eſt Tempore Regis Edwardi.

Duas domos duorum Burgenſium unam foris aliam intra civitatem quidam Monachus eccleſiæ Cantuar. *abſtulit. Hæ erant poſitæ in Regis calle.*

Burgenſes

Burgenſes habuer. xlv *manſur. extra civitatem de quibus ipſi habeb. gablum & conſuetud. Rex autem habet ſacam & ſocam. Ipſi quoque Burgenſes habebant de Rege* xxxiij *acr. terræ in gildam ſuam. Has domus & hanc terram ten'* Rannulfus de Columbeis. *Habet etiam quater* xx *acr. terræ ſuper hæc quas tenebant Burgenſes in alodia de Rege. Tenet quoque* v *acr. terræ quæ juſtè pertinent uni eccleſiæ. De his omnibus revocat iſdem* Rannulfus *ad protectorem epiſcopum Baiocenſem.*

Radulfus de Curbeſpine *habet* iiij *manſur. in civitate quas tenuit quædam concubina Heraldi. de quibus eſt ſaca & ſoca Regis. ſed uſque nunc non habuit.*

Iſdem Radulfus *ten' alias* xj. *manſuras de epiſcopo* Baioc. *in ipſa civitate quæ fuer. Sbern Biga. & reddt* xj *ſol. & xi den. & i. obolum.*

Per totam civitatem Cantuariæ *habet Rex ſacam & ſocam excepta terra eccleſiæ S. Trin. & S.* Auguſtini. Eddevæ Reginæ. *&* Alnod' Cild. *&* Eſber Biga. *&* Siret *de* Cilleham.

Concordatum eſt de rectis callibus quæ habent per civitatem introitum & exitum quicunque in illis forisfecerit Regi emendabit. Similiter de callibus rectis extra civitatem uſque ad unam leugam, & iij perticas & iij pedes. Si quis ergò infra has publicas vias intus civitatem vel extra foderit, vel palum fixerit; ſequitur illum Præpoſitus Regis ubicunque abierit & em' da' accipiet ad opus Regis.

Archiepiſcopus calumniatur, forisfacturam in viis extra civitatem ex utraque parte ubi terra ſua eſt. Quidam præpoſitus Brumannus nomine T. R. E. *cepit conſuetud. de extraneis mercator. in terra S. Trinit. & S.* Auguſtini, *Qui poſtea temp.* R. W. *ante Archiepiſcopum* Lanfranc. *& Epiſcopum* Baioc. *recognovit ſe injuſtè accepiſſe. & ſacramento facto juravit quòd ipſæ eccleſiæ ſuas conſuetud. quietas habuer.* R. E. *tempore. Et exinde utræque eccleſiæ in ſua terra habuer. conſuetud. ſuas judicio Baronum Regis qui placitum tenuer.*

The Citie wall, and Gates therein.

VVHen *Canterbury* was first encloſed with a wall, I think, is no where to be found in ſtory, or other record, either private or publick. Tokens of the walls good antiquitie are the Britiſh bricks, to be ſeen at *Riding-gate*, at the gate alſo now done up, ſometime leading from the Caſtle-yard to *Wencheape*, and at *Queningate*, or rather (if you will) at the place in the wall, where once the gate ſo called ſtood, and is now alſo made up. But in greateſt plenty, upon the bank on either ſide the River behinde S. *Mildreds* Church in the remaines of the wall there. And that the City was walled in before the Norman conqueſt, is evident by the teſtimonie of *Roger Hoveden*[l], who relating the ſiege and ſurpriſall of the Citie by the Danes, in the time of King *Etheldred*, *Anno Chriſti* 1011. tells us, that (amongſt particulars of the Daniſh crueltie, wreaked on the poore Engliſh people of the Citie) many of them being by the Danes caſt headlong from the wall of the Citie met with death in the precipice.

[l] *Annal. Par. prior.*

This may be further proved by ſeverall Records of our Cathedrall, making mention of this wall in the Engliſh-Saxons time[m]. But that I may not ſeem to loyter, I purpoſely paſſe them by, and proceed to elder evidence. Now the firſt and moſt ancient mention of our City wall (I conceive) offers it ſelf in King *Ethelberts* charter of the ſite of the Monaſtery called (from him, for whoſe ſake it was founded of King *Ethelbert*) S. *Auguſtines*, dated *Anno Chriſti* 605. The ground therein ſet out for that intent being deſcribed to lie, *ſub orientali muro Civitatis Doroberniæ*. A plain argument of the Cities walling at that time, and (as I conjecture) Archbiſhop *Parker's* warrant for his *Hanc muro cinctam*[n], *&c.* where he reports the donation of this City, with the Royaltie thereof by King *Ethelbert*

[m] *In Archivis eccleſiæ Chriſti.* Cantuar.

[n] *Antiq. Brit. pag.* 34.

Ethelbert to *Auguſtine*. And that it was then walled, may hence be further argued, that as *Edward* the Confeſſour long after, is ſaid to build S. *Peters* Church in *Weſtminſter* without *London*-City-Wall, purpoſely for the place of his owne Sepulture[o]: ſo one maine end of the worke of that *Auguſtinian* Monaſtery, was (as both *Ethelb.* and *Aug.* in their ſeverall Charters intimate) that it might be a Cimitery or place of buriall for them and their ſucceſſors; the Kings and Archbiſhops of the place for ever. And why? but even becauſe of the then unlawfulneſſe of buriall within Cities, and other walled Townes, a thing, by that *Law of the twelve Tables (*Hominem mortuum infra urbem ne ſepelito, neve urito.*)* flatly forbidden. So have I briefly trac'd our City Wals to the furtheſt of their known Antiquity.

[o] *Poſt alios vide* Cambd. *in Middleſex.*

* Though the Saxons in likelyhood regarded not that Romane law, yet *Auſtine*, being a Romane did.

But, by the way, I may not conceale from you, what ſuſpicion there is of (theſe Heralds of our City Wals Antiquity:) the *Ethelbertine* Charters to be fictitious and counterfeit. S^r. *Henry Spelman*, that learned and worthily admired Antiquary hath that opinion of them. And indeed, there is a note to be found in the Records of our Cathedrall[p]: which confirmes the ſuſpicion. It tels us, that untill *Withred* (King of *Kent*) about the yeere of grace 700. that Church did peaceably enjoy it lands & liberties, onely by cuſtome, *ex antiquo more*, without any charters or other written muniments. Could it now be truly added that *Withreds* is the firſt and moſt ancient muniment of that Church, judging of the one by the other, this would give great cauſe of ſuſpicion of the truth of thoſe Ethelbertine charters. But in regard, that ſeverall muniments of elder times then *Withreds*, as one of King *Edbald* ſonne and ſucceſſour of *Ethelb:* and two of *Cedwalla* the weſt-Saxon, made to this very Cathedrall, are to this day extant, being regiſtred at length in the Leigers of that Church (I ſpeak *ex proprio viſu*) and, if judgement may

[p] *Vide Dom.* Hen. Spelman *Tom.* 1 *Concil. pag.* 125.

may be given by the agreement of the hands, even by the very pen of the authour of that note, there is more cause in my judgement to suspect that note, of falsitie, then those charters, which it may seem to question, of forgery.

But the noble Knight sets before you (if you please to peruse them) other reasons for his opinion. I referre you to them, and them to your consideration: and so passe on to further discourse of our Citie wall. Which I conceive carries yet greater antiquitie, then hitherto hath been spoken of. For (if as *Huntington* affirms it was) *Canterbury* were one of the 28 Cities infamousing this Iland in the Britains times, and of them called *Kair-Chent*, taking this note along with us, that *Kair* * with them signified a wall-defenced town or City, we need not doubt but it was walled in their times. And so much for the walls antiquitie, now I passe to after-accidents that have betided it.

* Caius *de Antiquitate* Cantabrig. *lib.* 16.1

The City (as I have given you a former touch) being by the *Danes*, in the dayes of King *Etheldred*, besieged, taken, and with the Cathedrall (as all our Chronologers agree) burnt and utterly wasted; the City wall (no doubt) being the Cities best securitie against a like surprisall, if it should still have stood, was not spared by that all-wasting enemy.

I read that Archbishop *Lanfranc*, in the Conquerours time, was a great benefactour to the repaire of it. So saith M^r *Lambert* [q], and so *Stow*, followed by *Speed*. But no other story mentions it, no not that of his life and acts written by (his successour) Archbishop *Parker*. But so they say. Take it as I finde it. When or by whom soever it was repaired, it is plain by the Monk of *Malmesbury*, that in his time, which was about the yeare of grace 1142. in the reign of King *Stephen*, it was walled round. For he saith [r] it was then a City much renowned (amongst other things) for the walls whole and undecayed enclosing it round about. Which being so, and no violence offered them afterward

[q] Perambulation of *Kent*. In *Canterbury*.

[r] *De gest. Pontif. lib.* 1. *in Prologo.*

that

that we reade of, I marvell somewhat that there should be need of that fortification of the City with walls in *Richard* the first's time, as it seems there was: For the King being (it should appeare) taken prisoner in his return from the holy land, his Mother Q. *Alianor*, out of her care in her absent sonnes behalfe, of this amongst other (as it seems) weak parts of the kingdome, takes order for the fortifying of it: as by her letters [f] of the following tenor may appeare, written (it seems) at the instance and for the securitie of the Cathedrall Monks, fearfull that this one act of their assistance in the work of the Cities fortification, might infringe their libertie of *Burgbote*, and being drawn *in consequentiam* become a prejudiciall example, effectuall to compell them to the like in future time, as of the nature of a leading case.

[f] *In Archivis Ecclesiæ* Cant.

Carta Alianor. *Reginæ quòd homines nostri non tenentur facere fossat. vel murum circa Civitatem* Cantuariensem.

A *Dei gratia humilis* Angliæ *Regina, omnibus Christi fidelibus ad quos literæ præsentes pervenerint, salutem in vero salutari. Audito quòd karissimus filius noster Rex Angliæ* Richardus *detentus est ab Imperatore Romano, vovimus ad memoriam beati & glorioſi martyris* Thomæ, *ut liberationem Domini Regis filii nostri possemus ejus intervenientibus meritis & precibus obtinere. Cùm autem* ob terræ turbationem Cantuariæ *Civitas fossatis & muris & aliis propugnaculis munire-tur, omnésq; ad hoc compellerentur; quidam homines Prioris & Conventus ecclesiæ* Cant. *non de jure, non de consuetudine, sed ad nostrarum precum instantiam ibidem operati sunt. Nos itaque diligentius attendentes libertates & immunitates ad præfatam ecclesiam & ejus homines ubicunque fuerint pertinentes, monachis ejusdem ecclesiæ concessimus & promisimus, quòd operatio illa quam urgens necessitas & nostra interventio inducebat, eis*

vel hominibus eorun in posterum non noceret, eorumque cartis & libertatibus, quæ illis à multis Regibus confirmatæ sunt, præjudicium non afferret. In huus rei testimonium præsentes literas sigillo nostro fecimus communiri. Test. H. *Archidiac' ejusdem ecclesiæ, & magistro* P. Bless. Bathon. *Archid. apud* London.

With like caution I finde the same Monks, a while after help forward the Cities defence another way. For in King *Iohns* time, *Rich.* 1. immediate succeſſour, the Citizens after much suit to the Monks, prevailed with them at length, to sell them of their wood to make hurdles or wattles withall, for the defence of their City. They are indeed (as I am informed [t] things of especiall good and known use for such a purpose, in divers respects, but chiefly serviceable, rightly used, for the securing of a wall against Rammes, and such like engines of assault and battery. Consider of this further, after you have read these letters [u], which I may call the Monks acquitance, or protection.

[t] *Vide* Gloss. D. H. Spelman *in verbo Hurditium.*

[u] *In archivis ecclesiæ* Cant.

Omnibus ad quos præsens scriptum pervenerit, Hubertus *de* Burgo *Iustitiarius Domini Regis, salutem in Domino. Noveritis quòd ad magnam petitionem meam & civium Civitatis* Cant. *Monachi ecclesiæ Christi* Cant. *vendiderunt civibus* Cant. *de bosco suo ad faciendum Cleias ad defensionem Civitatis* Cant. *Et quia constabat nobis plenè per cartas Domini* Joannis *Regis nostri, & antecessorum suorum quod prædicti Monachi ad munitionem prædict. Civitatis non tenentur, nè prædicta venditio posset in posterum prædictis Monachis vel ecclesiæ* Cant. *præjudicare, literis præsentibus cum sigilli nostri appositione jus & libertates dictorum Monachorum &* Cant. *ecclesiæ protestamur super prædict' venditione. Val'.*

The prototype is yet remaining in the Cathedrall, where I have seen it with the seale appendant. The like to that (of the Authors) represented in figure in the last edition of the Remaines *pag.* 209. and in the map of *Kent.*

I reade nothing of our walls afterward till *Rich.* 2. dayes,

dayes, who (as *Thorne* reported by Mr. *Lambert* [x] ſaith) gave 250. markes towards the ditching, and incloſing of the City, and in whoſe reigne, *Regis ad exemplum*, that renowned Patriot Archb. *Sudbury* is ſaid to have built the Weſterne-gate of the City, together with the Wall, lying betweene that and the North-gate, commonly called the long Wall, and was purpoſed (ſome ſay) to have done likewiſe about all the City [y], if he had lived. The reſt of the Wall (it ſeemes) either tottering, or being quite decayed at that time. Inſomuch as *Simon Burley* (Warden of the Cinque Ports) adviſed that the Jewels of Chriſt-Church and Saint *Auguſtines*, ſhould for more ſafety be removed to Dover-Caſtle [z].

[x] *Peramb.* of *Kent* in *Canterbury.*

[y] *Weever* of ancient funerall Monuments. *pag.* 225.

[z] *Lambert. Peramb. in Cant.*

What coſt in reparation it had afterward beſtowed on it, was chiefely raiſed by the generall taxe of the City. For it appeares by the Book of *Murage* in the City-Chamber, that the whole City in the time of *Hen.* 4. was taxed and aſſeſſed to the repaire thereof: towards the ſuſtaining of which both for the preſent and future, and the Citizens incouragement to proceed in that worthy undertaking, that King, by his writ of Privy Seale, gives them both a licence of Mortmaine, for the purchaſing of twenty pound land *per annum* to the City for ever; and alſo grants them all waſt grounds, and places lying within the City to uſe and diſpoſe of for their beſt advantage, likewiſe in perpetuity. For your better ſatisfaction, take here a tranſlated Copy of the Writ, as I have it from the Records of the Chamber.

Henry by the Grace of God King of *England*, and of *France*, and Lord of *Ireland*, to all people to whom theſe preſent letters ſhall come, greeting. Know yee that where our welbeloved, the Citizens of our City of *Canterbury*, (as We heare) have begun to fortifie and ſtrengthen the ſame City as well with one Wall of ſtone, as with a Ditch. Motives.

We conſidering the ſame City to be ſet neere unto the Sea, and to be as a Port or entry of all ſtrangers into our Realme of *England* coming by the ſame parts; ſo that it hath need of the more ſtrength. Of Our eſpeciall Grace, and for the honour of God; and by the aſſent of Our Counſell have granted and given licence to the ſame Citizens, that they may purchaſe Lands and Tenements to the value of twenty pound by the yeare within the ſaid City. To have and to hold to them and their ſucceſſors, Citizens of the foreſaid City, in helpe towards the building and making of the ſame Wall and Ditch for ever. The ſtat. made of Lands and Tenements not to be put to Mortmaine, or for that the ſaid City is holden of Us in Burgage notwithſtanding. Provided that by inquiſitions thereof, in due forme to be made, and into the Chancery of Us or of Our Heires, duely to be returned, it be found that it may be done without hurt or prejudice to Us or to Our Heires aforeſaid, or to any other. And moreover, in conſideration of the premiſſes of Our more ſpeciall Grace, We by the aſſent of Our ſaid Counſell, have granted and given licence to the foreſaid Citizens, that they all Lands and places voyde and waſte within the foreſaid City may dreſſe up, arrent and build up. And the ſame Lands and places ſo dreſſed up, arrented and builded, they may have and hold to them and to their Succeſſors aforeſaid, in helpe and reliefe of the ſame Citizens, and in maintenance of the premiſſes and other charges to the ſame City hapning for ever: without let of Us or of Our Heires or Miniſters whatſoever they be, the ſtat. aforeſaid; or for that the ſaid City is holden of Us, in Burgage as it is aboveſaid notwithſtanding. Saved alwayes to Us and to Our Heires the Services thereof due and accuſtomed. In Witneſſe whereof We have cauſed theſe Our Letters Patents to be made. Witneſſe Our Selfe at *Weſtminſter* the fifth day of May, in the fourth yeare of Our Reigne.

Grant.

The

The better and more easily to estimate and judge of the charge of which worke, I finde that the yeare before (3. *Hen.* 4.) the compasse and circuit of the Wall was measured, and a note thereof taken and registred in the Records of the Chamber. Let me present you with the Copy of it, in the identity of words and language that I finde it.

Mensuratio murorum circa Civitatem Cant' per Thomam Ickham *honorablem Civem Civitatis prædict' fact. Ann. Reg. Hen. tertio.*

Primo à parva porta de Quyningate usque ad Burgate xxxviij. *perticat, & porta de Burgate continet unam.*

Item, à dicta porta de Burgate usque ad Newingate xxxvij. *perticat, & porta de Newingate continet unam.*

Item, à dicta porta de Newingate usque ad Ridingate xlviij. *perticat, & porta de Ridingate continet unam.*

Item, à dicta porta de Ridingate usque ad Worgate lxxxiij. *perticat, & porta de Worgate continet unam.*

Item, à porta de Worgate usque ad aquam quæ est à retro S. Mildredæ, lxj. *perticat, & riparia ibidem continet,* iiij. *perticat.*

Item, à riparia usque ad Westgate. cxviij. *perticat, & dimid', & porta de Westgate continet unam.*

Item, à porta de Westgate usque ad finem muri qui vocatur Long-wall continent', lix. *perticat, & quartam partem perticat.*

Item, aqua quæ vocatur Stower ab illo muro usque ad murum qui vocatur Waterlocke continet, xviij. *perticat, & dimid.*

Item, & murus ab illo loco usque ad Northgate continet, xl. *perticat, & porta de Northgate continet unam.*

Item, à porta de Northgate usque ad Quyningate continet lxix. *perticat, quæ est versus Prior' ecclesiæ Christi Cant.*

Summa totalis (but it is miscast) vclxix. *perticat, & quarta pars perticat.*

This *Thomas Ickham*, by the way, the Wall measurer, was Alderman of *Burgate* in the fourth yeare of *Hen.* 4. and dying the twenty sixe of May. 3. *Hen.* 5. was buried in Christ-Church [a]. Others of his name and family, (I take it) lye buried in Saint *Peters* Church in *Canterbury*, as I shall show hereafter.

[a] *Liber Mſ. in Archivis Eccleſiæ Cant.*

By this Record you may perceive that the whole Wall betweene Westgate and Northgate was not then built, as now we see it is. For on either side the River, the Wall, by this Record, clearely breakes off, so that there is an interjected distance of eighteene perches long betweene the one, and the other Wall. And indeed it will easily appeare to be but a slight observation, that so much of the Wall as stands and is made up in that then un-walled part, namely betweene the Posterne and the Waterlocke, next Northgate, through which in Arches, with a Portclose, the River now passeth from Abbots Mill, is in the stoneworke much different from the rest of the Wall, and shewes not in any part the least wracke or decay, as the other doth. It seemes then that Archbishop *Sudbury* built not all the long Wall.

But enough of the Wall, unlesse the City of latter time had more tendred her own credit and safety in keeping it better repaired. In pity and just reproofe whereof (whether in this City, or any other) I crave leave here a little to enlarge my selfe. A Cities aspect is much blemished by ruinous edifices: especially publicke, and in places most obvious to the eye. Now what more publicke and obvious then the City Wall? Against this deformity the Civill law very carefully provides, which sayes: *Civitas ruinis non debet deformari* [b]. As likewise doe the lawes of this land: Statutes being made 27. 32. and 33. *Hen.* 8. to remedy such deformities in many of our Cities, and this in particular. If this move not, know then that our English Townes and Cities are taxed, and have a note set on them

[b] *Fin. ne quid in loc. pub. lib.* 43. *ff. tit.* 8.

them publiſhed to the World in Print, for their notorious defect of Walles and Bulwarkes. *Expoſitæ ſunt nationes* (ſaith the *French Tholoſanus* [c]) *prædæ exterorum, quæ non habent muratas aut munitas Civitates, ut de Anglia, & Scythicis liquet nationibus: Cito enim expugnatis portubus, ingreſſu & aditu patefacto, omnia cedunt reliqua, &c.* Thus he, and leaves it not ſo, but a while after hath it up againe [d]. *Eſtque res notiſsima, Angliam aliaſque regiones toties mutaſſe Reges & Dominos, quòd nullæ aut pauciſsimæ ſunt in eis urbes & arces munitæ: ut ſit axioma certiſsimum, ingreſſu in eas Regiones obtento, ſtatim dominationem earum ſequi.* Thus he, much to the diſcredit of our Nation: but deſervedly I doubt, and ſuſpect our particular neglect and defect in this kinde, partly gave the occaſion. As we tender then our owne, and our Countries credit; as we reſpect our particular commodity in point of ſecurity and beauty, both which it will at once bring unto our City, let us with our forefathers, as good Patriots, looke better to our Walles.

[c] *De Repub. li. 1. cap. 3. nu. 5.*

[d] *Eod. lib. cap. 5. num. 3.*

But I feare I ſpeake too late. *Serò medicina paratur, &c.* The malady is of that growth by the want of applying timely remedies, that, I thinke, it is now become incurable. Such danger, ſuch detriment attends, and is begotten by delay. Yet let me not ſeeme tedious, whileſt I remember what ſome yet living cannot have forgotten; that not long ſince the cure was in part worthily attempted by a noble Citizen, Mr. *I. Eaſday* by name, ſometime one of our Aldermen, who in the time of his Maioralty, well hoping his Succeſſors in the place, would likewiſe have ſucceeded him in this his exemplary piety and commendable endeavour for the repaire of the City wall, to his great coſt, being a man but of an indifferent eſtate, began the repaire thereof at Ridingate, and therein proceeded ſo farre, as where you may finde his name inſcribed on the Wall. A worke left for future ages to follow,

Ann. Domini 1586.

more none

none now having hitherto vouchsafed it their imitation. But I forbeare, because I list not to be satyricall.

In this Wall are to the number of twenty one Turrets, or small watch Towers orderly placed, the most of them (thankes to God) of no use now adayes; but in many mens judgements, such, as with no great cost, if it might stand with the wisdome of the City, might make, what we much want, convenient Pest-houses, and Receptacles for the poore visited people of the City, many times either indangering the publicke safety by their stay in their houses, or else hazarding their private well-fare abroad for want of such or like accomodation. I have done with the Walles.

The Gates.

The Gates of the City come next to be considered of. The Wall at this day admits of onely sixe (except the three Posternes) answering to the number of the Wards, Burgate, Newingate, Ridingate, Worthgate, Westgate, and Northgate. Anciently we had another, a seventh gate, which was called *Queningate*, whereof mention is made in the fore-going note of the measurement of the City Wall. I will briefely speake of them all, beginning with that whereof I finde eldest mention, Burgate, or Burrough-gate.

Burgate. The first of King *Ethelb.* Charters dated in the yeare of our redemption 605. tels us of this Gate: bounding out the intended site of Saint *Augustines* Monastery, South to Burgate-way. *In meridie via de Burgate*, saith the Charter. It was afterwards, and still is otherwise called Saint *Michaels*-gate, from the Church so called sometime neighbouring to it. About the yeare of Grace 1475. This Gate was new builded, at whose charges is to be seene upon the Gate, without, where you may finde the principall benefactors,

benefactors, worthy Citizens in their times, thus memorized. *Per Iohannem Franingam, Iohannem Nethersole, & Edm. Minot.*

By this Gate lyes the Road betweene the City and *Sandwich*, and the bordering parts, and that onely by Longport at this day: whereas in former time there was also a common foot-way lying through S^t^ *Augustines* Church-yard, by the Gate at either end, the one yet standing against S^t^ *Pauls*-street, called Church-street: at the one end, and the other directly opposite to it, where a new Gate was lately made opening into S^t^ *Martins*-streete. Besides tradition which retaines the memory of this common way, the wills [e] of some of our Townesmen buried in S^t^ *Augustines* said Church-yard, make mention of it, by appointing and laying out their burials in *Cimiterio S^t^ August' in alta via*, and the like. And in, or about the beginning of *Hen. 6.* reigne, I finde there arose a great debate, ending in a suite in law, betweene the City and the Abby concerning Limits; occasioned chiefely by the Citizens challenge, and the Monkes deniall of this way, to lye and be within the liberty and francheſe of the City. The quarell happened in the time of the Bailiffes, who in their passage to and from S^t^ *Martins* by that way, with their Maces, the ensignes of their Magistracy borne up before them, so distasted the Monkes, that on a time meeting them and their company upon the place, and not prevailing with them *verbis*; or by force of argument to desert their, and the Cities claime in that behalfe: impatient of the affront, they attempted it *vi*, or by force of armes, endeavouring by strong hand to force them from the place, but being the weaker party, were put to the worst. To suit then they goe, but the issue what it was I cannot learne, onely I have seene (and have a Copy of) an argument drawne and framed on the Monkes part, and in defence of their limits and liberties, to the doing whereof

A common foot-way som time through S^t^ *Augustines* Church-yard.

[e] *Penes Registrum Consistor' Cantuar.*

the premiſed difference gave the occaſion. However the way continued and lay common till our memory. And here, in all probability, lay the moſt ancient rode between *Burgate* and S^t *Martins*, it meets in ſo ſtreight a line, the rodes at either end; whereas Long-port rode lyes wide of them both, more ſouth from the Abby: the rode being ſo turned of purpoſe (as I conceive) to make more way, and give larger ſcope for S^t *Auguſtines* Church-yard. And (which moves me moſt) the firſt ſite of the Abbey is bounded South to *Burgate* way, and not to Long-port[f]. But leaving this Gate, come we now to the next.

[f] *Vide Chart. 1. Ethelberti.*

Newingate.

Newingate, otherwiſe from the Church ſo called ſtanding hard by it, S^t *Georges*-gate. This Gate was new built much about the time that Burgate was. For thus I read in the will of one *William Bigg* of *Cant.*[g] a benefactor to the worke, 1470. *Item*, I give ten pounds to the making, and performing of S^t *Georges* Gate, to be payed as the worke goeth forward. But it took not the name of Newingate, that is Newgate, from this new building of it; but was much more anciently ſo called. For about the middle of the eleventh Century, in a Bull of Pope *Alex.* 3. to the Monkes of Chriſt-church, I read this; *In civitate Cantuar. Eccleſiam ſcil. Georgii de Newingate*: Yet by the name of it, it ſhould not be of any great antiquity. And indeed I conceive it to be of a latter foundation then any of the other five, and that it was built (as Newgate in *London* was upon an occaſion not much unlike[h]) chiefely for a more direct paſſage into the heart of the City from *Dover*-rode. Whereas the more ancient rode and paſſage into the City from *Dover* lay by the next Gate, whither I am going.

[g] *In Archivis Regiſtri Domini Archidiaconi Cantuar.*

[h] Survey of *London. pag. 35. ult. Editionis.*

Ridingate.

Ridingate, an ancient Gate, and mentioned in the Records of S^t *Auguſtins* Abby, in *Ann. Dom.* 1040. thus: *Eadſinus Archiepiſcopus dedit Sancto Auguſtino quinque acras terræ Rudingate & unum pratum pertinens ad terram prædict^a*:

hac

hac conditione interpoſita, ut monachi S^t Auguſt. haberent ejus memoriam in orationibus ſuis ſpecialem[i].

[i] *Thorne in vitis Abbat. S^t Auguſtini. Cant.*

By this Gate (I ſay) anciently lay the *Dover*-rode, or rather the Roman port-way, or military way betweene *Dover* and *Canterb.* the like whereof lay betweene * *Limen* and the City. (As probably alſo betweene it and the reſt of the Roman ports, to wit *Reculoer*, *Richborow*, and *Newenden*, places all where the Romans planted their *Caſtra Riparenſia*, as I may not unfitly call them, for the defence of the Saxon ſhore:) Of the which formed two, one, upon *Burham*-downe, and the other upon the Downes by *Horton* and *Stowting*, is in ancient evidences called *Dunſtrata*. 1. The ſtreet way on the hill or downe. The *Veſtigia* of the latter, is that long continued hard-way, called Stone-ſtreet, and of the other the abrupt pieces of a faire cauſey upon *Barham*-downe, a way more ſtreight and direct then that now uſed, lying by *Whitings*-way, or rather White-way (for King *Iohns* Charter to S^t *Rudegund's* Abby by *Dover* cals it *Alba via*[k];) whither the rode was turned (as is probably conjectured) for the frequency of robberies and murders committed in *Woolwich*-wood, through which the former way lay and lead. But to our Gate againe, which I ſuppoſe tooke it name from this Port-way or Rode-way. Ridingate, being no other but the Rode-gate. Which conjecture is made much more probable, if not the matter put out of all doubt, partly by the tokens of Antiquity, the Roman or Britiſh-bricks as yet to be ſeene about it, and partly by the name of the ſtreete leading from it into the City, called to this day Watling-ſtreet, one of the foure famous wayes or ſtreets which croſſed and quartered the Kingdome. Erming-ſtreet, Ikenildſtreet and Foſſe being the other three, which *Mulmutius Dunwallo* is by ſome ſtoried to have made; I know not how many hundreds of yeeres before Chriſt. So *Holinſhead*. But of M^r *Cambden*, who hath a large

* *Cambd.* in *Kent* of *Portus Lemanis*, and Stone-ſtreet.

[k] *Liber. Abb. S^t Rudegundis.*

large discourse of them [l], much more probably attributed to the Romanes. I proceed.

[l] *Britannia.* Romanes in Britain. *pag.* 63. 64, 65. English edition.

By this gate was sometime standing a Church, called the Church of S. *Edmund* [m] the King and Martyr, otherwise from the Gate by which it stood, S. *Edmunds* of *Ridingate*, built by one *Hamon* the sonne of *Vitalis*, one of those who came in with the Conquerour [n]. This Church was standing neare within the gate, for I have read an old deed bounding out an house one way to the street leading to S. *Edmunds* Church from Tierne-Crouch (that is the Iron crosse, which sometime stood at the East-end of Castle-street, at the meeting of the foure weuts) But the Church is now so cleane gone, that the least *vestigium* of it appears not. I read [o], that upon the declining of it, in the yeare of our Lord 1349. it was united to S. *Mary Bredne*, by the then Commissary of *Canterb'*, specially authorised thereto by the Ordinary, who were then the Prior and Count of *Christ-Church* in the vacancy of the See by Archbishop *Bradwardines* death, with consent of the Nunnes of *Sepulchres*, who were Patrons of it, it being given them long before by the Abbot and his Covent of S. *Aug.* whereof their domestick Chronicler [p] hath these words. *Anno Dom.* 1184. *Rogerus Abbas & Conventus hujus Monasterii concesserunt ecclesiam beati* Edmundi *de* Redingate *in puram & perpetuam elemosynam Monialibus S.* Sep. Cant. *Ita tamen quod Moniales prædictæ in recognitionem Iuris quod S.* Aug. *habet in prædicta ecclesia de red.* 12. *denarios de ipsa ecclesia singulis annis reddent super Altare S.* Aug. *in die ipsius scil. ad organa reparanda, & super hoc tam Prioriſſa & Supprioriſſa in Capitulo nostro fidelitatem juraverunt multis testibus præsentibus.* Thus he. Let me onely acquaint you that over this *Ridingate*, was sometimes, and that in the memorie of many yet living, a Bridge lying upon the underprops or Buttresses yet standing on either side the Gate; by which when it stood, a man might have continued his walk

[m] S. *Edmunds* Church.

[n] *Lib. Hosp. S. Laurentii prope* Cant.

wents

[o] *Lib. Eccles. Christi.* Cant.

[p] Thorne *In vitis Abbat. S. Augustini.*

Bridge over *Ridingate.*

walk from the leſſer to the greater Dondgehill, and *è contra*, but it is decayed and gone. And ſo I walk on to Worthgate.

Of which I can ſay but little, and the rather becauſe I am not as yet perſwaded to be of their opinion who think that Winchep-gate, that now is, and ſo called, is the ancient Worthgate. For my part, I rather conceive the gate now diſgated ſometime leading out of the Caſtle-yard into Winchep to be Worthgate, becauſe it is both the more ancient gate in all appearance, carrying a ſhew of greater Antiquitie then the caſtle it ſelf in the perfect Arch of Britiſh brick which it hath, not ſampled of any other about the City; and in its ruines retaines the *veſtigia* of a gate, both for ſtrength and beauty of good reſpect. Beſides, by it the road is continued, directly from Caſtle-ſtreet into Winchep, and *è contra*: whereas Winchep-gate carries no ſhew of the leaſt antiquitie; and beſide ſtands wide of Winchep, making the paſſenger wheel about, and fetch a compaſſe to come to it. Beſides obſerve the name, which I ſuppoſe taken up and given it ſince the building of the Caſtle, Worthgate, that is (as I conceive) the Caſtle-gate, or gate by the Caſtle: Worth (as ſome interpret it [q]) ſignifying a Fort: or elſe VVorthgate, *quaſi* VVard-gate, from the conſtant watch and ward (commonly called Caſtle-guard:) anciently kept in the Caſtle and Barbican, for the ſafeguard of it and the City, whereof ſome ancient evidences have taken notice, as (amongſt other) one of S. *Radeg.* Abbey [r], made in *Ric.* 1. or King *Iohns* time, concluding thus. *Hæc emptio facta fuit illo tempore quo* VV^mus *de* Heſheteford *habuit wardam Caſtelli* Cant. *& eodem temp'* Theoricus le Vineter *fuit præfectus.*

[q] Remaines of Surnames *in verb. Worth. pag.* 93.

[r] *Lib. Radegund.*

But leaving this matter, let me tell you, that, according to traditionall report, *London* rode lay anciently by this gate, untill *Boughton* way, as the more direct, came into requeſt; which it did but lately as they ſay, how truly

London rode.

I know not, but not improbably, (if for no other reason) becauſe of the priſon kept of old firſt in the Caſtle, and afterwards at or neare S. *Iacobs* (whereof more anon) places moſt likely of the greateſt through-fare. But as a thing uncertaine I leave it with a *Fides penes lectorem eſto*, untill further enquiry ſhall inable me to give him better ſatisfaction. But for certain, of old, in perilous times of hoſtilitie, all ſtrangers coming by *Dover*, and thoſe eaſtern coaſts from forrein parts, being denied the common through-fare of the City, were put to ſeek *London*-rode, by a lane leading to it not farre diſtant from this Gate, of ſome called Strangers way, of other Out-aliens way, which croſſeth the rode at S. *Dunſtans* Croſſe a little on this ſide of *Cockering ferme*. Of this Gate I have nothing more to ſay in this place, becauſe I ſhall have a ſecond occaſion for it, when I come to the Caſtle. I paſſe therefore from it to VVeſtgate.

Strangers way.

But firſt will it pleaſe you to heare my ſecond thoughts, touching the rodes lying by this Gate, to and from *London*?

Some haply will more readily adhere to this opinion, becauſe Mr *Cambden* [f] ſeems to be in a manner of their minde, by making *Lenham* (in his interpretation) the ſame with the Emperour *Antoninus* his *Durolſuum* mentioned in his *Itinerary*, as one of the manſions or ſtations upon the rode lying in his time between *London* and *Richborough*.

[f] *Britannia in Kent.*

Durolevum

But therein (I take it) Mr *Cambden* is miſtaken, If you will heare my reaſons, firſt let me give you the Stations or Manſions which the *Itinerary* mentions lying in the rode between *London* and *Richborough*, with the diſtances between the ſtages, and the totall ſumme or number of miles in the whole jourſney, taking beginning from *London*.

Mr *Cambdens* opinion touching *Lenham* examination.

Noviomago.

Noviomago. m. p. x.
Vaginacis. m. p. xviij.
Durobrovis. m. p. ix:
Durolevo. m. p. xiij. } *In toto* lxxiiij.
Duroverno. m. p. xij.
Ad portum Ritupis. m. p. xij.

Let me adde alſo the ſtages (and their diſtances) between *London* and *Dover*, and between *London* and *Lin*, with the totals alſo of their miles, as the ſame *Itinerary* ſets them down.

Item, à Londinio ad portum
Dubris. M. P. 66. *ſic.*
Durobrovis. m. p. xxvij.
Duroverno. m. p. xxv.
Ad portum Dubris. m. p. xiiij.
Item, à Londinio ad portum
Lemanis. M. P. lxviij. *ſic.*
Durobrovis. m. p. xxvij.
Duroverno. m. p. xxv.
Ad portum Lemanis. m. p. xvj.

Now the firſt of theſe ſtages betweene *London* and *Richborough* (*Noviomagus*) *M^r Cambden* conceiveth to be that which is now called *Woodcote*, a little village neare *Croydon* in *Surrey*. The next (*Vagniac.*) he takes for *Maidſtone*, a Towne well knowne in *Kent*. The third (*Durobrovis*) for *Rocheſter* City. The fourth (*Durolevum*) for *Lenham* in *Kent*. The fift (*Durovernum*) for *Canterbury* City, and the next and laſt (*Portus Ritupis*) for *Richborough* neare *Sandwich*.

As for the third and two laſt of theſe ſtages, there is no cauſe of doubt (as I conceive) but he hits them aright: the *Quære* reſts then onely upon the other three. Now it will, I thinke, be eaſily granted that the Roman-roads betweene Port and Port; and betweene one great Towne and another, were made and laid out as direct and ſtreight

as

as might be [1]: and that for the Posts and other Travellers both better direction, and also more swift and speedy dispatch of the journey; to facilitate whose passage they invented, and made those causeyes, whereof we have in many places the remaines to this day. And that the rode or Port-way betweene *London* and these Port-Townes was streight and without much winding, appeareth plainely by the totall of the miles, not onely betweene them (especially betweene *London* and *Dover* being reckoned but at 66. a distance which it holds almost to this day, though the English be longer then the Italian miles:) but also, if you marke it betweene *London* and *Rochester*, and between *Rochester* also and *Canterbury*, the former being 27. the latter 25. If this be so, the Traveller goes much awry and out of his way, that setting out of *London*, and bound for *Richborough*, goes first eight or ten miles wide of *London*, to *Woodcote*: from thence to *Maidstone* some 24. miles asunder: and from *Maidstone* makes to *Rochester* (obliquely all the way, without gaining a step nearer his journeys end, when he is there: and then quatering againe returnes into *Maidstone* rode, and salutes *Lenham*, and so makes forward. He that takes his way thus shall finde it little lesse thrn 80. of our miles betweene *London* and *Richborough*.

[1] *Hæ viæ summa rectitudine tanquam protensa linea, per quæcunque locorum incommoda, tanta latitudine ductæ sunt.* Twyne. *De Reb. Albionic. lib. 2. pag. 152.*

The case thus standing, suffer me to give my weake conjecture how the Rode might lye in the Romans time, and to tell you whereabout I guesse these Stations, Mansions or stages that the *Itinerary* speakes of, were severally seated, and may now probably be found.

Noviomagus. As for the first then, being *Noiomagus*, or *Noviomagus*, and that seated tenne miles from *London*; I cannot conceive how it should be a stage for this rode, and lye wide of *London*, as *Woodcote* doth, so many miles, and consequently set the Traveller at as great a distance from the place whither he is bound (*Richborough*) as when he first set out

of

of *London*. Considering this, and the distance betweene *London* and *Rochester*, by the *Itinerary*, I should rather place it about *Crayford*, much about tenne miles from *London*, upon or alongst some Hill or Downe, since it is otherwise called *Noviodunum*.

As for *Vagniacæ*, the next stage, 18. miles from *Noviomagus* (saith the *Itinerary*, not without a mistake, I beleeve of 18. for 8. miles, it being by the same *Itinerary*, but 27. betweene *London* and *Rochester*) I suppose it might stand about *Northfleet*, distant about 8. miles from *Crayford*, and about as many miles from *Durobrovis* or *Rochester*, the next stage upon the rode, and which I think *Nennius* rather intends by his *Caer Medwag*, in his catalogue of Cities, then *Maidstone*. *Vagniacæ.*

The 4th and next stage after *Durobrovis*, *Durolevum*, 13 miles (by the *Itinerary*) distanced from *Durobrovis*, I take to have been seated not farre from *Newington* a village on the rode between *Rochester* and *Canterbury*: In this particular not a little strengthened and upholden in my conjecture by the multitude of Romane urns lately found in digging there, at such place as is already discovered and discoursed of by the learned *Meric. Casaubon*, then Batchelor, now Doctour in Divinitie, my ever honoured friend [u]. *Durolevum.*

[u] Notes upon *Marcus Aurel. Antoninus* his meditations. *pag.* 31. *&c.*

If any shall stumble at the disproportion of miles betweene it and *Durovernum* (*Canterbury*) let them know there is even as great between *Lenham* and *Canterbury*.

Why it should be called *Durolevum*, I am altogether ignorant. What if I conjecture (because the *Itinerary* layes out the rode from *London* to *Richborough*, and not *è contra*) from having the river or water (of *Medway*) on the left hand of it, as by the inhabitants tradition, *Newington* sometime had, and within about 2 miles of it yet hath?

If any looking for better Remaines of a Romane station, shall object the mean condition of the present village,

such may know that *Newington* hath been a place of more note in time past then now. I read of a Nunnery there of ancient time, whereof and of the pristine estate of the place, please you to reade what *Thorne* hath written [x].

[x] *In vitis Abbatum S. Aug.*

Apud manerium de Newington (saith he) *fuerunt quondam Moniales quæ tenuerunt manerium illud integrè, scilicet id quod Dominus Abbas S.* Augustini *tenet, & id quod hæredes Domini G. de Lucy tenent, & id quod hæredes* B. *de Ripariis tenent, præter id quod Richardus de Lucy adquisivit de Brunell de Middelton, & tunc defendebat' illud manerium pro uno sullingo terræ versus Regem apud Middelton. Postea contingebat quòd Prioriſſa ejusdem Monasterii strangulata fuit de conventu suo nocte in lecto suo, & postea tracta ad puteum quod vocatur Nonnepet: quo comperto, cepit Dominus Rex manerium illud in manum suam, & tenuit illud in custodia sua, cæteris monialibus usque Scapeiam indè amotis. Postea Henricus Rex Pater substituit quosdam canonicos seculares, & dedit illis illud manerium integrum cum* xxviij *pisis casei de manerio de Middelton. Subsequenti verò tempore unus occisus fuit inter eos, de qua morte quatuor fuerunt culpabiles, & duo reliqui culpabiles non inventi, per licentiam Domini Regis portionem suam dederunt sancto Augustino, quinque partibus remanentibus in manu Regis usque dedit illas partes Domino Richardo de Lucy Iustitiario suo. Vnde Abbas S. Augustini tenuit prædictas duas partes quousque per concambium, ut supradictum est, unà cum* xj *sol.* v^{d} *annui redditus in hamleto de Thetham fuit sibi satisfactum, qui quidem Hamlet postea devenit in manus Abbatis de Heversham, ex dono prædicti Richardi de Lucy, qui Abbas de prædicto redditu ecclesiæ beati Augustini respondet in præsenti. Alia quædam scripta tradunt illos præbendarios tempore Regis Willielmi conquestoris sic deliquisse, per quorum delictum omnia sua ibidem in manu Regis fuerunt forisfacta, qui quidem Dominus Willielm' Rex duas partes sæpe nominatas dedit Abbati S. Augustini. Quæ verò istarum opinionum sit verior, in effectu ad eligendum relinquo optioni legentis.*

Heversham.

Craving

Craving pardon for this digreſſion, and leaving Worthgate, I come now as I promiſed erewhile, and as the order of my method requires, to Weſtgate.

Weſtgate.

Edmerus the Monk of *Canterbury* ſhortly after the Conqueſt, names unto us this and the Northgate of the City, telling us of Archb. *Lanfranc's* founding a double Hoſpitall, the one for leprous, without the former, and the other for aged and impotent without the other gate [y]. This of Weſtgate being decayed (as I have told you) was reedified by Archbiſhop *Sudbury* in *Rich.* 2. time. It hath its Church by it called Holy Croſſe (with this addition, from the Gate:) of Weſtgate.

[y] *Edmer. Hiſt. Novorum. lib.* 1. *pag.* 9.

Priſon there.

The ſame gate the ſureſt and largeſt about the City, and therefore, and in reſpect alſo of the chief throughfare under it, is at this day the common Gaole or Priſon of the City, both for malefactors and others, and hath been ſo (as I ſuppoſe) almoſt ever ſince the new building of it: but certainly from the 31. of *Hen.* 6. For then (as *Edw.* 4th in his Charter recites) he granted it to the City by his Charter, in theſe words. *Cuſtodiam Gaiolæ ſuæ de Weſtgate prædict' Civitatis ſuæ Cantuar. ad priſones tunc incarceratos & extunc incarcerendos infra eandem Civitatem & ſuburb. pro quocunque crimine ſeu cauſa captos ſeu capiendos, detinendos in eadem per ſe vel Miniſtros ſuos &c.* The Town Priſon being immediately before its remove thither kept in another place, to wit before the new town-Hall or Court-Hall (whereof more hereafter:) as formerly it was at another place, to which I am copiouſly directed by the Records of Chriſt-Church, which ſhew it to have ſtood in the heart of the City, hard by S. *Andrews* Church, on the North-ſide of the ſtreet, even where ſince and now our corn-market is kept; which the boundary of a houſe of Chriſt-Church ſituate thereabouts anciently thus diſcovers. *In parochia S. Andreæ, inter venellam per quam itur ad carcerem Civitatis quæ eſt verſus Eaſt.* And another thus. *In angulo ſicut itur ab*

[z] *Rental. vet. eccles. Christ. Cantuar.*

ecclesia S^t Andreæ versus carcerem Civitatis [z]. This latter house I take to be that where M^r *Taylor* the Linen-draper lately dwelt, which is a Church-house, and it seemes was anciently, a corner-house, that being but lately put up which now stands betweene it and the Corne-market.

This Prison in those dayes was knowne by the name of the Spech-house. *Nicholaus de Wilt-shire Priso in Gaola Civitatis Cant. vocat Spech-house moriebatur, &c.* say the Crowne-Rolls, 11. *Ed.* 2. And whilest it was kept there, the lane now called Angell-lane, to which toward the East it abutted, called *parvus vicus juxta Spech-house*, and Spech-house-lane. For a Townes-man in his Will, dated 1404. proved (according to an old Custome of the City) before the Bailifes of the place, deviseth his Tenement in S^t *Mary Magdalens* Parish in Spech-house-lane [a]; which of necessary consequence, must be this, there being no other lane in that Parish that leads to the Spech-house.

[a] *Liber. Civitat. Cant.*

Another Prison.

The same records of the Cathedrall informe me of a yet more ancient common Goale or Prison then this, belonging to the City, which in the time of *Prior Benedict*, about 450. yeares agoe, they call *Novum Carcerem Civitatis*. It stood (say they) in a part of that which was afterwards the *Augustine* Friers seate, since the dissolution become the dwelling house (after many others) of Captaine *Berrye's* heires, having then a lane leading to it, from Saint *Georges* street, called *Lambert slane*, afterward *Brewer slane*, and *Vicus qui ducit ad veterem Gayolam*. For the composition made in the yeare 1326. between those Friers, and the then Parson of S^t *George* (whereof more hereafter) bounds out their seate in this manner. *In parochia S^t* Georgii Cant. *Iuxta quandam venellam vocat' Brewer slane, viz. inter præd. venellam, & tenementum Thomæ de Bonynton versus North, & quendum locum vocat' Eald-gaole, & tenementum Ceciliæ at Gayole vers. West &c.* To which adde the boundary of the house, then of the Monks of Christ-

Christ-Church, now the dwelling house of M^r *Peter Piard* and some others, which in the same records is thus laid downe. *Inter Regiam stratam versus North, & veterem Gayolam vers. South.* This note added to the former plainly points out the situation.

And now in *callem regredior*, hoping this digression is neither in point of Antiquity impertinent, nor in point of method prepostorous, being ushered in by so fit an occasion. Our forefathers, whose wits the frequency of invasion prompted to all manner of warlike invention, used to secure their City-gates against assailants, not onely with a Port-close to let downe before it, but also with a warlike device built over it, through which they could let downe any offensive thing against the enemy approching to assaile it. A Gate so fortified was called *Porta machecollata*, from *machecollare*, or *machecoulare*, which (saith my Auther[b]) is to make a warlike device over a Gate or other passage like to a Grate, through which scalding water, or ponderous or offensive things may be cast upon the assailants. Thus he. After this manner were and are our two principall Gates built, this of Westgate, and in imitation thereof that of Newingate, with each of them a Port-close, like as Burgate: now to Northgate.

[b] *Coke upon Littleton. lib. 1. cap. 1. Sect. 1. pag. 5.*

This Gate stands under apart of Saint *Maries* Church, which is built over it upon the Wall, and to distinguish it from the other *Maries* of the City, hath this addition from the situation (of Northgate). Under the Quire or Chancell whereof is a Vault, with an open space or lope-hole in the Wall fashioned like a Crosse. It was sometime an Hermitage, but is now belonging to the Parsonage. *Northgate.*

Come we now to *Queningate*. But where shall we seeke it? There is none of the name at this day, and few know where it stood. I sought as narrowly for it as for Ants-paths, and at length having found it will shew you where it was. It stood against the Priory of Christ Church, saith *Queningate.*

our Wall-measurer, distanced from Northgate (saith he) 69. perches, but saith an Elder record of Christ Church, 71. perches. By these descriptions it must needs have stood neare the place of the now Posterne-gate, against S^t *Augustines*. And indeed a remanent of British brickes laid and couched Arch-wise at a place in the Wall, a little North-ward of the Posterne, showes the very place. A small Gate it was (*Parva porta de Queningate*, saith *Ickham*;) but I will assure you a very ancient one, as not onely the Bricks betoken, but the records of Saint *Augustine* prove it, which tell that one *Domwaldus* (~~as I told you on a former occasion~~) gave to that Abby certaine land within Queningate. The very name hath antiquity in it, signifying the King or Queenes gate, being haply *Ethelbert* and his Queene *Bertha* their passage from their Palace neare adjoyning to the severall places of their divers devotions: the one (if *Thorne* say true) at Saint *Pancrace* (so afterwards called;) the other at Saint *Martin*, whereof more hereafter[c].

[c] In *S. August.*

S^t. *Mary* of Queningate Church.

Where the Church or Chappell stood, that had it name from this Gate, being called Saint *Mary* of Queningate, I cannot well tell. That such a Church it had, is most certaine. I trace it in many records (some 450 yeares old and more) of Christ-Church, which had the Patronage of that and Saint *Michael* of Burgate, confirmed to them in and by a Bull of Pope *Alex.* 3. and in many like Buls since. The Parson thereof in the yeare 1381. as those records informe me, made an exchange of it and Burgate to which it was an annexed Chap. for *Portpole* Chantery in *Pauls*. This being certaine, it is no lesse sure that it stood not farre from the Gate, by the name of it; yet not very neare, it is like, because the bounders of the City-Wall and ground under it, betweene Northgate and Queningate, and betweene it and Burgate, granted to Christ-Church, neither of them mention it: and *Ickhams* mea-

measurement saith Queningate stood *versus Prioratum ecclesiæ Christi*, not *versus*, nor *juxta eccleſiam* or *capellam de Quening*. I must leave it, untill I am better instructed where to finde it. And so I have done with both Wall and Gates, and come now unto (my next Particular) the City-Ditch. Only let me but name unto you the Posternes, which (as erewhile I told you) were three. One against Saint *Augustine*, a second at Saint *Mildreds*, and the third by the Sconce running from Abbats-Mill. Posternes.

Stowe The City Ditch.

Of what antiquity this Ditch is (I confesse) I cannot well tell. In the Survey of our City in *Doomsday* Booke, I meet with *Fossatum Civitatis*, but in what sense I doe not well know. For whether the City-Ditch be there intended, or some siege rather or beleaguering of the City (for that sense the word *Fossatum* also carries:) it is to me some question. Eleven of those Burgeses (saith *Doomsday*) that were in *Canterbury* in the Confessors time, *Vastati sunt in Fossato Civitatis*. If it had beene said eleven Burgeses houses or mansions were so laid wast, it had beene somewhat plaine. It might have beene supposed their Vastation had beene to make way for the Ditch. But you see what the words are. Either there is a figure in them, or the Ditch is not so old. If so old, neglected afterwards. For Queene *Alianor's* letters before presented, speake of fortifying the City, not onely *muris*, but *fossatis* too, as in want of both. Ditch about the City how ancient.

This our Ditch (it seemes) was originally of a great breadth, 150. foot over, as I find by the records of a suite commenced by the City against Archbishop *Peckham*, in the reigne of *Ed.* 1. the 18. yeare, who charging upon the Archbishop (but erroneously, the Jury finding it not his, but his Tenents fact) for incroching upon the City-ditch, and streightning of it with houses built upon it about Westgate, to the Cities great damage and annoyance, in regard that the River running through that part Breadth of the Ditch.

of

of the ditch, many times overflowed the banks, to the great detriment of the Town-wall, make challenge to a ditch of 150 foot broad in these words. *Præterea dicunt quòd ubi Dominus Rex habere debet & antecessores sui habere consueverunt fossatum circuens murum Civitatis præd. quod quidem fossatum debet continere extra murum illum centum & quinquaginta pedes latitudinis* [d] *&c.* A breadth which the present ditch, I think, in no part shews. But no marvell; for, as the wall, so the ditch too is in these dayes much neglected. Little more then halfe the wall is now in-ditched, the rest being either swerved, or else filled up, and in many parts builded upon; nay, the wall it self in some places easily scalable, what with piles and stacks of wood in some, what with housing and the like in other parts of it; a thing fatall unto some by the fall of the wall (*Robert Quilter, Denis Tiler* and *Ioane London*, being killed by the fall of a part of the wall in *Ridingate*-ward, as they sate in the said *Ioanes* house [e] (and both very unseemly and dangerous also for the City. What sayes the Civil law in this case? *Aedificia* (the words of the law) *quæ vulgò parapetasia nuncupant, vel siqua alia opera mœnibus vel publicis operibus ita sociata cohærent, ut ex iis incendium vel insidias vicinitas reformidet, aut angustentur spatia platearum, vel minuat' porticibus latitudo, dirui ac prosterni præcipimus, &c.*

Every well contrived city should have a *Pomœrium*. And what is that? The law *Lexicon* shall tell you. *Pomœrium locus erat, tam intrà, quam extra murum urbis, quem antiqui in condendis urbibus augurato consecrabant, neque in eo ullum fieri ædificium patiebantur* [g] *&c. Felinus* the Canonist more succinctly defines it thus. *Pomœrium* (saith he) *est locus ad intra & extra, quo ædificare non licet* [h]. But what respect we a *Pomœrium*? were it a *Pomœrium*, haply it would be better lookt unto. Witnesse the so much planting of the ditch in divers parts. What a shame is it for us in the mean time, that a little profit should banish all our care in this kinde, and

[d] *Liber Cameræ Civitatis* Cant.

[e] Crown-rolls. *Anno* 17. *Ed.* 1.

[f] *Ædificium* 13. *de operibus publicis. Pœmrium.*

[g] *Calvini Lexicon in verb. Pomœrium.*

[h] *De Rescriptis c. Rodulphus num.* 23.

and to ſee the greedineſſe of a ſmall advantage to bee a meanes (as it is) to betray the City at once both to danger and deformity? But I may forbeare Cenſure: for I deſpaire of its regard in theſe dayes, wherein *Meum* and *Tuum*, the private profit of ſome few, is with too many more conſiderable then *bonum & intereſſe publicum*, the common good of many; which if it finde any regard, it is but baſe and ſecundary, like that of Vertue, *poſt nummos*. So much for the Ditch.

The Caſtle.

Caſtle-gate and Bridge.

COme we now to the Caſtle, to which our paſſage from the City lay of old by a Bridge, and beyond that a faire Gate built at the entrance of the Caſtle-yard or Court, which I will prove unto you by an ancient deed recorded in the Lieger Booke of *Eſtbridge* Hoſpitall, concerning a piece of land lying (ſaith the deed) in the pariſh of S^t^ *Mary*-Caſtle: *juxta Ianuam Caſtri ad caput pontis ex parte Weſt.* Afterward in the ſame deed thus deſcribed. *Inter Regiam ſtratam verſus Eſt, & foſſam dicti Caſtri verſus South, & quandam placeam terræ pertinent' ad eccleſiam beatæ Mariæ de Caſtro prædict' verſ. North, &c.* This Gate had it uſuall Porter or Keeper. For I read that one *William Savage, Ianitor Portæ Caſtri Cant.* was queſtioned for taking the daughter of *Hamon Trendherſt, vi & armis, ex oppoſito Caſtri Cant. in Cant.* and carrying her into the Caſtle, and there holding her eight dayes and upwards[i].

[i] *Crowne-Rolles. Ao. 15. Ed. 2.*

Caſtles Antiquity.

To approach nearer to the Caſtle it ſelfe, whoſe entrance (ſeemingly) was by an aſcent of Steps porcht over on the Weſt-ſide. Some there are will tell you that *Iulius Cæſar*; other that *Rudhudibras*, or *Ludrudibras*, long before built it. You may beleeve them if you pleaſe. For my part I ſubſcribe herein to M^r^ *Cambdens* opinion. It carries (ſaith he) no ſhew of any great antiquity[k], and very probably. For in all the ſieges of our City, and the harrowing and ſacking of it by the Danes, at large related by our Hiſtorians, eſpecially

[k] *Britannia. In Kent.*

especially that most remarkable (because most lamentable) one in King *Etheldreds* time, copiously storied by *Roger Hoveden*, and our Countryman *Spott*, telling us first of the siege of the City, with the continuance of it, the treachery by which the enemy surprised it, and diverse other particulars thereof; what is there of any Castle, but *altum silentium*? It was builded by the Normans, saith Mr *Cambden*. Indeed both hee [l] and *Speed* [m] informe us, that the Conquerour, for his better subduing and bridling of the suspected parts of the Kingdome, builded Castles at such places, namely at *Cambridge*, *Lincolne*, *Nottingham*, *Stafford*, and elsewhere. A piece of policy, which I finde practised abroad. *In Marchia Brandeburgensi, cum Cives Berlinenses in suum tumultuarentur Magystratum, Fridericus Marchio interveniens, imposuit urbi arcem frenum libertatis* [n]. Might not this be one of the Castles so built by the Conquerour? I conceive not: for I take it to bee somewhat, but yet not much elder. Because it appeares by *Doomsday*-Booke, that the Conquerour had this Castle by exchange made with the Archbishop, and the Abbot of S^t *Augustines*; who had for it, the latter 14. the former 7. Burgenses. I suppose it built in the *interim* of the Danish massacre, and the Norman conquest. Cleerely *Doomsday* Booke hath it; but before, it occurres not any where. Shortly after (as I finde) certaine of the Monke of S^t *Augustine*, quitting the Abbey in the broyle betweene Archbishop *Lanfranc* and them, about *Guido* or *Wido* the 42. Abbat, sheltered themselves under, or within this Castle. For, of them some for their rebellion being committed to the City Prison, by *Lanfranc's* command, *nunciatum est ei cæteros abire jussos sub Castro* (*ad ecclesiam S^t Miltrudis posito*) *consedisse* [o]. The next thing that I read of it is, that *Lewis* the French *Dolphin* (*Stow* is my Author) arriving in the Ile of *Thanet*, and afterward at *Sandwich*, and landing his forces, without resistance, comes to *Canterbury* where he received both Castle and City into his subjection [p].

[l] *Britannia.* In *Cambridgeshire.*
[m] *Hist. in vita Conquest.*
[n] *Tholosanus de Repub. lib. 2. cap. 5. num. 3.*
[o] *Antiq. Britan. in vita Lanfranci. pag. 114.*
[p] *Stow. Annals in King Iohn.*

Common prison in the Castle.

Within this Castle in former time there was a common Prison

Priſon kept. For proofe whereof I could muſter up many Teſtimonies from records of good credit. But becauſe tradition keepes it yet in memory with ſome, one ſhall ſuffice, which I have from the Crowne-Rols. *Evaſio* (ſaith the Record) *Walteri de Wedering, & Martini at Gate de Lamberherſt. Priſones Domini Regis in Caſtro Cant. ſederunt ligati in quodam loco vocat' Barbican juxta idem Caſtrum pro pane ſuo mendicando. Contigit quòd die Martis in Carniſprivio A°. R. R. Ed. Fil. Reg. Ed. ante occaſum Solis, prædictus Walterus fregit ſeruram cathenæ cum qua ligatus fuit, & attraxit ſecum prædictum Martinum contra voluntatem ipſius Mart. ad eccleſiam beatæ Mariæ de Caſtro, ubi remanſit & abjuravit Regnum Angliæ, & præd. Mart. rediit in priſonam ex bona voluntate.* The Priſon continued here a long time after, even (as I take it) untill the ordinary paſſage through the Caſtle-yard, by making up the further Gate, was debarred, to the end in likelihood the better to ſecure the Caſtle. Which was done (ſome ſay) upon *Wiats* riſing in Queene *Maries* dayes; others, upon a former inſurrection in *Ed. 6.* time, called the Common-wealth; but I thinke before them both, becauſe I meet with the Priſon by Saint *Iacobs*, whither (it ſeemes) the Caſtle-priſon was removed in *Hen.* 8. time: divers of our Towneſmen about that time, diſtributing their Teſtamentory, or dying almes, *incarceratis prope locum S^t Iacobi.* It had yet a ſecond remove, and that even in our memory to, Weſtgate-ſtreet, where it continues. A few words now of the *Barbican*, and I ſhall have done with the Caſtle.

The Caſtle, it ſeemes, *ad majorem cautelam* (as the Civilian ſpeakes) for the more ſecurity both of it and the City was anciently fore-fenced with a *Barbican* or *Barbacan*. Which exotick word *S. H. Spelman*[q] thus interprets. *Barbacan* (ſaith he) *munimem à fronte Caſtri, aliter antemurale dictum; etiam foramen in urbium Caſtrorumque maniis ad trajicienda miſſilia: necnon ſpecula, & locus ubi excubiæ aguntur. vox Arabica.* So he. *Minſhew* thus[r]. A *Barbican* (ſaith hee) or out-nook in a wall, with holes to ſhoute out at the enemy. *Barbican.*

[q] *Gloſſar. in verb. Barbacan.*

[r] *Dictionar. in hac voce.*

Some take it for a Sentinell-houſe, a Scout-houſe. *Chaucer* uſeth the word *Barbican* for a Watch-tower. Of the Saxon *Ber-ic-ken.* i. I ken or ſee the *Borough*, &c. Here I will briefely prove unto you two things. 1. That there was *Barbican.* 2. The place where it ſtood. In a record of the City Chamber, ſhewing how the Fee-ferme of the City in *Hen.* 3. time was to be raiſed, occurres the name of the *Barbican*, in theſe words. *De Barbicane, 5ˢ. qui debentur in comp'to ſuper S'ccum.* I finde alſo in the elder Rentals of Chriſt-Church, frequent mention of it, as a boundary to certaine of the Churches *Demeſnes* lying neare it without Worthgate, in theſe or the like words. *Extra Worgate juxta foſſatum del Bayle, ſed nunc Barbecan appellatur*: and the like. Now that it was, is plaine enough. The place where it was, comes next to be inquired. I have ſeene a record of the 6. of *Ed.* 2. purporting that the City-Coroner coming to doe his office upon the dead Body of a murdered ſervant of the Prior of Chriſt-Church: he was not permitted, but the body being conveyed to the *Barbecan*, *extra Caſtrum Cant.* was there ſet upon and ſearched by a forreigne Coroner. Now it muſt of neceſſity follow that this place where the inqueſt was taken (the *Barbecan*) was without the Cities liberty: but there is not neare the Caſtle any place, ſave the Caſtle-yard, that is ſo. The Record (if you pleaſe to ſee it) is extant in my *Appendix*, *pag.* 298. The Caſtle-yard, and Wall then now much impaired with age; but ſometimes ſet with divers Watch-towers, foure at leaſt, and which was otherwiſe called the Bulwarke, being the fore-fence to the Caſtle, was undoubtedly the *Barbican*, or the place and ſtructure, which former ages knew and called by that name. I collect and conclude it alſo from that of *Foſſatum del Bayle, &c.* which cannot otherwiſe be underſtood then of the Ditch about the Caſtle-yard-wall, which (untill of late that the piece of Wall was made betweene Winchep-gate and it at the one ſide, and the like at the other) compaſſed the ſame. Now for the better underſtanding of the uſe and condition of this military ſtructure,

I referre you to *Stowes Survey* of *London*, *pag.* 62. where he ſpeaks of the like ſomtime ſtanding without Creeple-gate. And now I come to the River.

One commendation that our City hath (and worthily) from *Malmesbury*, [r] is the Rivers watering of it. This River we call *Stoure*, as did our Anceſtors long ages. *Inter geminales Rivos fluminis quod dicitur Stour*, are the words of a *Codicill* or *Landboc* of King *Cenulph* the Mercian made to the Archbiſhop, and his Monkes of Chriſt-Church, *Anno Domini* 814 [t]. Long before this, a Charter of *Edric* King of *Kent*, in *Anno Domini* 686. made to the Abby of Saint *Auguſtine*, giving certaine land in *Stodmerſh*, mentioneth this River, bounding out the ſame to lye one way to a place called Ford-ſtreet, and on the other part to have *Flumen quod nominatur Stur* [u]. And yet more anciently occurres the name. For *Sturrey* which takes it name from this River running by it, is by that name together with *Chiſtelet*, granted by King *Ethelbert* himſelfe (his Charter tels me ſo) to S[t] *Auguſtine*.

[r] *De geſtis Pontific. lib.* 1. *in Prologo.*

[t] *In archivis Eccleſ.* Cant.

[u] Thorne *In vitis Abb. S. Aug.*

What the name ſignifies, or whence it was taken, certainly I know not. Haply from the conſtant and continuall ſtirring and ſwift courſe or motion of it, to difference it from ſtanding waters, whence probably the Britain name of the City, Durwhern .i. a ſwift river, or elſe from Store, for the plenty of water, and the many ſtreames falling into it: as the river *Stura*, ariſing in the Alpes, one of the 30. which of the river *Po* are carried into the *Adriatick* Sea, whereof *Plinie* ſpeaks, *lib.* 3. *c.* 16. is vulgarly called *Store*. Certes *Stour* is a name taken up, and given it ſince the Britains time. For *Dur* or *Dour* was with them the common name for all waters [x], (whence, as erewhile you heard, our Cities name of *Durobernia* and *Dorob.* and I take it, the name of *Dover* ſprang) as haply *Stour* was with the Saxons for all greater rivers. *Dour* or *Stour*, ſaith *Hollinſhead* ſpeaking of the *Cambridge* river, as if they were all one, or that the latter were the proper name for that river to which the former had been given. I can but rove at uncertainties, and therefore quit the point.

River whence called *Stour*.

[x] Cambd. *Britannia. In Dorſetſhire pag.* 209. *Engl. tdition. Antiq. Brit. pag.* 34.

For the ſourſe and courſe of this river I referre you to *Hollinſhead*[y] & *Lambert*[*], who will copiouſly herein give you ſatisfaction. Commoditie hath ever her oppoſites attendance. The great commoditie and conveniency of our Cities plantation by this river is attended by and with the diſcommoditie and annoyance of inundation. But our Anceſtors, the Cities firſt *Incolæ*, weighed not the inconvenience of the one, for the benefit and accommodation of the other. And it is an inconvenience in theſe dayes ſcarcely conſiderable, becauſe ſeldome happening; or that can happen in regard the City lies higher now then at the firſt, having in all parts of it been much raiſed at ſeverall times, as cellar-diggers, and ſuch like, who are much hindred in their work by old foundations which they meet with in their digging, daily finde: occaſioned (as I conceive) by the many vaſtations of the City in the Danes time, and laſtly about the yeare of our Lord 1160 by caſuall fire.

[y] Chronicle *fol.* 20.
[*] Perambul. of *Kent.*

The greateſt channell of this our river, ran anciently through the middeſt of the City, to the Kings-mill. For I finde Archbiſhop *Pickham* charged by the Citizens with the diverting of it, by certain cuts or trenches, for the bettering of his mill at Weſtgate: which the Jury found to have been done before partly in Archb. *Kilwarby*, and partly in Archb. *Boniface* times[z]. The channell to Weſtgate then (it ſeems) became inlarged. But the firſt diviſion of the ſtream was not then made. For, that *Stour* had it courſe that way much more anciently then thoſe times, is moſt cleare. For I finde it to give name in the Conq. time, to the Archbiſhops Mannor, ſince and at this day called Weſtgate (from the ſituation of it neare that gate:) but then, from the ſtanding of it by the *Stour*-ſide, *Stour-ſeat*, the ſeat by the *Stour*; as that other part of her divided channell gave name to the ſtreet it runs by called to this day Stourſtree, that is the ſtreet by or nigh the *Stour*.

[z] *Liber Cameræ Civitatis.*

Projects for the Rivers inlargement hitherto fruſtrate.

The accommodation of the City by the ſcowring and inlargement of this river hath been a thing at ſeverall times attempted, but *ſine fructu*, or without ſucceſſe worthy the deſigne.

designe. About the beginning of *Hen.* 8. reigne it was projected to have made that part of the river between *Fordwich* and *Canterbury* answerable to *Fordw.* river, that is, so to have cleansed, deepned and inlarged it, that lighters and boats might be brought to both alike. The matter proceeded so farre, and with such probabilitie of a good issue, that the project was allowed and authorised by act of Parliament [a], of this tenor (which I here insert *verbatim* and at large, because, being private, the ordinary edition of the Statutes doth not affoord it.)

[a] 5 *Hen.* 8. c. 17.

IN most humble wise shewing the Kings Higneſſe his true and faithfull Subjects, the Maior, Aldermen, Citizens and inhabitants of the City of *Canterbury*, that where the said City is one of the ancient Cities of this Realm, and through the same hath been and yet is great recourse of Embassadours, & other strangers from the parties of beyond the sea, where also the bodies of the holy Confessor and Bishop of S. *Austin* the Apostolike of England, and also many other holy Saints been honourably humate and shrined, is now of late in great ruine and decay, and the inhabitants thereof impoverished, and many great mansions in the same desolate, which ruine, decay and desolation, of like cannot be reformed, ne amended, unlesse the river that goeth and extendeth from the town of great *Chart* in the Countie of *Kent* to the said Citie, and through and fro the said Citie unto the haven of *Sandwitch*, may be so deeped, inlarged, & of mils & dams, and other annoiances, now being in & overthwart the same river, between the said Citie and the common crane in the town of *Fordwitch*, be avoided, scowred, and taken away: which river between the said Citie and crane, containeth in length two miles, so that carriages by lighters and boats may by the said river be conveied between the said crane in the said town of *Fordwitch*, unto the said City, which deeping, inlarging and scowring of the said river, as is before said, shall not be onely to the profit and availe of the said Citie, and inhabitants of the same, but also

Act. of Parliament about it.

Canterb. one of the most ancient Cities of England.

alſo ſhall cauſe the haven of the town and port of *Sandwitch* to be deeper and larger, to the great commoditie of great mber of the Kings Subjects: in conſideration whereof it ay pleaſe the King, with the aſſent of the Lords ſpirituall d temporall, and the Commons in this preſent Parliaent aſſembled, and by the authoritie of the ſame, to enact d eſtabliſh that the ſaid Maior, Aldermen, Citizens and habitants of the ſaid Citie, and their ſucceſſours, with e adviſe, aſſent and agreement aſwell of the Reverend ıther in God *William* Archbiſhop of *Canterbury*, or his ſucſſors, and of two or three Knights being Juſtices of peace f the ſhire of *Kent*, for the time being, as of the Maior f the town and port of *Sandwitch* aforeſaid, to the ſaid ork', at the requeſt of the ſaid Maior of the ſaid Citie for ıe time being, deſired and called, may lawfully at all and very time hereafter, in ſuch places of the ſaid river, as to ıe ſaid Knights, Maiors, and Aldermen ſhall ſeem conveient, deep, inlarge, cleanſe, inhance and ſcowre, and cauſe ɔ be deeped, inlarged and cleanſed the ſaid river, with all hings thereunto requiſite, between the ſaid town of *Chart*, nd the ſaid Citie, and through the ſame, and fro the ſaid ity unto the ſaid crane, in ſuch manner as lighters and oats may have by the ſame river their full paſſage and ourſe for carriage by the ſame to be conveied, and without let, interruption, impeachment, diſturbance or deniall ɔf any perſon or perſons. And after ſuch deeping, inlarging, inhancing, cleanſing, ſcowring (as is before ſaid) done, the ſaid Maior, Aldermen, Citizens and inhabitants of the ſaid Citie, with the aſſent and conſent (as is before ſaid) obtained, may lawfully aſwell ſtop ditches, and make and inhance bayes, brinks, dams, and walls, for the advancing and inhighing of the ſaid river, as to take down, abate, and put away all mills, bridges, dams, walls, and other whatſoever impediment lying over or overthwart the ſaid river, between the ſaid town of great *Chart* to the ſaid Citie, and through the ſame, and fro the ſaid Citie to the foreſaid common crane, and other things thereunto requiſite,

whereby

whereby the concourſe of the ſaid lighters and boats ſhould be letted: and that no action nor ſuit therefore be maintainable, or to be had againſt the ſaid Maior, Alderuen, Citizens, and inhabitants, or any of them, or their Aſſignes, for the premiſſes or any of them in manner aforeſaid.

Provided alwayes, that every perſon that ſhall be damnified by putting away or abating of his mill, bridge or dam, or mils, bridges or dams, ſhall be reaſonably ſatisfied therefore, for ſuch damages, as he or they ſhall have by reaſon of the ſame, by the ſaid Maior, Aldermen, Citizens, and inhabitants of the ſaid Citie, and their ſucceſſors, as the ſaid Archbiſh. of *Canterbury* that now is, or his ſucceſſors, and the ſaid Knights ſhall award, conſider and adjudge.

Execution, which is ſaid to be the life of laws, was wanting here. This law, this Statute-law (it ſeems) was never ſo inlivened. For notwithſtanding this faire way made, I cannot tell by what infortunacy, nothing was done to any purpoſe at that time. Too likely it is that the difference between the Archbiſh. and the City, as it diverted him from building here, what he built at [b] *Otford*, a ſtately Palace, did the miſchief, and nipt the project in the bud, ſo that it came to nothing then, as neither did the like project afterwards.

[b] *Lambert Peramb. of Kent. in Otford.*

For albeit it was revived, and in part put in practiſe with hopes of good ſucceſſe, through the great furtherance of one M[r] *Roſe* an Alderman, and ſometime Maior of the City, in the late Queens time, who was an eſpeciall benefactor to the work while he lived, and dying ere the perfection of it, but well hoping it would be accompliſh'd, by his will [c], gave 300 *libr.* towards it (a moſt pious act:) yet not being ſo well followed as behooved, through whoſe default I know not, ſucceeded now little better then before. It is now a third time undertaken, and by the good endeavours of induſtrious men in that forward, as not unlikely to ſucceed: Gods bleſſing be upon the enterpriſe, and in due time crown it with perfection.

[c] *In Regiſtro Conſiſtorii Cant.*

Is qui principio medium, medio adjice finem.

Mills upon the River.

I have no more to say of our River in this place, onely a word or two of the mills standing by or upon it, in and about the City, which are now but few in number, onely 5. 1. Kings-mill. 2. Abbats-mill. 3. Westgate-mill. 4. Shaffords-mill. 5. Barton-mill: whereas about King *Stephen's* time, I finde [d], that besides these miles, were 7. other standing all upon this river, in or not farre from the City, and belonged to the Monks of Christ-Church, whereof the Cellerar of the place had the charge: to wit, the mill at *Sameleteſford* (now vulgarly *Shanford*) *Gudwoldſmeln*, *Munechemeln*, *Hotteſmeln*, *Crineſmeln*, and the mills of *Saliford*, (now *Shulford*) and S. *Mildreth*. All which mills (I take it) are long since down, and so quite gone (except that of *Shanford*) that it is scarce known where they stood, nor hath Christ-Church any one mill left her at this day. Touching these *quondam* mills of the Church, I finde in their records letters of *Hen.* 2. written at the suit and in the behalf of the Monks, and directed *Præpoſitis Cant.* of this tenor. *viz. Vt omnia molendina infra Civitatem & extra* * *atttemperentur, ſicut fuerunt tempore Reg. Hen. avi mei. Et ea quæ levata altiùs ſunt poſtea ad damnum Monachorum Cant. ad eam menſuram ad quam erant tempore Regis Hen.* 1. *demittantur, ut molendina Eccleſiæ Chriſti ita bene & plenariè molere poſſint, ſicut molebant temp' Reg. Hen. & damnum quod indè Monachi habuerunt juſtè eis reſtaurari faciatis ab illis per quos damnum contigit, & niſi feceritis Vicecomes meus de Kent faciat fieri, nè in amplius clamorem audiam pro penuria pleni Recti, &c.* But leaving these, let me speak of the present mills.

[d] *Liber eccleſiæ Cant.*

* *admenſurentur.*

Kingsmill.

As for the first, *Kings-mill.* It was and is so called because it sometimes was the *Kings*: and was otherwise called both Eastbridge-mill, and *Kingsbridge-mill*, from the neare situation of it to that bridge. *Thorne* [e] the Chronicler of S. *Auguſtines* reports that King *Stephen*, being in a great straight at *Lincoln*, where he was surprised and taken prisoner by *Robert* Earle of *Gloceſter*, and put to a great fine for his ransome; towards his relief in that necessity, borrowed of *Hugh*, the 2. of that name, Abbat of S. *Auguſtine*, one

[e] *In vitis Abbat. S. Aug.*

one hundred marks, and in consideration thereof, by his charter, gave to the monastery this mill. The effect of which Charter (saith he) was this. *Stephanus Rex Angliæ Archiepisc. Episc. Abbatibus, &c. salutem. Sciatis quòd pro salute animæ meæ &c. dedi & concessi Deo & ecclesiæ S. Augustini molendinum quod habui infra Civitatem Cantuar. juxta Eastbrigge, & totum cursum aquæ illius molendini in restaurationem vadimonii centum marcarum quas ego pro necessitate mea ab eadem ecclesia cepi, præsentibus Baronibus meis; quare volo & firmiter præcipio, quod præfata ecclesia S. Aug. teneat & habeat prædict' molendinum cum omnibus eid' pertinentibus ad servitium altaris illius ecclesiæ, ita bene & in pace liberè & quietè & honorificè sicut ego aut aliquis Rex prædecessorum meorum meliùs liberiùs & quietiùs tenuit &c.* From thenceforth the Abbey enjoyed the mill untill the time of Abbat *Clarembald*, who made it over to King *Hen.* 2. whereof the same author hath these words savouring of his dislike of the act. *Et nota quòd istud molendinum per Clarembaldum superiùs nominatum, cum aliis rebus & possessionibus per eum nequiter distractis Domino Regi Henrico & successoribus suis alienatum, & ad opus suæ Civitatis rehabitum. Iste tamen Hen. Rex ad recompensationem hujus injuriæ isti Monasterio multas libertates scribitur concessisse; &c.* Afterwards when the City was granted in Fee-ferme to the Bailiffs, by *Hen.* 3. this mill, as parcell, was [f] expressely included in the grant. Whereof the same *Thorne* hath this note. *Concessit* (saith he) *idem Rex Henricus istis temporibus Civitatem suam Cantuar. civibus ejusdem, sub gubernaculo duorum Ballivorum regendam, ad feod. firmam* lx. *librar. ad errarium suum annuatim solvend. cum omnibus consuetudinibus ad eand. Civitat. pertinent' cum molendino de Eastbrigge, vel aliter Kingsmill dictum. Et hîc nota quòd præd' molendinum per Stephanum Regem ecclesiæ beati Aug. ut dict' est extitit datum, per Clarembaldum intrusorem Henrico Regi tum Anglorum alienatum, & à successoribus Regibus ad opus Civitatis injuriosè detentum, & per istum Hen. præd' Civibus unà cum Burgo in forma prædicta resignatum.* Thus he.

[f] *Vbi supra*

In a cause of tithes brought by the Parson of All-Saints,

[g] *Lib. Eccles. Christ. Cant.*

againſt the miller of this mill; I finde [g] the miller brought to his anſwer. Who, *requiſitus an fuerat Firmarius dicti molendini, dixit quòd non, ſed fatetur ipſum fore ſervientem Majorum Civitatis Cantuar. per eos ibid. deputatum. Item requiſitus, fatetur quòd omnes piſtores villæ totum bladum pro albo pane faciend. debent molere ſine tollo, vel receptione aliqua in blado vel alio modo. Item oneratur, & fatetur, quòd de farina bladi piſtorum pro pane nigro, debent ſolvere pro mulctura tollum. Item omnes alii ibid.*---The reſt is wanting.

This ſuit happened in the yeare 1366. however this paſſage of it mentions the Maiors of the City, which came not into being, by name, untill almoſt a 100. yeares after. Since theſe times, the caſe is altered with this mill. For (I take it) the City bakers of theſe dayes, neither are tied to grinde their corn at this mill (as by this note they ſeem to be:) nor yet have any ſuch priviledge of grinding at that mill toll-free, as then, for white bread. I have but one thing more to acquaint you with touching this mil. And it is that one *William Bennet* a Citizen and an Alderman of *Cant.* about the yeare 1462. in his will, appoints his executours to buy 300 foot of Aſheler or Folk-ſtone to make a wharfe about the Kings mill [h].

[h] *Lib. Teſtamentor. penes regiſt. Domini Archidiac' Cantuar.*

Abbats-Mill.

I come now to Abbats-Mill, the next upon the Streame to Kings-Mill. It was called ſo becauſe it did heretofore belong to the Abbey of S^t *Auguſtine*. Whereof I finde mention in King *Stephens* time. For then (as *Thorne* [i] hath it) *Hugh*, the ſecond of the name, Abbat of the place, diſtinguiſhing or ſetting out the offices of the Monaſtery: *Molendinum de Abbotteſtnelle quod ipſemet proprio labore adquiſivit, ad Sacriſtiam deputavit, hac interpoſita conditione, ut tota annona Curiæ ſcil. Aug. ibidem liberè abſque thelonio molatur, decimam prædict. molendini elemoſinariæ ſcil. Aug. ſolvatur, reſiduum quoque profectus illius molendini in uſus ſacriſtiæ convertatur.* This Mill is now the Townes.

[i] *In vitis Abb. S^t Auguſtini.*

Weſtgate-Mill.

I paſſe next to Weſtgate-mill. A very old one. *Doomſday*-Booke mentions it as the Archbiſhops: but then in the hands of the Canons of S^t *Greg.* The Tithe of it was by Archbiſhop

Archbiſhop *Hubert* in King *Iohns* time, granted (amongſt other things) to the Hoſpitall of Eaſtbridge, and that grant was confirmed by the Prior and Covent of Chriſt-Church [k]. It is (the Mill) ſince returned to the Archbiſhopricke, and continues a parcell of the demeaſneſſe of the ſame.

[k] *Lib. Hoſp. de Eſtbridge.*

As for Shaffords-mill; 'tis but little I can ſay of it: yet I take it to be that, which I finde anciently. i. about *Rich.* 1. time called *Scepeſhoteſmelne. Extra Weſtgate ab aquilonari parte verſus Scepeſhoteſmelne*, as in a deed of Eaſtbridge. The compoſition between the Prior and Canons of S^t *Greg.* *Parſons* of Holy croſſe of Weſtgate, and the then Vicar in the yeare 1347. cals it *molendinum de Shefford*, and in expreſſe words reſerves the Tithes thereof from the Vicar to themſelves [l]; which clearely ſhewes it to be a tithable Mill, and not within the exemption of the Stat. of 9. *Ed.* 2. *Cap.* 5.

Shaffords-Mill.

[l] *Vide Compoſit. pag.*

Barton-mill was ſometimes, and that *ab antiquo* belonging to Chriſt-Church, where the Monkes Corne was ground for their owne ſpending within the Court. But it is now alienated, and ſo hath been ever ſince the Diſſolution. So much for the Milles. And now have I done with the River. Onely let not my ſilence ſmother, or ſuppreſſe that due praiſe and commendation well knowne to appertaine unto it, for (what, but for the common pochers it would much more abound with) the plenty of ſingular good fiſh, which it breeds and yeelds of divers ſorts, Trouts eſpecially; whereof thoſe at *Fordwich* beare away the bell, a place of note (as *Cambden* ſaith) in that reſpect.

Barton-Mill.

Fordwich Trouts.

According to my propoſed method, coming now to the Suburbs: my Survey thereof ſhall take beginning at the Eaſt part; and therein at Saint *Auguſtines*. Concerning which I will limit my diſcourſe, to theſe two heads or particulars.

The Suburbs.

1. *The first foundation and following estate of it.*
2. *A Survey of the present Remaines of it.*

1. Particular.

FOr the first. *Augustine* the Monke, the Apostle of the English, (as the ancient Charters of the Abbey call him) Pope *Gregory* the Great's *Nuncio*, his *Alumnus*, comming over hither with this com-monachall associates, and being admitted first into the presence, and eftsoones into the favour of *Ethelbert* (the * first Christian Kentish King. *Rex Ethelbertus inter Reges Anglorum Christicola primus*, as it is in the bordure of the Quire-hangings of Christ-Church:) and having by his and his fellow-labourers preaching, both by life and doctrine, with Gods co-operating Grace, at length wrought his conversation to Christianity, was so well affected and thankfully handled of him, that, for reward of his service, amongst many favours, he obtained of the King his Patron, a certaine piece of ground on the East part of the City of *Cant.* Whereon afterwards, with the Kings helpe, he built this Abbey, dedicated when so first founded to the blessed Apostles, *Peter* and *Paul*, and so knowne a while, but afterward not (as *Lambert* [m] will) onely in memory of his benefit; but from the new dedication of it by Archbishop *Dunstan, in honore Sanctorum Apostolorum Petri & Pauli, sanctique Augustini*, in the yeare 978 [n]: from thence (I say) his being added to the former Tutelars, and after that, untill the dissolution, called S[t] *Augustines*.

* This is meant of the Saxons, who entred this Kingdome, and were formerly Idolaters: but the Britaines were Christians almost from the time of our Saviours death, and so they continued, though at this time, living with their Bishops in the remote parts of this Iland of Britainy.

[m] *Peramb. of Kent. in Cant.*

[n] *Thome: In vitis Abb. S[t] Augustini.*

It may not be forgotten that one maine end of setting apart this Suburbian plot of ground, and of the erecting the Abbey upon it, (according to the meaning of both *Ethel.* and *August.*) was that it should be a common Sepulchre both for them and their successors, as well in the Kingdome, as in the Archbishopricke, for ever after. For it was not then, nor long after, the manner to bury within Cities, (the City being a place not for the dead but the living, as it is in a Charter of *Ethelb.* which shall follow anone:) and it being a thing defended, i. forbidden to bury within

Vnlawfulnesse of burialls within Cities.

within Cities by the law of the 12. Tables: *Hominem mortuum infra urbem ne ſepelito, neve urito.* A law (it ſeemes) ſtanding till then; and long after in force here, yet more for the reaſon ſake of it (as I conceive) fitting it to all Nations, which was the prevention of fire by burning, and other annoyance by burying the carcaſſe within the City, then as being any otherwiſe a binding law to this kingdome, long before deſerted by the Romanes, and no way now dependent on that Empire, or in ſubjection to it.

The further diſcovery of this Abbeys foundation and originall; I leave to you to make and take (if you pleaſe) from the enſuing tranſcripts of the Founders Charters, foure in number, whereof the three former are of *Ethelbert*, and the other of *Auguſtine*, cloſed and fenced (as you ſhall ſee, according to the manner of former times) with ſuch ſolemne and dreadfull imprecations upon the violaters of their Piety; that (if the Charters themſelves prove true and not counterfeit, as ſome ſuſpect them) I for my part (how light ſoever ſome doe, and will make of them) would tremble to be lyable unto, for all the good, for all the gaine, were it neare ſo much, that might accrew unto me by intermedling. But to the Charters, which I have taken from Reyners Copy, in his *Apoſtolatus Benedictinorum*, writing of this Monaſtery.

IN nomine Domini noſtri Ieſu Chriſti: omnem hominem qui ſecundum Deum vivit, & remunerari à Deo ſperat, & optat, oportet ut piis precibus conſenſum hilariter ex animo præbeat; quoniam certum eſt, tantò facilius ea, quæ ipſe à Deo popoſcerit, conſequi poſſe: quantò et ipſe libentius Deo aliquid conceſſerit. Quocirca ego Ethelbertus Rex Cantiæ, cum conſenſu venerabilis Archiepiſcopi Auguſtini ac Principum meorum, dono & concedo Deo in honorem ſancti Petri aliquam partem terræ Iuris mei, quæ jacet in oriente civitatis Doroberniæ, ita duntaxat ut Monaſterium ibi conſtruatur, & res quæ infra memorantur in poteſtate Abbatis ſint qui ibi fuerit ordinatus. Igitur adjuro & præcipio in nomine Dei omnipotentis, qui eſt omnium rerum Iudex

Char. 1.

Donatio ſitus Abbatiæ.

Iudex Iustus, ut præfata terra subscripta donatione sempit enaliter sit confirmata, ita ut nec mihi nec alicui successorum meorum Regum aut Principum, sive cujuslibet conditionis dignitatibus

Imprecatio. *& ecclesiasticis gradibus de ea aliquid fraudare liceat. Si quis verò de hac donatione nostra aliquid minuere, aut irritum facere temptaverit : sit in præsente separatus à sancta communione*

Metæ Abbatiæ. *corporis & sanguinis Christi : & in die judicii ob meritum malitiæ suæ à consortio sanctorum omnium segregatus. Circumcincta est hæc terra his terminis, in Oriente ecclesia sancti Martini, in meridie via de Burgate, in Occidente & Aquilone Drouting-street. Datum in civitate Doroberniæ, anno ab incarnatione Christi. 605. indict. 6. +. Ego Ethelbertus Rex Cantiæ sana mente integroque consilio donationem meam signo crucis propria manu roboravi confirmavique. Ego Augustinus gratia Dei Archiepiscopus testis consentiens libenter subscripsi. Edbaldus. Hamigisibus. Augemundus Referendarius. Hocca Tangil. Pinca. Geddy.*

Char. 2. *IN nomine Domini nostri Iesu Christi. Notum sit omnibus tam præsentibus quam posteris quòd ego Ethelbertus Dei gratia Rex Anglorum per Evangelicum genitorem meum Augustinum de Idololatra factus Christicola tradidi Deo per ipsum antistitem*

Donatio. *aliquam partem terræ juris mei sub orientali muro Civitatis Doroberniæ, ubi scilicet per eundem in Christo institutorem Monasterium in honorem principum Apostolorum Petri & Pauli condidi ; & cum ipsa terra, & cum omnibus, quæ ad ipsum monasterium pertinent, perpetua libertate donavi, adeo ut nec mihi, nec alicui successorum meorum regum, nec ulli unquam potestati sive ecclesiasticæ sive sæculari quicquam inde liceat usurpare ;*

Imprecatio. *sed in ipsius Abbatis sint omnia libera ditione. Si quis verò de hac donatione nostra aliquid imminuere aut irritum facere tentaverit, authoritate Dei & B. Papæ Gregorii, nostrique Apostoli Augustini simul & nostra imprecatione sit hic segregatus ab omni sancta ecclesiæ communione, & in die judicii ab omni electorum so-*

Termini. *cietate. Circumcingitur hæc terra his terminis : In Oriente ecclesia S. Martini, & inde ad Orientem by Sibben-downe, & sic ad Aquilonem be Wykingesmerk, iterumque ad Orientem & ad*

Austrum

Auſtrum be Burgaveremarka, & ſic ad Auſtrum & Occidentem be Kingeſmearke, iterum ad Aquilonem & Occidentem be Kingſmerke, ad occidentem to Rederchepe, & ita ad Aquilonem to Droutingſtreet. Actum eſt hoc in Civitate Doroberniæ Anno ab incarnatione Chriſti. 605. indictione octava. †. *Ego Ethelbertus Rex Anglorum hanc donationem meam ſigno ſanctæ crucis propria manu confirmavi.* †. *Ego Auguſtinus gratia Dei Archiepiſcopus libenter ſubſcripſi.* †. *Edbaldus Regis filius favi.* †. *Ego Hamigiſilus Dux laudavi.* †. *Ego Hocca comes conſenſi.* †. *Ego Augemundus Referendarius approbavi.* †. *Ego Graphio comes benedixi.* †. *Ego Tangiſilus Regis Optimas confirmavi.* †. *Ego Pinca conſenſi.* †. *Ego Gedde corroboravi.* Subſcriptiones.

REx Anglorum Ethelbertus miſericordia Dei omnipotentis Catholicus omnibus ſuæ gentis fidelibus & adventum gloriæ magni Dei & ſalvatoris noſtri Ieſu Chriſti beata ſpe expectantibus, ſalutem vitæque æternæ beatitudinem largiente ſummi Regis clementia. Ego Ethelbertus in ſolio paterno confirmatus, paceque divinitus conceſſa eo jam per decem quinquennia ſceptrigera poteſtate potitus, per venerabiles ſacræ fidei Doctores ſpiritus ſancti gratia irradiatus, ab errore falſorum Deorum ad unius veri Dei cultum toto corde converſus, ne ingratus beneficiorum appaream illi, qui de ſua è cœlis ſancta ſede nobis in regione umbræ mortis ſedentibus lux veritatis emicuit, inter alias quas fabricavi eccleſias, monitu & hortatu beatiſſimi patris Gregorii & ſancti patris noſtri Auguſtini Epiſcopi, beatiſſimo Apoſtolorum principi Petro, & Doctori gentium Paulo monaſterium à fundamentis conſtruxi, illudque terris, variiſque poſſeſſionum donariis decorare ſtatui, inibi monachos Deum timentes aggregari feci: & cum conſilio ejuſdem Reverendiſſimi Archipræſulis Auguſtini, ex ſuo ſancto ſanctorum collegio venerabilem virum ſecum ab Apoſtolica ſede directum Petrum monachum elegi, eiſque ut eccleſiaſticus ordo expoſcit, Abbatem præpoſui. Hoc igitur Monaſterium, ad provectum debiti culminis promovere deſiderans, ſuarumque poſſeſſionum terminos dilatare geſtiens, ſana mente, integroque conſilio, cum Eadbaldi filii mei, aliorumque nobilium optimatum meorum conſenſu, ob redemptionem animæ Char. 2.

Sturiag. Chistelet.

meæ, & ſpem retributionis æternæ, obtuli ei etiam villam nomine Sturiag alio nomine dictam Chiſtelet, cum omnibus redditibus ei jure competentibus, cum mancipiis, ſylvis cultis vel incultis, pratis, paſcuis, paludibus, fluminibus & contiguis ei maritimis terminis eam ex una parte cingentibus, omniaque mobilia vel immobilia in uſus fratrum ſub regulari tramite & monaſtica religione inibi Deo ſervientium, miſſarium etiam argenteum, ſceptrum aureum, item ſellam cum fræno auro & gemmis ornatam, ſpeculum argenteum, armigauſa oloſerica, camiſiam ornatam, quæ mihi de Domino Gregorio ſedis Apoſtolicæ directa fuerat: quæ omnia ſupradicto monaſterio gratanter obtuli. Quod etiam monaſterium ipſe ſervus Dei Auguſtinus ſanctorum Apoſtolorum ac martyrum reliquiis, variiſque eccleſiaſticis ornamentis ab Apoſtolica ſede ſibi tranſmiſsis copioſe ditavit, ſeſeque in eo, & cunctos ſucceſſores ſuos ex Authoritate Apoſtolica ſepeliri præcepit, ſcriptura dicente, non eſſe civitatem mortuorum ſed vivorum; ubi & mihi & ſucceſſoribus meis ſepulturam providi, ſperans me quandoque ab ipſo Apoſtolici ordinis principe, cui Dominus poteſtatem ligandi atque ſolvendi dedit, & claves regni cælorum tradidit, à peccatorum nexibus ſolvi, & in æternam beatitudinis januam introduci. Quod monaſterium nullus Epiſcoporum, nullus ſucceſſorum meorum regum in aliquo lædere aut ꝗquietare præſumat: nullam omnino ſubjectionem ſibi uſurpare audeat: ſed Abbas ipſe qui fuerit ordinatus, intus & foris, cum conſilio fratrum ſecundum timorem Dei liberè eum regat & ordinet: ita ut in die Domini dulcẽ illã piiſsimi redemptoris noſtri vocem mereatur audire, dicentis, Euge ſerve bone, &c. *Hanc donationem meam in nomine patris & filii & ſpiritus ſancti largitate divina, ut mihi tribuatur peccatorum remiſsio per omnia cum conſilio reverentiſsimi patris Auguſtini condidi, idque ad ſcribendum Augemundum presbyterum ordinavi. De his igitur omnibus, quæ hic ſcripta ſunt, ſi quis aliquid minuere præſumpſerit, ſciat ſe æquiſsimo judice Deo, & beatiſsimis Apoſtolis Petro & Paulo rationem eſſe redditurum. Confirmata eſt hæc donatio, præſentibus teſtibus, Reverentiſsimo patre Auguſtino Doroberniæ eccleſiæ Archiepiſcopo primo, Mellito quoque & Iuſto Londonienſis & Roffenſis eccleſiæ præſulibus, Eadbaldo filio meo,*

Locus ſepulturæ Reg. & Archiepiſc.

Immunitas monaſterii.

Interminatio.

Teſtes.

meo, Hamigisso &c. & aliis pluribus diversarum dignitatum personis. Actum sane 45. Anno regni nostri, Anno Domini 605.

Privilegium S^t Augustini huic cœnobio suo concessum.

AVgustinus Episcopus Doroberniæ sedis famulus, quem superna inspirante clementia beatissimus Papa Gregorius Anglicæ gentis Deo acquirendæ legatarium misit, ac ministrum, omnibus successoribus suis Episcopis, cunctisque Angliæ Regibus, cum suis posteris, atque omnibus Dei fidelibus, in fide & gratia salutem & pacem. Patet omnibus quòd Deo amabilis Rex Ethelbertus primus Anglorum regum Christi regno sanatus nostra instantia, & sua prodiga benevolentia inter cæteras ecclesias quas fecit & Episcopia, monasterium extra Metropolim suam Doroberniam, in honorem principum Apostorum Petri & Pauli regaliter condidit, & regalibus opibus ampliſque possessionibus ditavit, magnificavit, perpetua libertate & omni jure regio cum omnibus rebus & judiciis intus & foris illi pertinentibus munivit, suoque regio privilegio, & superni judicii imprecatione, atque Apostolica sanctissimi papæ Gregorii interminatione excommunicatoria contra omnem injuriam confirmavit. Ego quoque ejusdem libertatis adjutor & patrocinator omnes successores meos Archiepiscopos, omnesque ecclesiasticas vel seculares potestates per Dominum Iesum Christum & Apostorum ejus reverentiam obtestor, atque Apostolica memorati Patris nostri Papæ Gregorii interminatione interdico, ne quisquam unquam ullam potestatem aut dominatum aut imperium in hoc dominicum vel Apostolicum monasterium, vel terras vel ecclesias ad illud pertinentes usurpare præsumat, nec ulla prorsus subjugationis, aut servitutis, aut tributi conditione, vel in magno vel in minimo, Dei ministros inquietet aut opprimat. Abbatem a suis fratribus electum in eodem monasterio, non ad sui famulatum, sed ad dominicum ministerium ordinet; nec sibi hunc obedire, sed Deo suadeat; nec verò sibi subjectum, sed fratrem, sed consortem, sed collegam in comministrum in opus Dominicum eum reputet. Non ibi missas, quasi ad suæ ditionis altare, nec ordinationes, vel benedictiones usurpativè, sine Abbatis vel fratrum petitione exer-

Char. 4.

Doroberniam Regis Metropolim vocat.

Abbatis electio & conditio.

ceat: nullum sibi jus consuetudinarium vel in vilissima re exigat, quatenus pacis concordia unum sint in domino uterque, nec quisquam quod absit dominandi dissidio in judicium incidat Diaboli, qui superba tyrannide corruit de cœlo. Reges gentium (inquit Dominus) dominantur eorum, vos autem non sic; cumque ab alienigenis, non à filiis ascipiantur tributa, sic ipse Dominus concludit, ergo liberi sunt filii: qua ergo irreverentia patres ecclesiarum in filio Regni Dei sibi vendicant dominationem? maximè autem in hanc ecclesiam sanctorum thesaurariam, in cujus materno utero tot Pontificum Doroberniæ, Regumque ac principum corpora speramus alma refovenda sepulturæ requie, ex authoritate scilicet Apostolica, & hinc ad æternam gloriam resuscitanda. Tales supremi Iudicis amicos si quis offendere non metuens hujus privilegii statuta violaverit, vel violatorem imitando vim suam tenuerit, sciat se Apostolico B. Petri gladio per suum vicarium Gregorium puniendum, nisi emendaverit. Hæc igitur omnia, ut hic sunt scripta, Apostolica ipsius Institutoris nostri Gregorii comprobatione & authoritate servanda sancimus, suoque ore confirmamus, præsente glorioso rege Ethelberto, cum filio suo Eadbaldo, & collaudante cum ipso, & omnibus Optimatibus regis atque ultrò volentibus reverendissimis fratribus nostris à sancta Romana ecclesia huc mecum, vel ad me in Evangelium Domini destinatis, scilicet Lawrentio, quem nobis Deo favente, successorem constituimus, & Mellito Londoniarum Episcopo, & Iusto Roffensi Episcopo, & Petro venerabili ejusdem monasterii principum Apostolorum Abbate primo cum cæteris in Domino adjutoribus meis; obnixè postulantibus, simulque in eos, qui hæc fideliter servaverint, benedictionem; aut in impœnitentes, quod volumus, transgressores damnationem exercentibus.

Pontifices & Reges hic sepeliendi.

Confirmatio.

These auspicious beginnings had answerable proceedings. For the foundation of the Abbey thus laid, it became in processe of time much advanced, both in the inlargement of her buildings, and augmentations of her indowment. For the first. After the death of King *Ethelb.* *Eadbaldus* (his sonne) at the instance of *Lawrence* the Archb' builded a faire Church in this Monastery which he called

called *S. Maries.* After *Eadbaldus*, King *Canute* (the great Monarch of this Realme:) *Egelsine* (the Abbat that fled for feare of the Conquerour:) *Scotlandus* (whom the same King put in *Egelsin's* place:) *Hugh Floriac* (that was of kindred to King *William Rufus*, and by him made Abbat:) were the persons that chiefly increased the building: some bestowing Churches and Chapels; some Dortors and Refectories or dining places, and others other sort of edifices [p].

[p] *Lamb.* peramb. of *Kent* in *Canterbury.*

Now for the latter, her increase in possessions and indowment, it would be too tedious a matter to particularize but the one halfe of the donations and grants of lands and revenues that were made and given by the multitude of benefactors of all sorts, who out of the heat of their devotion to the place, for the double founders sake, the one the great instrument of Christianisme brought and wrought amongst the Saxon people of those parts, the other (by Gods blessing on his endeavours) the first Christian King of the English-Saxon race, strived of holy zeal, according to their knowledge to out-strip one another in an open handed liberalitie to this Abbey. The Royall benefactors (for I shall omit the rest) after *Ethelb.* (as *Thorne* informs me) were chiefly these. King *Eadbald* his sonne and next Successor, who gave the mannor of *Northborne*, consisting of 30 plough-lands. King *Lothaire*, who gave 3 plough-lands in *Stodmersh*. King *Withred*, who gave the mannor of *Littleborne* of 5 plough-lands. King *Eadbert* his sonne, who gave 6 plough-lands in *Little-Mongeham*. King *Edmund*, whose gift was 2 plough lands in *Sybertsweld*. *Kenewulf* King of *Mercia* and *Cuthred* King of *Kent*, who gave the mannor of *Lenham*, consisting of 20 plough-lands and 13 Denes. King *Ethelwulf* the West-Saxon, who gave 40 Caslatos (Mansions I take it) in *Lenham*. King *Ethelbert* the West-Saxon also, who gave the mannor of *Merton* in East *Kent*, of 3 plough-lands. King *Canute*, who together with the body S. *Mildred* the virgin of *Thanet*, gave unto the Abbey all the indowment of that late Monastery. King *Edgar* who gave *Plum-*

Royall benefactours to S. *Augustines* Abbey.

sted, of 4 plough lands. *Edward* the Confessor, who gave all the land he had in *Fordwich*.

The succeeding Kings, for the most part, were rather confirmers or restorers of the old, then contributers of new possessions to this Abbey. Whose Charters (as the others) are many of them already published partly in *Reyner's Apostolatus Benedictinorum*, and partly in *Wevers* Funerall Monuments. Wherefore I spare their recitall here. Neither will I wade or enter farre into discourse of the once flourishing estate of this ancient Abbey, lest I finde it (as I may justly feare it) even endlesse. For so many were the priviledges, so wide the possessions, and so very great the estimation of this Abbey, in many respects (that of it being, of old, the selected place for the Royall and Archiepiscopall sepulture, not the least:) as few other in the Kingdome did or could in all points paralell it.

Onely let me, ere my cloze, acquaint you from Mr *Lambert* [q], that the house, before the dissolution, had five Covents, consisting (saith he) of 65 Monks, Benedictines, or of the order of the Black monks of S. *Benet*, which began here in England with their Founder, (the nature hereof see hereafter in Christ-Church:) And, as he addes (beside Jurisdiction over an whole lath of 13 hundreds) it had possession of livelihood to the value of 808. *l'* by yeare. Herein, (I suppose) following the estimate of her temporalties, taxed at that summe by the Popes Delegates, the Bishops of *Winchester* and *Lincoln*, *Iohn* and *Oliver*, in the yeare 1292. authorised to tax and rate the temporalties of all the Clergy both religious and secular throughout the Kingdome, for the levying of a tenth thereby, which the Pope had granted to the King (*Ed.* 1.) *in subsidium terræ sanctæ* [r]. But it seems that upon the surrender and suppression of the Abby, which happened 4. *Decemb.* 29. *Hen* 8. that estimate was well neare doubled. For (as *Speed* and *Wever* both have it) it was then valued, as the Record in the Kings Exchequer shows, at 1412. *lib.* 4s. 7d. ob. q.

[q] Peramb. of *Kent*, in *Cant.*

[r] *Lib. Eccles. Christi Cant.*

The Abbey of what value.

Briefly this Abbey, and the Abbat thereof in right of his Abbatie,

Abbatie, had *Cuneum monetæ*, allowance of mintage and coynage of money, by the grant of King *Athelstan*[r], which continued untill the time of K. *Stephen*, & then was utterly loſt, *Silveſter* the 45 Abbat, who died *Anno* 1161. being the laſt that enjoyed it. Whereof *Thorne* writing his life hath theſe words. *Memorandum* (ſaith he) *quòd iſte Silveſter Abbas & multi prædeceſſores ejus Abbates habuerunt Cuneum monetæ in Civitate Cant. ſicut per inquiſitionem factam per Arnoldum Ferre, Wulfinum Mercere & alios qui jurati dixerunt quòd quidem Abbas S. Aug. Silveſter nomine habuit in Civitate Cant. unum cuneum monetæ & Elumdus Porre cuſtodivit cuneum illud ex parte illius Abbatis, & quando ille Abbas obiit ſeiſita fuit Abbatia in manu Domini Regis unà cum prædicto cuneo, nec unquam aliquis Abbas qui ei ſucceſsit, illius cunei recuperavit ſeiſinam. Et fuit iſta inquiſitio facta temporibus Hen. ſecundi Regis, & Regis Richardi filii ejuſdem.* The Abbat moreover was *Abbas intratus*, firſt made ſo by Pope *Alex.* 2. as the ſame *Thorne* (in the life of Abbat *Egelſin*) relates. Who ſaith that the ſame *Egelſ.* being ſent on ſome Embaſſage to Pope *Alex.* 2. in the yeare 1063. was there the firſt Abbat of this Monaſtery, to whom it was of the ſame Pope permitted with his Succeſſors, the Abbats of the place, to uſe the Mitre and ſandals, in manner of a Biſhop, the Pope thus then pronouncing and ſaying, *Hunc apicem habere perpetuò rectorem decrevimus Auguſtinenſem, ob ipſius ſcilicet Romanorum alumpni & Anglorum Apoſtoli dignitatem.* He was I ſay a mitred Abbat, that is by *Cowels* interpretation [t] an Abbat Soveraigne, exempt from the Juriſdiction of the Dioceſan, having Epiſcopall Juriſdiction within himſelf. He had place and voice not onely in Parliament as a ſpirituall Baron, but alſo in the generall Councell, where, by the gift of Pope *Leo* ix[th], his place was to ſit by the Abbat *Montis Caſſini* [u]. A Catalogue of theſe Abbats and others, who living, by their learning and pietie, or dead, by the reliques of their mortalitie, their deceaſed bodies, ſome honourably intombed, others gloriouſly inſhrined there, have enfamouſed the place, I referre you to finde in *Pitſeus* his Catalogue, and

[r] *Leg. Athelſtani in Archæon.* Gul. Lamb. *pag.*

Abbat of S. *Auſtins* had coynage of money.

mitratus,

Dignified by the Pope with Mitre and ſandals.

[t] *Interprete in verb. Abbat. pag.* 2.

[u] Reyner *in appendice ad Apoſtolat. Benedictin. pag.* 53.

and *Wever's* ancient Funerall monuments. And hitherto of the flouriſhing eſtate of this Abbey.

It neither may, nor will (I know) be imagined but that this Abbey taſted of both fortunes. Wherefore as you have heard ſomewhat of the weale, ſo now give me leave with what brevitie I can, to acquaint alſo with the wo, the detriments I mean and dyſaſters, that have at any time abated, and at laſt fatally obſcured and finally extinguiſhed the glory and Majeſty of this once famous and opulent Abbey.

Whereof the firſt in time and not of leaſt regard was her loſſe of the long enjoyed right and intereſt to the burialls of the Kings and Archbiſhops, of which, the former, in Archbiſhop *Brightwald's*, and the latter in *Cutbert's* dayes were firſt taken from it[x].

[x] *Lamb.* Peramb. of *Kent* in *Canterbury.*

Abby infected by the Danes.

Another was the grievous and frequent infeſtation of the place by the Danes: which (however their Chroniclers, for their Abbeys greater glory, ſometimes aſcribe their ſafety, defence and deliverance from thoſe Invaders to a miraculous preſervation:) yet doubtleſſe either ſuffered their violence, or at the leaſt, and at the beſt, purchaſed their peace (and ſo prevented their greater calamity) at a deare rate, and with coſtly redemptions, eſpecially in that lamentable ſpoil and devaſtation of the City under King *Etheldred*, in the yeare 1011. The recorders of the tragicall ſtory whereof, the elder Monks, *Henry* of *Huntington*, *Roger Hoveden*, and others, (whoſe pens a miracle ſo mainly tending to the advancement of Monkery, in all likelihood could not have eſcaped) tell of no ſuch miracle as *Thorne* will have the Abbey then reſcued and ſaved by, which was, that when a Dane had taken hold of S. *Auguſtines* pall or cloak (wherewith his tombe was covered) it ſtuck ſo faſt to his fingers, that by no means poſſible he could loſe it, till he came and yeelded himſelf to the Monks, and made ſorrowfull confeſſion of his fault. Which thing ſo terrified the reſt of the Danes, that they deſiſted and ceaſed from invading the Monaſtery, and became chief protectors and defenders of it. *Cum Dani* (as *Thornes* own words are) *Cantuariam*

ariam ferro undique & flamma vastantes sævirent, quidam illorum sacrilegi, non causa orandi, sed deprædandi malitia monasterium istud ultrò introierunt: moxque unus eorum ad malum proclivior, ad sepulchrum Apostoli nostri Augustini (ubi tunc jacebat tumulatus) improbè accessit, palliumque, quo illud pretiosum Augustini mausolæum operiebatur, furtim rapuit, atque sub axilla sua illum abscondit: sed divina ultrix miseratio raptorem mox rapuit, palliumque illud sub axilla furis absconditum, quasi connativum cutis axillis furis inhæsit; nec unguibus nec ulla violentia aut arte deponi poterat, donec reatum suum coram sancto prædicto, & loci fratribus, veniam poscendo de commissis, fur ipse prodiderat. Quæ ultio ita cæterorum Danorum multitudinem terruit, ut hujus Monasterii non solùm fieri timerent invasores, sed magis ejus præcipui forent defensores. Thus he. But (as I said) our elder stories have no mention of this miracle. *Hoveden* (I confesse) naming the then Abbat of the place, sayes that he was suffered to escape or go his way, haply (& as it may be reasonably thought) because he had ransomed himself and his Abbey, by composition with the enemy. But that your belief may not rest upon my bare and singular opinion of this Abbeys partaking with the neighbour City, and Cathedrall in their Danish pressures, I will stand by, whilest Reverend Archbishop *Parker* gives you his, who thinking it incredible that the Citie should so often suffer, by the Danes, and this Abbey escape, thus expostulates the matter. *Quid dicam* (saith he) *de Monasterio Sancti Augustini, Doroberniæ, omnium primo & antiquissimo, Romanorum Pontificum, atque Regum Cantiorum privilegiis adeo superbo, quibus fretus ab omni subjectione & obedientia sui Archipræsulis, immune se putarit? &c. Credibilene est inter tantas procellas hoc insolens cœnobium tutum & à Danorum impetu liberum esse potuisse, cum ipsam Doroberniam urbem inclytam, ita misere depopulati sunt, ut supra retulimus:* Thus he [y].

[y] *Antiq. Brit. In vita* Celnothi. *pag.* 72.

A 3d & 4th great dysaster to this Abbey was, the firing of it one time, & the almost drowning of it another. The former (by fire) happening in the yeer 1168. (*Anno Dom.* 1168. saith Abbey fired.

Thorne) *die decollationis S^t. Ioannis Baptiſtæ combuſta fuit iſta eccleſia pro maxima parte, in qua combuſtione multæ codicillæ antiquæ perierunt, atque ipſum feretrum S. Auguſtini & multorum ſanctorum hujus loci flebiliter ſunt deformata; nec mirum cum ipſa pene tota eccleſia igne fuerat conſumpta. Cujus infortunio miſertus Alexander Papa eccleſiam de Feverſham ad reparationem eccleſiæ ſic igne conſumptæ confirmavit; & eccleſiam de Menſtre & Middelton ad Sacriſtiam pro reparatione iſtius eccleſiæ deputavit.*) The latter (by water) in the yeare 1271. (*Eodem anno* (ſaith the ſame Author) *die tranſlationis S^t. Aug. facta fuerunt tonitrua & coruſcationes & tanta inundatio pluviæ, ut Civitas Cant. pene ſubmerſa eſſet. Occupaverat verò aqua totam iſtam Curiam pariter & eccleſiam, ut prope ſubmerſæ eſſent, niſi virtus Sanctorum ibi quieſcentium obſiſteret.*)

Abbey almoſt drowned.

Vide Antiq. Brit. in initio vitæ Kildwardby.

The next great croſſe which befell this Abbey, but common to it with other, was the reſtraint of the Laitie from any longer extending the hand of their bounty, in paſſing over their fee to the Abbey, without ſpeciall licence of the King, by the Stat. of *Mortmaine*, or the law of *Amortization*; which timely to moderate the before unlimited libertie of the Laity in that kinde, likely in time to give all to God, and leave nothing, or but little, for *Cæſar* and themſelves, by their over forwardneſſe and extreame exceſſe in that kinde of operative devotion (a thing conſidering their full perſwaſion of the meritorious nature of it, nothing ſtrange) provided a convenable reſtraint, tying and manacling the hands of the ſubject for the future from that kinde of overactive charitie, without the foregoing privitie and conſent of the Prince. But this croſſe, this loſſe, was in part ſupplied and made leſſe ſenſible unto the religious, by a piece of policie which they quickly put in ure, and that was the procuring not onely of priviledges and immunities from payment of tithes, but alſo of Impropriations or Annexions of Churches, Parſonages I mean, to their houſes; which though invented, and on foot long before, upon what pretext ſee *Hay* in his *Aſtrum inextinctum. quæſt. 2. num 9. & ſeq. fol. 98. 99.* yet now, the other current of their gain being ſtopt,

Mortmaine.

7. Ed. 1.

Impropriations.

ſtopt, much more abounding then ever before [z]. All of them, but eſpecially the latter, things improperly enough in the hands of the Religious, and with cauſe enough reckoned among the 100 grievances of *Germany* [a], but much more improperly in the poſſeſſion of meer lay-men, as now they are moſt what; but generally like the gold of *Tholouſe*, not without a curſe, a croſſe at leaſt, either reall or perſonall, upon the perſon of the invader, or his eſtate, or both, which though he either cannot or will not himſelfe, yet others both can and do ſee and obſerve to follow ſuch profaners of the Churches Patrimony the improper Lay-proprietaries of Parſonages and Church-livings. *Amicus Plato, Amicus Socrates; ſed magis amica Pietas.* Pardon this digreſſion, and I proceed.

[z] *Downings* Diſcourſe Concluſ. 3. § 5.

[a] *Fox.* Acts and Monum. *vol.* 2. *pag.* 85.

By the way would you be further ſatisfied concerning the grounds, upon which Impropriations of Churches to Monks and Monaſteries firſt began, I find them briefly to be theſe. *Illud inprimis agebant Epiſcopi, dum eccleſias Monachis attribuerent, ut paci eccleſiaſticæ ſubſervirent. Quòd enim pleræque earum eccleſiarum in ipſis Monachorum fundis conderentur, & ab eorum ſervis, qui terram extirpatis ſilvis novarunt, frequentarentur; ne quid inter Clericos & Monachos ſereretur diſſidii, poſtulabat æquitas, & concordia, ut Monachis traderentur gubernandæ. Ea cauſa cum deerat, aliam Epiſcopis ſuggeſsit charitas, ut Monachorum ſuſtentationi caveretur. Poſtremò id quoque cauſæ acceſsit, ut eccleſiæ melius regerentur, tum ob accuratiorem inſtitutionem plebium, quibus Monachi ad omnem difficultatem præſto erant doctrinæ per ea tempora fere principatum habentes, tum ob Preſbyterorum, quos fere tunc erudiebant Monachi ſoli, delectum faciliorem. Itaque non paucæ donationes ejus generis ſignatè cavent ut in Monachorum poteſtate ſit Presbyterorum electio, atque Eccleſiarum gubernatio, &c.* So *Roverius* in his Illuſtrations upon the Hiſtory of the Monaſtery of S. *Iohns* at *Rheimes*. *pag.* 606. But to S. *Auſtins* again. called Reomans.

I do not remember that I have read of or met with any other much conſiderable loſſe, croſſe or misfortune to have befallen this Abbey afterwards, untill that fatall blow of

29. Hen. 8. 24. *Decembris.* utter dissolution was given it by *Hen.* 8. Little had all the former casualties been to the ruine of this goodly Abbey, had not that sudden and tempestuous storm (which bare down before it all the religious structures of this kinde throughout the kingdome) falling upon it, brought this with the rest, to irrecoverable ruine: whose uncovered walls stood so languishing in time, and storms of weather, that dayly increased the aspect of her ruines, till now lastly they are made subject to other publick uses, and the whole tract of that most goodly foundation in the same place no where appearing &c, as it is in *Speed*[b]. Yet thither let me leade you, and have your patience whilest I survey the present Remains of the place, which is my second Particular touching this Abbey.

[b] *Hist. pag.* 294.

2. Particular. Amongst which, I finde scarce any of note beside *Ethelberts* Tower and S. *Pancraces* Chapell. But ere we enter the Sept, a word or two of that. The sept or site of the Monastery yet appeares and may be traced by the circuiting walls, within the compasse whereof the Elemosinary, by the Court-gate (a place where the almes of the Abbey, the remaines of their food being sent thither, were distributed as a main part of their subsistence, to certain almes-people consisting of a society of Brothers and Sisters, having had a Chapell to it now desolate, and rotting in it own ruines) was included long ago, as it seems by a Composition[c], in the yeare 1237. (foure hundred yeares ago) made between the then Archbishop and his Archdeacon of the one part, and the then Abbat, of the other: (amongst other things) touching Jurisdiction, and right to the coertion of criminous persons of the Monastery delinquent in the Dioceese of *Cant.* *extra septa sui Monasterii, quæ continent elemosinariam extra portam eorum,* as the composition wordeth it. *Hugh* the Abbat, of that name the second, when he divided and distinguished the offices of his Monastery[d], assigned the Church or Parsonage of *Northborne*, with the Chapells annexed to this Almnery[d].

Almnery.

[c] *Liber Eccles. Christi Cant.*

[d] Thorne in ejus vita.

Refectory. Now enter we the sept, where the first thing in our eye observable

obſervable (except the faire Hall, the late Refectory of the Monkes) is *Ethelb.* Tower. Not ſo called (as vulgar tradition will fabulouſly tell you it was) from the building of it, either by him, or by others in his time. In honor and memory of him I will grant it was, but yet long ſince his dayes, being not built (I take it) untill about the yeare 1047. For (as it is in the private Chronicler, *Thorne*) the then Archbiſhop *Eadſin*, beſide ſome other acts of his bounty to the Abbey, gave 100. markes, *ad turris ædificationem, quæ tunc fuerat in conſtruendo*, meaning this Tower, as I conceive. Other certainty of the age of it, I cannot give, and ſo leave it with the words of *Speed*[c], who in the cloſe of his diſcourſe touching this Abbey, thus ſpeakes of it. Onely *Ethelberts* Tower (ſaith he) in memory and honour of the man, as yet hath eſcaped the verdict and ſentence of deſtruction, whoſe beauty, though much defaced and overworne, will witneſſe to ſucceeding Ages the magnificence of the whole, when all ſtood compleate in their glory together. *Ethelberts* Tower.

[c] *Hiſt. pag. 294.*

The next thing (and what elſe onely is obſervable amongſt theſe heapes of ruines) is the Chapell of S^t *Pancrace*, built (as the private Chronicler makes report) before *Auguſtine* came; and uſed by the King, before his converſion to Chriſtianity, for the place of his Idol-worſhip, but after it, the firſt that *Auguſtine*, after he had purged it from the worſhip of the falſe, conſecrated to the ſervice of the true God, and dedicated to S^t *Pancrace*. Wherewith the devill all inraged, and not brooking his ejection from the place he had ſo long enjoyed; the firſt time that *Auguſtine* celebrates maſſe there, furiouſly aſſaults the Chapell to overturne it. But having more of will then power to actuate his intended miſchiefe, all he could doe was to leave the enſignes of his malice, the prints of his talons on the South-Porch-Wall of the Chapell, where they are viſible to this day. Thus *Thorne* tels the tale. And no better then a tale can I conceive it to be. I will grant that a Chappell of that name, of no ſmall antiquity there was ſometime S^t *Pancrace* Chapell. *Thorne.*

ſtanding, where a good part of her ruines are yet left, built almoſt wholly of Britiſh or Romane bricke (infallible Remaines of antiquity:) That on the Walls out-ſide of the South-Porch, ſuch tokens as the Hiſtorian will have to be the markes of the Beaſt, are viſible enough: That of latter time this Story became vulgarly received. (*Hamon Beale*, to inſtance in one for many, *Anno* 1492. gives by his Will [f] to the reparation of S^t *Pancrace* his Chapell within the precinct of S^t *Auguſtines* Church-yard, and of the Chapell where S^t *Auguſtine* firſt celebrated maſſe in *England*, annexed to the former, 3^l. 6^s. 8^d.) But that either this was the place, where Saint *Auguſtine* firſt ſaid maſſe in *England* (S^t *Martins* was it, as *Bede* [g] will tell you:) or that the ſtory is further true then I have granted, I cannot beleeve.

[f] *Penes Regiſtrum Domini Archid. Cant.*

[g] *Eccleſiaſtic. Hiſt. lib. 1. cap. 26.*

To give you my reaſons. Conſult venerable *Bede's* preface to his Eccleſiaſticall Story, and you ſhall finde he there acknowledgeth his intelligence for theſe parts received chiefely from *Albinus* the then Abbat of S^t *Auguſt.* who with diligence inſtructed him in all things that either by written record, or tradition of his Elders, had come unto his knowledge, any way memorable. But take his owne words. *Auctor ante omnes* (ſaith he) *atque adjutor opuſculi hujus Albinus Abbas reverendiſsimus, vir per omnia doctiſsimus, extitit. Qui in eccleſia Cantuariorum à beatæ memoriæ Theodoro Archiepiſcopo & Hadriano Abbate viris venerabilibus at eruditiſsimis inſtitutus, diligenter omnia quæ in ipſa Cantuariorum provincia, vel etiam in contiguis ejuſdem regionibus à diſcipulis beati Papæ Gregorii geſta fuere, vel monumentis litterarum, vel ſeniorum traditione cognoverat, & ea mihi de his quæ memoria digna videbantur per religioſum Londonienſis Eccleſiæ presbyterum Nothelmum, ſive litteris mandata ſive ipſius Nothelmi viva voce referendo, tranſmiſit.* Thus *Bede*. Adde hereunto that this was a matter ſo remarkable, an occurrence, ſo much in it ſelfe, but in reſpect of the circumſtances of time and place, much more memorable. Of time: It happening ſo in the very infancy of the Engliſh-Saxon Chriſtian Church. Of place: Being ſuch as from an Idol-temple

was

was become, and that but newly a Christian Oratory, that, then it, there is not a thing more worthy to be kept in memory in the whole story of the times: and therefore could not have escaped the one, the intelligencers (*Albine's*) knowledge, nor consequently the other, the Historian (*Bede's*) pen. But, for all this, looke and you shall finde, that *Bede* is so farre from making mention of it, that he remembers not so much as the Chapell. This is much. But let me adde yet further. The following Chronologers, for the most part Monkes all, passé it over in deepe silence. Could fame have beene (thinke you) so sluggish, or so confin'd, that so famous a matter as this should fall from no Authors pen till (in comparison) but yesterday, till *Spott* and *Thornes* dayes? The case so standing for me, *credat Iudeus apella.* And so I leave it.

Church-yard.

Now being upon taking our leave of the Abbey, and making our retraict, let me lead you (as the next way out) over the forgotten Sepulchres of the dead; the ancient Cimitery ground of the Abbey, and so out at the gate before Burgate. Which great and faire Gate, with a battlement, and that warlike invention of machicollation, called *Porta occidentalis Cimiterii S^t Augustini*[h], heretofore lead from Church-street (for so the street before it hath usually beene called) into S^t *Augustines* Church-yard. A buriall place not private and proper onely to the Abbey, nor only free to the choice of any that desired buriall there; but with all untill the Dissolution, the proper and onely Cimitery belonging unto divers Parish-Chuches of the City, destitute of such Dormitories of their owne, of which the Abbey had the patronage: such as were S^t *Mary Magdalen*, S^t *Andrew*, and (as I verily beleeve) S^t *Paul* too; however becaus of late some question hath beene made of it, I will not contend. But what if it shall appeare, that for more then 100. yeares together, next before the Dissolution of the Abbey, not one of the many testators of those Parishes have once mentioned any Church-yard of their owne, either in appointment of it for the place of their buriall (as

[h] *Sic in Compositione inter Abbatiam & Civitatem, de qua pag. 275.*

in

in other parishes that had Church-yards it was usuall to doe) or otherwise; though of their Churches often? That scores, if not hundreds of them have from time to time pitched on this common Cimitery of S^t *Augustine* for the place and purpose afore-said? that after the Dissolution, and that Cimitery withdrawne and taken from them, not yet a testator of succeeding times wills to be laid in any Church-yard of their owne; but, as now to seeke of a resting place for their bodies after death peculiar to them, betake themselves for buriall to the Church-yards of Neighbour-Parishes? That as the situation of two of these Parish-Churches will not admit of any adjoyning Churchyard: the one, like *Fan*-Church in *London*, standing in the middest of the street, the other in a throng of contiguous houses; so the the third needed none in regard of the neereneſſe of it to this Churchyard of the Abby, which in right & title (I take it) of foundation, had the patronage of it? That it was the knowne Monkish policy, for the gaine sake, to draw all the burials they could to their Abbey, and for that end probably at the Churches foundation, wittingly debarred the people of a Churchyard, to their Church: and lastly that this Abbey and Cimitery was built and set a part for a buriall of old, when as yet it was not lawfull to bury in Cities. If these things (I say) shall be made appeare and proved, as they easily may, what judicious and indifferent man then will conceive, against the strength of so much probability and presumption to the contrary, that these Churches had their proper Cimiteries adjoyning to them, however there may be some who (in confidence of not being gainesaid, because of their somewhat extraordinary age) shall say they had? But *videant quorum interest*. And so I leave this Abbey.

A piece of Monkish policy.

place

The next thing after this Abbey, in the Suburbs, which I shall servey, is the Church of S^t *Martin*, much celebrated both for the great antiquity of it, and also for the resort of *Augustine* and his fellow-labourers thither to their devotions at their first arivall[1], by the licence of King *Ethelbert*, imparted

S^t *Martin.*

survey.

[1] Bede *Eccles. Hist. lib.* 1. *cap.* 25.

imparted to them in favour of Queene *Berta* his wife (a Christian, and descended of Christian parentage, being the daughter of *Chilperike* King of *France*) to whom this Church built long before, to wit (as *Bede* saith) by the Romans, as some say in King *Lucius* dayes [k], and dedicated to S^t *Martin*, was permitted for the place of her publicke devotions. The Church indeed seemes very ancient, being built (the Chancell especially) mostly of British or Romane bricke, the noted reliques and tokens of old Age in any kinde of building whether sacred or profane.

[k] *Vide Britan. niar. Ecclesiar. Antiquitates. cap. 6. pag. 130.*

At this place afterwards. i. from Archbishop *Theodores* untill *Lanfranc's* time by the space to wit of 349. yeares, there was a Bishops See [l], who alwayes remaining in the Country, supplyed the absence of the Archbishop, that for the most part followed the Court: and that as well in governing the Monkes, as in the performing the solemnities of the Church, and exercising the authority of an Archdeacon. So *Lambert* [m]. But the Chaire happening voyde in *Lanfranc's* time: he whether becaus that two Bishops were too many for one City (the very reason which as some say, he gave for what he did) or by colour of that ordinance of the Councell of *London* holden *An.* 1075 [n]. requiring the remove of Bishops Sees from obscure rurall villages to Cities, or for that this B^p. was a *Chorepiscopus*, a kinde of Country *Suffragan*, an order (he well knew, no doubt) for just reasons, abolished abroad [o]: or for what other cause it is not certaine. He I say (*Lanfranc*) refused to consecrate any other. Nevertheless, because he needed the helpe of a Substitute, he created in his place and stead, one of his Chaplaines, Archdeacon of *Canterbury* [p].

[l] *Ms. in Archivis Eccles. Christi Cant.*

[m] Peramb. of *Kent* in *Cantab.*

[n] *De qua vide* Malmesbur. *de gest. pont. lib.* 1. *pag.* 213.

[o] *Canon. Chorepisc. copi. 68. distinct.*

[p] Lambert *ubi supra.*

In *Ed.* 2. time, to wit in the yeare 1321. the Parson of this Church, and the Master of the Free-Schoole of the City fell at odds about the rights and priviledges of their severall Schooles: the Parson aforesaid, in right of this Church, and by concurrent Custome, challenging a liberty to the keeping of a Free-Schoole there, which the other would not admit of, but with a limitation of the number

of his Scholars; of which more hereafter when I come to Christ-Church, within the moderne precinct whereof the City Free-Schoole (as I shall there show) was kept. And so I leave S^t *Martins*. Onely I wish that for the venerable antiquity of the Church, and sometime Espicopall estate of the place, things that have much dignified both, it might better flourish in the maintenance of its due rights and respects then I heare it doth.

Mote. My Progresse next invites you to (my Lord-cheife-Iustice *Finch* his Seate or Mansion house) the *Mote*. So called now and of latter time; but formerly, and that of old, *Wyke*: deriving it name, either from that neighbour *Wic*, or *Vicus*, called *Fordwik*, upon which it borders at that place (I take it) which in the second of King *Ethelberts* Verstegan. Charters is called *Wykingsmerke*. Or else being named *Wyk*, because (as the word imports) it hath sometimes beene a place of refuge or retreat, as it were a hold or fortresse in some time of hostility: a derivation not improbable nor improper, if we adde and take this along with us, that there is a hill hard by it in the same Charter of *Ethelbert*, called *Sibben*-downe. i. The Downe (or Hill) of peace, or the Downe where the peace was made, intimating some battell or field there away fought, and afterward a truce Lukedale. entered, or a peace made there with the enemy.

Here or neare this place sometime lay the Chantery-Lands of *Lukedale*, in our Cities perambulation called *Lokindale*, which being deserted and left desolate, because of the smallnesse of the meanes not sufficing to the maintenance of a Chantery-Priest with competent livelihood, was passed over to the Hospitall of S^t *Iohns* without Northgate, where once I saw the deed of conveyance thereof, and thence tooke the following briefe. "The revenewes "of the Chantery of *Lukedale*, (called *Contaria in Welle* "*vocat' Lukedale*) consisting of thirty two Acres of Land, "16^s. 5^d. ob. eight Cockes and nineteene Hens of annuall "Rent with the appertanances at *Wyke* neare *Cant.* (which "Chantery was forsaken for the smallnesse of the meanes) "were

"were alienated and transferred, by *Thomas* of *Garwynton* "the Patron, with licence of the King and the Lord of "the Fee. i. The Abbat and Covent of S^t *Augustine* (with- "in whose Mannor of Lang-Port they did lye) to S^t *Iohns* "Hosp' without Northgate, *Anno* 1384. and 38. *Ed.* 3. *Vt* "*orent & celebrari faciant pro animabus Reginaldi de Cornhelle* "*quondam fundatoris ejusdem Cantariæ, Thomæ patris dicti* "*Thomæ*, and others, &c. The Chanteries foundation shall be exhibited to you in my Appendix. *Pag.* 288. Pag. 476

This place our City perambulation fetcheth within her bounds and liberty. Here (or hereabouts) the Hospitall of S^t *Lawrence* had (haply still hath) a portion of tithes. For thus I read in the Hospitals private Leiger. *Item prædict. Hosp. percipit totam decimam de campo vocat' Wikesfield, cum 2. crofts ibid' scil. Pitetokkyscroft & Homiscroft juxta Fishpole, & jacet inter regiã Strat' vers. South, & Wyke vers. North. & viam quæ ducit à cruce quatuor capitum ad Trendels vers. West, & viam quæ ducit à Fordwich usque Fishpole vers. East.*

Now let me lead you backe from the Mote to Long-port the ancient and first Mannor of S^t *August.* Abbey, whose bounds and limits are still the same that you shall finde and meet with in the second of King *Ethelberts* foregoing Charters. Lxx *Burgenses erant in Cantuaria Civitate huic manerio pertinentes*, saith *Doomsday* Booke. From this Long-port thus glanced at, let me lead you next by Chantery-lane, anciently called *Nova-strata* (New-street) to survey the *Quondam* Chantery there, called *Doge's* Chantery, built by an Officiall to the Archdeacon of *Canterb.* and the last Parson of S^t *Paul* (for in his time, and with his consent the Vicarage there was erected and indowed) one *Hamon Doge*, in the reigne of *Hen.* 3. in the yeare of our Lord. 1264. The foundation whereof *Thorne* records, thus. Long port. Doge's Chantery.

Anno Dom. (saith he) 1264. *Magister Hamo Doge suæ noviss- simæ memor ordinavit Cantariam pro anima sua, parentum suorum, & pro anima Domini Rogeri de Cicestria Abbatis S^ti Augustini, & pro animabus Successorum suorum, & pro conventu ejusdem loci, & benefactoribus suis, & eorum successoribus, de*

toto capitali Meſuagio cum omnibus ad idem pertinentibus in Novaſtrata in parochia ſancti Pauli ſit. cum quinquaginta & ſeptem acris terræ & quatuor lib. ſex ſolid. & novem den. annui redditus. Habend' & tenend' omnia prædicta, ſcilicet in terris, redditibus, meſſuagiis, viis, planis, paſturis, releviis, curiis, ſectis, eſcaetis, wardis, maritagiis & omnibus aliis libertatibus. Et ordinavit in prædicta Cantaria duos Capellanos in perpetuum, & unus celebret in prædicto meſuagio in libera Cantaria, & alius ad altare S^ti Iohannis Baptiſtæ in eccleſia S^ti Pauli Cant. niſi infirmitate ve aliqua neceſsitate rationabili fuerint præpediti. In creatione verò cujuſsibet novi Capellani & perpetui ad prædictam Cantariam admiſsi idem Capellanus ſolvet Abbati & Conventui S^ti Aug. Cant. xiij. *ſol.* iiij. *den. nomine relevii pro omnibus terris & tenementis quæ de ipſis tenuerit. Ius verò conferendi, inſtituendi, in corporalem poſſeſsionem inducendi & inductum tuendi Abbati & conventui & eorum ſucceſſoribus dedit & confirmavit, &c.*

Nonnery. Steering our courſe Southward we come next to the ruines of the late Nonnery, called Saint *Sepulchres*, founded (not as *Wever* will, by one of the Abbats of S^t *Auguſtines*, nor yet I beleeve to the end that Lambert ſayes. i. to ſerve the neceſſity of the hot Monkes of that Abbey: but as *Thorne* reports) by Archbiſhop *Anſelm*, upon a part of his ſoile there: The ſame (I take it) which his predeceſſor *Wlfhelem* (long before) purchaſed, deſcribed to lye *juxta locum qui dicitur Rethercheap, extra portas Doroberniæ* [q]. But let me give you *Thornes* note of the foundation. *Harum fundator* (ſaith he) *fuit Anſelmus Archiepiſcopus, & quanquam infra limites feodi beati Auguſtini ſint conſtitutæ, tamen in ſolo Archiepiſcopatus ſitæ ſunt. Erat namque ibi eccleſia parochialis in honore Sancti Sepulcri, de patronatu Archiepiſcopi exiguis terris circumcincta, ubi in preſenti conſtat eas eſſe fundatas.* You have the foundation. Amongſt the reſt of the benefactors, that afterwards of their Charity endowed this houſe with revenewes, *William Calvell* a Citizen of *Cant.* (of whoſe name there was of ancient time a flouriſhing family in the City) carries the name and fame for the chiefe.

[q] *Charta Eccleſ. Chriſti Cant.*

After

After that King *Rich.* 1. had given the Wood or Foreſt of *Blean* to Chriſt-Church, *W.* the Prior and Covent of the ſame [r], granted to this Nonnery, and the Prioreſſe and Covent thereof as much Wood as one Horſe going twice a day could fetch thence, where the Church Wood-Reeves ſtould appoint (*ſummarium* [*ſummagium*] *unum in boſcis noſtris bis iturum* [*habendum*] *ſingulis diebus ferialibus, ſumendum ubicunque miniſtris noſtris ad cuſtodiam Boſcorum noſtrorum viſum fuerit, &c.* as the words of the grant are:) Which uncertainty in the yeare. 1270. the Nonnes releaſing, had in lieu, and by way of exchange for it, a certaine part or portion of the ſaid Blean-Wood aſſigned, and made over to them, to wit (as the words of the deed are) *Octoginta & decem acras boſci, cum ſolo terra, foſſis & foſſatis in boſco Prioris & Conventus in Blen, jacent' in longitudine inter boſcum Abbatis de Faverſham, quod dicitur Boſindenne verſ. Weſt. & boſcum Prioris & Conventus verſ. Eſt, & in latitudine inter boſcum eorundem Prioris & Conventus, verſus North. & regalem viam verſus South* [s]. The which Wood retaines to this day the name of *Minchen*-Wood, taking it name from the Nonnes, which our Anceſtors, from the Saxon Mynecena called *Minchens*. Or if any man chooſe rather to derive it from the Latine *Monacha*, I ſhall not contend. For as in *Egypt* in times paſt, they uſed to call a Monke, or any man that became noted for his ſingular Sanctimony of life, *Nonnus*; ſo was it then and ſince, as ordinary for a Nonne or any like holy profeſſor of that ſex, to be called *Monacha*, as it were a ſhee-monke [t].

In this Blean-Wood (as having this fit occaſion I crave leave to obſerve) the Priory of Saint *Gregories*, and the Hoſpitall of *Herbal*-downe, ſometime had the like *ſummarium boſci* granted ſeverally to them. The former by *Hen.* 2. in theſe words. *Vnum ſummarium boſci in Foreſta de Blen, ad uſus foci in ipſa eccleſia, & in domibus eidem eccleſiæ continentibus in ipſa Civitate Cantuar'* [u]. The latter by *Rich.* 1. in the like, to wit theſe: *Vnum ſummarium in boſco de Sorotte*, (which was a part of Blean-Wood, and is now called Shoorth)

[r] *Liber Eccleſ. Chriſti Cant.*

Summarium. Summagium.

[s] *Liber Memoratus. Minchen-Wood.*

[t] *Lexic. Philolog. in verb. Nonnus.*

[u] *Lib. eccleſ. Cantuar.*

Shoorth) *ad attrahenda ligna ad opus fratrum* [x]. In lieu and ſtead whereof they had ſeverally the like quantity of 90 acres of wood in *Blean*, afterwards made over to them, as the Nunnery had [y].

[x] *Chartavetus Hoſpit.*

[y] *Liber Eccleſ. Bant.*

To which I return. In the yeare 1184. the Church .i. the Parſonage of S^t *Edmund* of *Ridingate* was granted to it by the Abbat and Covent of S. *Aug.* as I have ſhewed before more at large in my ſurvey of that gate. The which Church was afterward .i. in the yeare 1349. with the Nunnes conſent (being Patrons) united by the then Commiſſary of *Cant.* to the Church of S. *Mary Bredin*, as I there alſo have noted.

Nunnes incloſed.

Time and Superiors indulgence bringing their corruptions, Nunnes were not in proceſſe of time ſuch Recluſes as their order required; whence, and upon the command of Pope *Boniface* the 8. by his letters written to Archbiſhop *Winchelſey* and his Suffragans in that behalf [z], as well as by that Decretall of his *Cap. vic'. de ſtatu regularium. in ſexto.* concerning the confining of Nunnes to their Cloyſter: the ſame Archbiſhop, in the yeare 1305. incloſed theſe Nunnes of S. *Sep.* according to that Conſtitution [a].

[z] *Vide* Walſingham. *Hiſt. Angl. de A° 28. Ed. 1. & Anno Dom.* 1301.

[a] *Liber Eccleſ. Cant.*

Eliſabeth Barton

At this place ſometime one *Eliſabeth Barton*, more vulgarly known by the name of the Holy maid of *Kent*, that great Impoſtor of her time, was a vailed Nunne and Votariſſe. Whoſe pranks and practiſes, or rather the Monks and other Papalins, by her agency are obvious both in our Statutes and Stories. It would prove tedious to repeat the whole matter. Accept therefore of this *compendium* of it in *Speeds* words. The Romaniſts (ſaith he) much fearing that *Babel* would down, if Queen *Anne* might be heard againſt wicked *Haman* [*], ſought to underprop the foundations thereof, with certain devices of their own; and that the ſame might paſſe without note of ſuſpicion, they laid their forgery upon Heaven it ſelf; whoſe pretended oracle *Elizabeth Barton* (commonly called the Holy maid of *Kent*) was made to be; and the pillars of this Godleſſe fabrick were *Edward Bocking*, a Monk by profeſſion, and

[*] The Pope.

Eliſabeth Barton the falſe oracle of the Romaniſts.

Doctor

Doctor of divinitie, *Richard Masters* parson of *Aldington*, the town wherein she dwelt, *Richard Deering* a Monk, *Hugh Rich* a Frier; *John Adestone* and *Thomas Abell* Priests, put to their helping hands, and *Henry Gould* Batchelor of Divinitie, with *Iohn Fisher* the Reverend Father of *Rochester*, imployed their pains to dawb these down-falling walls, with their untempered morter. The Scribes that set their pens for her miracles, were *Edward Thwaites* gentleman, and *Thomas Lawrence* Register, besides *Hawkherst* a Monk, who writ a letter that was forged to be sent her from Heaven; and *Richard Risby* and *Thomas Gould*, were the men which dispersed her miracles abroad to the world. This holy maid, *Elizabeth*, made a Votariss in *Canterbury*, was taught by *Bocking* her ghostly father, and suspected Paramour, to counterfeit many feigned trances, and in the same to utter many vertuous words for the rebuke of sinne, under which, more freely she was heard against *Luthers* doctrine, and the Scriptures translation, then desired of many: neither so onely, but that she gave forth from God, and his Saints, by sundry suggestive relations, that if the King proceeded in his divorce, and second marriage, he should not reigne in his Realm one moneth after, nor rest in Gods favour the space of an houre. But the truth discovered by Gods true Ministers, this oracle gave place as all other such did, when Christ by his death stopped their lying mouthes: for her self and seven * of her disciples were executed for treason at Tiburne, and the other six put to their fines and imprisonment. Thus he.

The assisters of this false Propheteste.

Reade Statute *in Anno* 25. *H.* 8.

The counterfeiting of *Elizabeth Barton.*

Edw. Hall.
John Stow.
Hollinsh.

Cranmer.
Cromwell.
Latimer.

* *Elisabeth Barton.*
Edward Bocking.
Richard Deering.
Richard Risby.
Richard Masters.
Henry Gould.
Two Monks.

Shortly this Nunnery was a corporation consisting of a Lady Prioresse and five black vailed Nunnes, whose habit or apparell was a black coat, cloak, coul and vail. It had a common seal and all other requisites of a compleat Nunnery. All which at length tasted of the common calamity and ruine of religious houses in her utter dissolution by *Hen.* 8. At what time the estimate of her revenues arose unto 38. *lib.* 19^{s} 7^{d} ob. *per annum.*

It seems the Parish Church of S. *Sepulchre* was born down in

S *Sepulchres* Church.

in the same fall with the Nonnery. For however frequent mention may be found, both of Parish, Church, and Church-yard also before, yet since the suppression, the place of the two latter is unknown, the limits of the other uncertain, and the memory of all three almost extinct. Onely that Stonegate by the turning on your left hand to *Dover*-ward, seems to have been the Western doore of the Church, as I collect by this boundary. *De terra quæ jacet contra Ecclesiam Sancti Sepulchri juxta vicum quo itur versus Dudindale, ex parte australi dictæ ecclesiæ* [b]. The boundary of the piece of ground directly over against it. The last Lady Prioresse of this house, by name Dame *Philip Iohn*, lies buried in the North Ile of S. *Georges* Church, which in her will she calls *Capella beatæ Mariæ* [c].

[b] *Rentale vetus Ecclesiæ Christi Cantuar.*

[c] *Lib. testamentor. penes regist. Dom. Archid. Cant.*

S. *Lawrence.*

Having done with the Nonnery, let us make next to S. *Lawrence*; an hospitall hard by, dedicate to the broyled Martyr S. *Lawrence*, when first built; (which as the private Lieger of the place shows) was in the yeare 1137. by *Hugh*, of that name, the second, Abbat of S. *Aug. Hospitale S. Laurentii juxta Cant. fuit fundatum per Dominum Hugonem secundum quondam Abbatem Monasterii S. Augustini Cant. & conventum ejusdem loci 7. kalend. Feb. anno ab incarnatione Domini* 1137. *& anno regni Regis Stephani, secundo pro* 16 *fratribus & sororibus, & pro uno Capellano & uno Clerico in eod' Hosp. servien.* Thus the Lieger. This Hosp. was intended [d] for the leprous of the Abbey: *viz.* that if it should so happen that any profest Monk of that Monastery should be infected with any contagious disease, but above all with the Leprosie, by reason of which sickness or infectious malady, he could not live within the precincts of the Abbey, without prejudice and scandall to the rest of the fraternitie, that then he should be provided for in this Hospitall of a convenient chamber, of meat, drink and apparell, in as full a measure as any one of his brethren living in the Monastery.

[d] *Wever* of ancient funer. Monum. *pag.* 255.

Also if it should so happen that the Father, the Mother, the Sister or brother of any Monk of this Monastery should come

come to such great want and indigency, as that (to the reproach of any of these brethren) he or she be forced to aske at the Gates, the almes of the Fraternity, that then such of them so asking should be provided for in this Hospitall of sufficient sustentation, according to the ability of the house, by the advise and consideration of the Abbat of Saint *Augustines*, and the Master of this Hospitall for the time being, as further appeares by his Charter (which I have seene in the Hospitals private Leiger) confirmed by many of his successors.

After the founder himselfe (who gave to the maintenance of the Hospitall, nine Acres of ground upon which it was to be erected, and all Tith-corne of the Lordship of Langport, by his Charter of the following lines.

Notum sit omnibus Dei fidelibus tam præsentibus quam posteris, quòd ego secundus Hugo Dei gratia Abbas sancti Augustini ejusdemque loci conventus pro redemptione animarum nostrarum, prædecessorum nostrorum atque successorum concessimus ac dedimus in elemosinam novem acras terræ de dominio nostro precio quondam adquisitas, ad faciendum Hospitale in illis novem acris supra memoratis juxta viam quæ à Canterburia ducit ad Dover, in dextra parte viæ. Contulimus etiam illi loco ad sustentationem infirmorum aut pauperum decimam totius annonæ de tota terra illa quam habemus in dominio in dextra parte viæ, & omnem decimam frumenti & pisarum totius terræ quæ adjacet ad Langeport de dominio nostro in sinistra parte viæ. Quicunque igitur pro amore Dei benefecerint infirmis illic habitantibus, & locum illum manutenuerint, benedictionem Dei habeant, & gratiam simul & commune beneficium loci nostri.

The revenewes of this Hospitall were in processe of time much improved by the benevolence of many devoute people, that became benefactors unto it[c]. Amongst the which one both of the first and most liberall was the Lord of *Dodingdale*, a neighbour, by name *R. de Marci*, who by his deed or Charter, gave unto this Hospitall in *Franke-almoigne*, the Tithes of that his whole Mannor. The Charter you shall have anone when I come to *Dodingdale*. Of

[c] The whole revenewes at the Collection were rated at 131*l.* 7*s.* 10*d.*

these Tithes shortly after, the Canons of Saint *Gregories* endeavoured to despoile the Hospitall. For I finde [f] a petition directed to *Herbert* the Archdeacon of *Canterb.* by *R. de Marci* the foresaid Donor, to this effect, *viz.* That he would reseize the Hospitall of them as in former yeares, whereas they were that yeare, *vi & armis*, taken from it by the Religious of Saint *Gregories*, that he might have no cause of complaint to *Richard de Luci*, *cujus homo sum* (saith he) *de tota terra mea.* Concluding thus: *Et certum sit vobis quòd illa decima & plures aliæ de terra mea sunt de Capellaria mea, &c.* This *Herbert* (to whom the petition is directed) that you may know the Age of it, was Archdeacon of *Canterb.* in *Hen.* 2. dayes [g], as *Richard de Luci* (whom it mentions) was chiefe Justice of the Realme about the the same time [h].

[f] *Lib. dict. Hosp.*

[g] *Vid. Cat. Archid. pag.* 200.
[h] *Gloss. D. H. Spelman. pag.* 411.

It seemes this Hospitall, and Saint *Gregories* did not well agree together. For after this, to wit in the yeare 1225. the Proctor and brothers of this Hospitall, sued the Prior and Canons of Saint *Gregories*, before the Abbat of *Feversham*, and the Prior and Archdeacon of *Rochester* (the Popes Deligates, it's like) for the Tithes of *Molonde* besides *Hepyntone*, to wit (saith the Leiger [i]) of 80 Acres of Land of the Earle of *Gloucesters* Fee; but with what successe I doe not finde.

[i] *Liber. Hosp. Sti* Lawrentii.

Now to *Dodingdale* Tithes againe. Afterwards in the yeare 1320. *Robert de Malling*, the Commissary of *Canterb.* gave sentence with this Hospitall for the Tithes both of the same Mannor, and also of 300 Acres and more of Land of *Thomas Chich* and his Tenents, lying within the limits and bounds of Saint *Mary Bredin's* Parish, upon cleare evidence of the Hospitals right to the same by ancient Muniments and otherwise [k]. For these last named Tithes of the 300. Acres and upwards, there lay a tye of regratulation upon the Hospitall. For thus I read in the Leiger: *Item prædictum Hospitale percipit totam decimam de* 300 *acris terræ & ultra Iohannis Chich, de quibus* 50 *jacent apud Havefeld, & residuum jacet juxta curiam suam, & in Mellefield juxta S*[tum] *Lawrentium.*

[k] *Liber. Hosp. Pauperum Sacerdotum.*

Lawrentium. Et idem Iohannes percipiet de prædict. Hosp. in autumpno pro famulis suis quinque panes frumenti & 2 lagenas & dimid. cervisiæ, & dimid' caseum quatuor denarior. Idem etiam percipiet unum par cirocecarum ferinarum pro seipso & unam libram ceræ in candelis, & pro famulis suis percipiet tria paria cirocecarum[l].

[l] *Lib. Sti* Lawrentii *præd.*

Many benefactors I could reckon up unto you which this Hospitall hath had: but let these suffice. For, it being now dissolved, and in private hands, I suppose there is little of the Revenewes now remaining to it: although it seemes (becaus an Hospitall) the generall Dissolution tooke no hold of it. For in an ordinary visitation of the place in Cardinall *Pooles* time, *Anno* 1557. (long after the common Dissolution) this Accompt of the then state of it is given up to the Visitors, by the Sisters of the place[m].

[m] *Lib. in Registro Domini Archid. Cant.*

Md. they being examined did say that Mr *Christopher Hales* had a lease of their land, and since his death from one to another till it came to one *Tipsall* of *London*, who did make all the spoile of the House. And they say there should be seven Sisters, and a Prioresse, and a Priest found out of the profit of their Lands. The value of their Lands they esteeme at xxl.

Nomina sororum.
Iohanna Francis Prior.
Elizabeth Oliver.
Florence Young, nondum soror.

The cheife Governor of this (as generally of all Hospitals) was called *Custos Hospitalis*. And he was ever one of the Monkes of St *Augustines* Abbey.

Leaving now this Martyr (or rather martyred) Hospitall; and coasting still South-ward, we will next visite *Dudindale* or *Dodindale*, (now called *Morton*) a Mannor lying within our Cities liberty, knowne anciently and a long time together by the former of these names, whether becaus a Valley seated betweene Hils bearing out in that forme, or (as *Dudley*-Castle in *Stafford*-shire[n]) from one *Dudo* or *Dodo*, an English-Saxon of that name, that might

Dodindale.

[n] Cambden *ibidem.*

be Lord of it, or from what other radix or originall derived, I know not: but a name (I am sure) by which the ancient residentiaries of the place (as places were wont to give names to their Inhabitants) the family of *Dudindale* or *Dodindale* were of long time knowne, untill that of latter times (as I am credibly informed) the place became the seate of the *Mortons*, and so lost it former name. The Tithes of this Mannor (of *Dodingdale*) *Richard de Marci* (as I told you before in S^t *Lawrence*) betweene foure and five hundred yeares since, gave unto that Hospitall, by his deed or Charter of this Tenor [o].

[o] *Lib. S^ti* Lawrentii.

Richardus de Marci omnibus suis hominibus Francigenis & Anglicis tam presentibus quam futuris, Salutem. Sciatis me concessisse & dedisse decimas terræ meæ de Dodingdale Hospitali S^ti Lawrentii quod est juxta Cant. in perpetuam Elemosinam, pro salute animarum prædecessorum meorum, & mei, & uxoris meæ, & meorum infantium: quare volo & præcipio quatenus prædictum Hospitale decimas præd' habeat & possideat bene & in pace & liberè. Præcipioque ex parte Dei & ex parte mea ut fratres & sorores prædicti Hospitalis habeant decimas illas nominatim ad lineum pannum emendum in festo Sancti Iohannis Baptistæ, quia credo quòd tunc mei & meorum memores erunt.

The Church of *Rochester* hath, or at least sometime had, a portion of Tithes at or neare this place. For as M^r *Selden* (from the Chartulary of that late Monastery) relates [p]. *Haimo filius Guidonis de Dudindale*, confirmes, *in puram & perpetuam elemosinam*; the gift made by his Ancestors, *Gerold* his Grand-father and *Guy* his Father, of all the Tithes of his Land in *Dudindale*; which was afterward confirmed also by his sonne and heire *Iohn*. This Tithery at this day passeth by the name of *Dodingdale* Tithery. Of which all or some part (it seemes) lay within the limits of Saint *Mary* Castle Parish in *Cant.* as I collect hence, that (as I have it from Doctor *Tillesley* [q]) a cause was brought in the yeare 1231. by *Richard Vicar sanctæ Mariæ de Castello*, against the Prior of *Rochester*, for the Tith of an Acre of Land, which was given, by the predecessors of *Iohn* of *Dudindale*, to the Prio-

[p] *Hist.* of Tithes. *cap.* 11. *num.* 1. *pag.* 316.

[q] *Animadversions.* 2. *Edit. pag.* 123. & 124.

ry:

ry: as by the sentence afterward appeared.

Monkesdane. Neere unto this place lyes another Dale or Valley called (becauſe it was parcell of the Monks demeaſneſſe of Chriſt-Church) Monkeſdane. It lyes by the place, from the darke vaults (dungeon-like) which the much digging of chalke there hath occaſioned, called the divells Court-hall. At this place there once happened a very ſad dyſaſter, which ſtands upon record. For (as I read in the Crowne-Rolles) *Simon filius Adæ de Colynham, & Hen. filius Hen. Thetchere de Cant. ſedebant die ſabbati in craſtino Sancti Marci, Anno R. R. Ed. filii Regis Ed.* 17. *in quodam loco ſubterraneo apud Monekeſdan' in Suburbio Cant. qui cedebant lapides, pro calce ibidem faciend': quos per infortunium terra ſuperceçidit, ita quòd corpora eorum conquaſſabuntur, unde moriebantur incontinenti.*

Saint *Iacobs.* Having done with this place and *Dodingdale*; let us wheele about and come to Saint *Iames*, or to Saint *Iacobs*, as we now call it. An Hoſpitall for Lepróus Women, dedicate to the bleſſed Apoſtle Saint *Iames*. It lyes not (I muſt confeſſe) within the tether of our Cities perambulation: but yet borders upon it, the bounds of the City lying alongſt the Hoſpitall Wall; wherefore I knew not how to balke it. It was built by Queene *Eelanor* wife to King *Hen.* 3. ſaith *Lambert*[r], followed by *Wever*[s]. Upon what ground I know not. Surely erroneous. For of certaine it was an Hoſpitall before *Hen.* 3. reigne. In King *Iohns* time, and that toward the beginning of his reigne (for as it appeares by the Sigle, which is *H*: it was in Archbiſhop *Huberts* dayes, who dyed in the ſixth or ſeventh of King *Iohn*) the Monkes, that is the Prior and Covent of Chriſt-Church, by their letters (as I may call them) of protection, tooke it into their cuſtody, charge and patronage; and for the future ingage themſelves to a perpetuall forme of reiglement thereof, as you may ſee by what here followes[t].

[r] Peramb. of Kent *in* Cant.

[s] *Ancient funer. Monum. pag.* 238.

[t] *Liber Eccl. Chriſti* Cant.

OMnibus Chriſti fidelibus ad quos præſens ſcriptũ pervenerit G. Prior & Conventus eccleſiæ Chriſti Cant. in D°. ſalutem. Sciatis

Sciatis quod intuitu caritatis & pietatis, de consensu & voluntate Domini nostri H. Archiepiscopi & ad petitionem magistri Firmini custodis domus sancti Iacobi extra Cant. recepimus in custodiam & protectionem nostram prædict. Domum Sti Iacobi extra Cant. sitam. Et tenebimus in eadem domo semper tres sacerdotes hic per nos instituend. Qui erint professi in eadem prædicta domo in forma & habitu religionis. Quorum unus cotidie celebrabit missam de beata virgine, alius cantabit requiem pro benefactoribus ejusdem domus, tertius dicet commune servitium, & isti tres sacerdotes habebunt unum clericum. Et erint in predicta domo semper XXV *mulieres leprosæ per nos instituendæ. De ecclesia de Bradegate & aliis redditibus & terris & substantiis & elemosinis & obventionibus ejusdem domus providebimus tam sacerdotibus illis quam leprosis prædict' necessaria. Et ut hæc supradicta firma & inconcussa permaneant imposterum presenti carta nostra & sigilli nostri appositione roboravimus: salva dignitate Domini Archiepiscopi. His testibus Gilberto Roffensi Episc' H. Cant. Archidiac' Rogero Abbate sancti August. Algaro Abbate de Faversham, &c.*

Afterwards *Hen.* 3. towards the augmentation of the Hospitals indowment gives to it the parsonage of Bradegate, in these words [u].

[u] *Ibidem.*

HEnricus Dei gratia Rex Angliæ & Dux Normanniæ & Aquitanniæ & Comes Andegav' Archiepiscopis, Episc', Abbatibus, Prioribus & Comitibus, Baronibus, Iusticiariis, Vicar. Ministris & omnibus fidelibus suis Angl' Salutem. Sciatis me dedisse in liberam & perpetuam elemosinam & presenti carta mea confirmasse leprosis mulieribus Hospitalis sancti I. apud Cant. ecclesiam de Bradegate cum omnibus pertinentiis suis. Ita quòd M' Firminus libere omnia teneat & possideat tota vita sua, & post decessum ejus libera remaneant prædictis mulieribus leprosis. Quare volo & firmiter precipio quòd eedem leprosæ mulieres eandem ecclesiam habeant & teneant in libera & perpetua elemosina sicut predeterminatum est, bene & in pace, liberè & quietè, integrè & plenariè & honorificè cum omnibus pertinentiis

suis

ſuis & libertatibus & liberis conſuetudinibus ſuis. Hiis teſtibus, &c.

It had much other revenewes, as appeares by the Inventory thereof taken and preſented to the Commiſſioners authoriſed to examine ſuch matters by the Stat. 37. *Hen.* 8. *cap.* 4. Amongſt the which, one, both of the principall and firſt, was the Ferme in the Pariſhes of *Hakynton* and *Blean*, for *Firmin's Barton* (as the fore-cited Inventory cals it) vulgarly miſcalled *Infirme-Barton*, and of ſome, miſconceived to have appertained to Saint *Auguſtine*. Probably ſo named from that M^r *Firmin* or *Feramin*, the *quondam* Maſter of that Hoſpitall, whereof mention is before made in each of the Precedent Charters, the Donor thereof (I take it) and (I beleeve) a chiefe agent in the Hoſpitals dotation, if not firſt erection alſo. The reſt of the revenew lay at *Egerton, Charing, Merſham, Bleane, Hakynton, Natindon, Thamington, Shadoxherſt, Kingſnoth, Rokinge*, and in and about the City; altogether in the Inventory ſummed up, *de claro*, at 46^l. 6^s. 3^d. If any thinke it worth their labour to peruſe the Survey of the State of this Hoſpitall in every particular, as it was preſented to thoſe Commiſſioners, it is in my cuſtody, at their ſervice. It payeth now no Tith at all (nor by law ought to pay any *de hortis et animalibus*[x]:) but by that Survey it evidently appeares a conſideration in money in lieu of Tith of the ſite of the Hoſpitall, paid to the Parſon of *Thanington, viz.* 18^d. *per annum*.

However the generall Diſſolution ſpared this Hoſpitall, (as I thinke it did:) yet it ſeemes it did not long ſurvive the ſame. For what ſaith the Record[y] taken of the State of it in Cardinall *Pooles* Viſitation, holden *Anno* 1557? *Memorand'* (ſaith the ſame) that *Young* the Fermor ſaith that *Freeman*, and one *Dartnall* cauſed the Siſters to ſurrender the houſe to the King, and from the King this ſame came to the ſaid *Dartnall*, by the Kings Letters Patents, and ſaith that their Lands were worth a hundreth markes by the yeare, and ſaith that it is in divers mens hands, whereof

Sir

[x] *Cap.* 2. *de eccleſ. ædificand. Cui adjungas velim Statuta* Huberti *Archiep. in* Hoveden. *pag.* 809. *edit.* Francof.

[y] *Liber Regiſtri Domini Archid. Cant.*

S^r *Edward Walton* hath bought a great part of the lands which lieth about him, and he himself hath the Mansion house and a part of the land, and saith that the sisters have xlvj^s. viij^d. by the yeare pension, and there is but one alive that he knoweth.

Herbaldowne Hospitall. I will now crosse the meadows and river and make up to *Herbaldown*, to take a survey of the Hospitall there. It lies also (I confesse) out of the liberty of the City. Yet, for neighbourhood sake, and in regard it was built for the benefit of leprous people of the City (as I conceive:) and continues a harbour to the aged poore (chiefly) of the same, I have thought it worthy our survey.

Leprosie. Before I enter upon which (because this was also a Lazar house) let me take a little notice of the wondrous commonnesse of that loathsome disease, the Elephantiasy, or Leprosie in this kingdome of old time: which M^r *Cambden* [z] thinks entered this Iland with the Normans. A rare disease amongst us (thanked be God) in these dayes, and from what cause so much abounding as in our forefathers, is not now of us easily discovered. It seems to have been a nationall malady, and accordingly in all parts provision made for receit and relief of such persons as that (as I may call it) *comitiall* disease had marked out for sequestration from publick commerce. Whereof there were no lesse then three about this City, this of *Herbald* one, S. *Iacobs* another, and S. *Lawrence* a third. The chief for wealth in the whole kingdome, and head to all the rest, was that called *Burton-lazars* in *Leicestershire* [a]. The priviledges communicable to the benefactors (and those of the fraternitie) of which Spittle (the baits they laid to take devout people withall) the following instrument will shew, if you peruse it.

[z] *Britan.* in *Leicestershire.*

[a] *Idem, Ibidem.*

Burton Lazars. *VNiversis sanctæ matris ecclesiæ filiis ad quos præsentes literæ pervenerint, Frater Willielmus Sutton Magister de Burton sanc' Lazari ordinis Ierlm' in Anglia & ejusdem loci confratres, salutem ac utriusque hominis incrementum. Quum quanto magis spiritualia dona erogantur, tanto ut credimus potentiora*

rentiora æternæ salutis præmia consequantur. Igitur veræ dilectionis vestræ innotescimus per præsentes qd' sanctæ Romanæ ecclesiæ Pontifices ex eorum plenitudine potestatis nobis gratioſè indulserunt ut omnibus qui de facultatibus & bonis suis eisdem à Deo collatis subvenerint, seu ad benefaciendum nobis alios exortati fuerint, vel in nostram fraternitatem extiterint assumpti toties quoties unum annum de injuncta eis pœnitentia misericorditer relaxarunt, et ad plenam participationem omnium missarum matutinarum et aliarum orationum et devotionum in singulis ecclesiis nostri ordinis per orbem Dei offerendarum admittunt, ac singulis annis die Veneris majoris ebdomadæ proprio Curato plenam concedunt potestatem eisdem absolvendi ab omnibus peccatis et criminibus nisi talibus super quibus sedes Apostolica sit meritò consulenda. Vota igitur abstinentiæ et peregrinationis quæcunque commutandi in alia pia subsidia et dona caritativa domui sive hospitali nostro de Borton sancti Lazari Ier'lm' eroganda, Votis ad terram sanctam et ad limina beatorum Apostolorum Petri et Pauli et voto castitatis in vita duntaxat exceptis: In articulo verò mortis omnium peccatorum suorum plenam remissionem. Personis autem ecclesiasticis in nostram fraternitatem assumptis qui propter notam irregularitatis sententiã à canone vel homine contractam ad Sed. Apostolicam pro absolutionis beneficio deberent accedere, ut id à proprio Curato valeant recipere misericorditer concesserunt. Ac etiam ab eodem Curato proprio de horarum canonicarum aut servitii divini omissione pro recompenso plenam remissionem accipere valeant. Insuper si ecclesiæ ad quas pertinent qui in nostram fraternitatem sunt assumpti ab officiis & servitio divino fuerint interdict' ipsósque mori contigerint eisdem sepultura ecclesiastica non negetur nisi vinculo excommunicationis majoris nominatim fuerint innodati. Nos igitur Magistri & Confratres Hospitalis prædict' auctoritate Apostolica vigoréque privilegiorum in nostram fraternitatem sanctam Iohannem Dyg & Iohannam consortem devotè recipientes nostrorum privilegiorum, Indulgentiarum & aliorum pietatis operum participes in omnibus facimus per præsentes sigillo nostræ fraternitatis signat'. Dat' apud Borton Sancti Lazari prædict' in domo nostra Capitulari, Anno Dom. Millesimo CCCC° octogesimo quarto.

Thus endorsed.

Auctoritate Domini nostri Iesu Christi & ex spirituali gratia mihi concessa à sanctissimo Domino nostro Papa. Ego absolvo te ab omnibus peccatis tuis quæ contra Deum & teipsum fecisti, necnon ab omnibus sententiis, interdictis & suspensionibus concedo tibi plenam remissionem si in hac infirmitate decesseris & in mortis articulo existas, alioquin ex misericordia Dei salva sit tibi gratia donec fueris in mortis articulo constitutus, Amen.

But enough of this. Come we now to the Hospitall it self. Whereof let me first give you the foundation, as *Edmerus* hath it[b]. *Remotiùs verò* (saith he, having immediately before mentioned the foundation of S. *Iohns* Hospitall without *Northgate*) *quam à Boreali ab Occidentali porta Civitatis ligneas domos in devexo montis latere fabricans*, (meaning *Lanfranc*) *eas ad opus leprosorum delegavit, viris, quemadmodum in aliis, à fœminarum societate sejunctis. His nihilominus pro qualitate sui morbi omnia quibus egerent de suis ministrari constituit, institutis ad hoc peragendum talibus viris de quorum solertia, benignitate ac patientia, ut sibi quidem videbatur, nemini foret ambigendum.* Thus he. By which it appeares who was the founder, the time also, and end or intent of the foundation of *Herbald.* Hosp. My Author you see specifies not the indowment setled upon it by the founder. With your leave I will supply that omission and shew you both what the originall indowment was, and how afterwards improved.

[b] *Hist. Novor. lib. 1. pag.*

Archbishop *Richard*, *Beckets* immediate Successor in a charter[c] (which I have seen) of his to this, and S. *Iohns* Hosp. relating first their erection by his predecessor *Lanfranc*, shews that he indowed them with sevenscore pound *per annum*, to issue and arise out of his Mannors of *Reculver* and *Bocton*, that is, to either Hospitall after an eqnall division, 70 *lib. per annum.* This now was the originall indowment of both these Hospitalls. With which the same *Richard*, finding them scarce well able to subsist, in augmentation, added 20 *lib. per annum* more to their former means, payable

[c] *Inter chartas Hosp. S. Johannis extra Northgate.*

payable out of *Reculver* Parsonage. Which 160 *lib.* continued afterwards constantly paid unto them, and un-altered, untill Archbishop *Kilwardby's* dayes. For so it appeares by an exemplification made of certain Charters of those Hospitalls, under the seal of *Thomas Chicheley*, D^r of the Decrees, Archdeacon of *Canterbury*, and Prothonotary to the Pope, and signed by his *Registrorum Custos* and *Actorum Scriba:* namely, that from *Beckets* time downward untill *Kilwardbyes*, these 2 Hospitalls had and received by equall division yearely 240 marks or 160 *lib.* of the Archbishops Chamber, saving that 20 *lib.* of it was paid them of the Parson of *Reculver*. This, *Kilwardby* misliking, withdraws their stipend, and in lieu assignes and appropriats over to them his Parsonage of *Reculver*, with the Chapels annexed. But for some inconveniences (that of the leprous condition of the people of this Hospitall, the main, rendring them both unable and unfit to attend and intermeddle in a tithery, especially so remote:) his next Successor *Iohn Peckham* alters and revokes what he (*Kilwardby*) had done, and redintegrates the Hospitalls into their former estate. Archbishop *Stratford* afterwards gets the King (*Ed.* 3.) of whom this Parsonage held *in capite*, by his Charter, to appropriate it *mensæ Archiepiscopali*, to the Archbishops table, yet charged with that old payment or stipend, which *Simon Islip* afterwards, with consent of the Chapter, the Prior and Covent, confirms unto them, and that (for the better strengthning of their title, maintainable as yet onely by customary right, having no sufficient *jus scritpum* to show) by his charter in writing, whereby to recover it, if at any time denied or detained. Ever since which time they have peaceably enjoyed the same. These things I thought good the rather to deduce, that I might vindicate that false aspersion wherewith some of the old people of these Hospitalls, ignorant altogether of the premised passages, are wont to deprave some of the Archbishops of former times, for depriving them of this and that Mannor, and I know not what other means, revenues and indowment, wherewith they

say and will tell you their houses were at first so richly indowed, as they cannot think their Prior of old time, any lesse man forsooth then a Lord Prior, I wot. But thus others have told them, and they think they may take it up upon trust, and say as much after them.

I shall not insist on the specification of the other revenues of this Hospitall, whereof, by the charity of former times, it hath a pretty competency: *Eilgar* at *Bourne* and *Iohn* of *Tonford* neighbours to the place in their time being the prime (I take it) of the secular benefactors, as King 2. *Hen.* 3. was of the Royall, who gave to the poore here 20 marks a yeare, out of of the City Fee-ferme, payable by the Chamber.

This Hospitalls ancient governour, now called a Master, was a Deane. For to a very ancient deed of the Hospitall (amongst other witnesses) one *Benedict* in the first place subscribes, with this addition of *tunc temporis Decani de sancto Nicolao.* Pope *Iohn* 23. [d] by his bull, discharged this Hospitall of payment of tithes *de hortis, virgultis & animalium nutrimentis.*

[d] *Inter Chartas Hospitalis.*

Hitherto and enough of the care taken for their bodies, and the furnishing of them with the necessaries of this life. Next, of the provision made for their souls, and their Christian instruction that might prepare them for that better one to come.

S. Nicholas Church.

Adjoyning to this Hospitall is an indifferent fair Church, lately (as the Hospitall) by the cost of the reverend Master, D^r *Iackson*, much beautified, which sometimes was a Parish Church, and hath in it a Font (an ancient one) and to it a Church-yard (the badges and characters of a Parochiall Church:) and in the account of the state and condition of the Hospitall given to the Commissioners upon the Stat. 37. *H.* 8. *c.* 4. it is avouched to be a Parish Church, and to have parochiall rights; and Archbishop *Stratfords* appropriation of it to *Eastbridge* (whereof anon) calls it *ecclesiam parochialem* (the Parish Church.) It was indeed the Church of the Parish of *S. Nicholas* at *Herbaldowne*: the bounds,

bounds, extent and continent whereof I have not hitherto met with: onely once I saw a deed regiſtred in the Lieger of *Eastb.* Hoſp. 400 yeares old and upwards, mentioning a piece of land, abutting Eaſtward to the high-way leading to the *Barton* of Weſtgate (.i. Weſtgate-Court) from *Tonford*, therein ſaid to lie in the Pariſh of S. *Nicholas* of *Herbald.* A Parſonage it once was; payeth Procurations to this day, as a Parſonage, and by the ſame name was in the yeare 1292. at the generall valuation made of all eccleſiaſticall livings in this Dioceſſe [e], valued at 9 marks *per annum*, (more then moſt of the Parſonages in and neare about the City were rated at:) and accordingly the tenths ſet at xij^{s}. And the ancient Incumbent thereof (as a Parſon and Parſonage are relatives) was a Rector, or in the phraſe of our Municipalls) a Parſon *Anno* 37. *Hen.* 3. one *Thomas Walſham*, by his charter granted [f] to *William* the brother of *Gilbert*, of S. *Nicholas* of *Herbald.* a certain croft, unto which deed one *Luke* the then Parſon of S^{t} *Michael* of *Herbald.* (amongſt others) was a witneſſe. To this Church, and the then Presbyter thereof (the Parſonage and Parſon, (as we ſince phraſe it, of S^{t} *Nicholas*) *Theobald* the Archbiſhop, by his Charter atteſted by *Walter* the then Prior of Chriſt-Church (amongſt others) granted the tithes of his and his Sees Mannor of Weſtgate [g]. The Parſonage thus improved, a Succeſſor of *Theobald*, *Iohn Stratford*, in the yeare 1342. 15. *Ed.* 3. upon his novell ordination of the Hoſpitall of *Eaſtbridge* in *Canterbury*, and in and by the ſame Charter, annexed and appropriated to that Hoſpitall (the Deed or Charter whereof I purpoſe ſhall follow in my Survey of *Eaſtbridge*:) But becauſe it ſhould ſeem that Church had been the Hoſpitall Church of S^{t} *Nicholas*, wherein the poore there had the Sacraments and Sacramentals miniſtred unto them, by the Incumbent for the time being, (it was built for them, as Archbiſhop *Parker* ſayes, by *Lanfranc* their founder) the appropriator, *Stratford*, to prevent and provide againſt all damage and detriment which that appropriation might occaſion to S^{t} *Nicholas*

[e] *Lib. Eccleſ. Chriſti Cant.*

[f] *Prout in Charta quad. hujus Hoſp.* Parſon

[g] *Lib. de Eaſtbridge.*

Hospitall, obligeth *Estbridge* Hospitall to the finding (not of a Vicar, the living was too slender to maintaine one, but) of a Chaplaine who should officiate and minister to them *in divinis* (as the foresaid Instrument will show:) In this, Archbishop *Wittlesey* afterwards finding some inconvenience, *Anno* 1371. erects a perpetuall Chantery, the Chantery-Priest whereof (because of the danger of conversing with the Hospitallers, being leprous people many of them) seated and housed a part, *viz.* over against the Hospitall gate, and endowed with a competency of revenew, partly from the one, partly from the other Hospitall; was charged with cure of soules, and to that end tyed to perpetuall residence upon it, as the instrument of that Chanteries erection and dotation (to be sought in my Appendix[h]) more at large will show. In this wise things stood with the Church of Saint *Nicholas* afterward untill the latter end of *Hen.* 8. or beginning of *Ed.* 6. reigne. About which time the Chantery and Chantery-Priest vanished. Since when, the Church continuing to the Hospitall, the poore are served there *in divinis*, by one in orders, a member of the house.

Harbal-downe Chantery.

[h] *Vide pag.* 241.

I was willing to enlarge my selfe in this matter the rather, because the state of this Church inquired into by some, but unknowne of most, I would make as evident as my reading and observation had enabled me. And so I have onely a tale to tell you from *Erasmus* touching an old ceremony used heretofore in this Hospitall (as *Wever* hath abridged it:) and I shall take leave of it. In this house (saith *Wever*[i]) was reserved the upper leather of an old shooe, which had beene worne (as they gave it out) by Saint *Thomas Becket*: this shooe, as a sacred relique, was offered to all passengers to kisse; faire set in Copper, and Chrystall.

[i] Ancient funer. Monum. *pag.* 259.

What he there addes of a Priory of black Canons, which (as he saith) was originally annexed to this Hospitall by *Lanfranc* the founder, is but a tale. The man was mistaken in this, as he is much out in many other things about this City. The Priory, I wot, by him intended is that of Saint

Gregory

Gregory without Northgate, over againſt Saint *Iohns* Hoſpitall there of *Lanfranc's* foundation, to which it was not annexed neither, much leſſe to *Herbald.* but an injunction onely laid upon the Canons of the place to miniſter unto the poore of Saint *Iohns* in things appertaining to their ſoules health, and in rites of buriall, as in proper place I ſhall further ſhow.

My progreſſe being circular I am bound next for Saint *Stephens* or *Hakynton.* Whither my next way lyes (by *Beauſherne*, anciently as ſtill a parcell of the Demeaſneſſe of Poore Prieſts-Hoſpitall in *Cant.*) over Saint *Thomas*-hill. Where I will ſtay you no longer then whileſt I may give you the derivation of the Hils name. The Inventory of Rents and Revenewes of *Esbridge* Hoſpitall preſented to the Commiſſioners upon the Stat. 37. *Hen.* 8. *cap.* 4. cals it *Thomas Becket's* Hill. And that (I ſuppoſe) either becauſe the greateſt part of the demeanes or endowment of that Hoſpitall, built by Archbiſhop *Becket*, and to this day called *Hoſpitale ſancti Thomæ martyris de Eaſtbridge*, lay, as it doth ſtill, about that Hill; or elſe from a Chapell ſometime ſtanding thereaway, called Saint *Thomas* Chapell, whereof in a deed of *Eaſtbridge*-Lieger of divers quit-rents *extra Weſtgate*, I read as followeth: *Iuxta campum in quo nova capella beati Thomæ Martyris fuerat.* So much of that. Now for *Hakynton.*

Hakynton. *Beauſherne.* *S^t Thomas* hill.

I might here enter into a large diſcourſe of the fierce quarell that happened betweene *Baldwin* the Archbiſhop, and his Monkes, the Prior and Covent of Chriſt-Church about a colledge by him intended to have beene erected at this place, which (the cauſe of their oppoſition) would mainely have damnified the Monkes, had the project ſucceeded. But the ſtory is delivered by ſo many hands already, and that ſo fully and at large, that (not deſirous to make my booke ſwell with other mens labours) I purpoſely ſpare the recitall of it, and referre the Reader, for ſatisfaction, to the *Antiquitates Britannicæ*, the Catalogue of Biſhops, to the Acts and Monuments, and *Lamberts* perambulation.

ambulation. I my ſelfe alſo ſhall have occaſion to give a touch upon it hereafter, in the life both of the ſame *Baldwin*, and of *Alanus* the Prior.

Barton. I paſſe from *Hakynton*, and croſſing the Meadowes and River at *Barton* (ſometime a Mannor of Chriſt-Church, and that which *Doomeſday* Booke calls Northwood, from it may ſeeme the ſometime wooddy condition of ſome part of the ſoile; in ſpeaking whereof *Lambert* [k] commits ſome errors, eſpecially in ſaying the Mannor was long time in the poſſeſſion of certaine Gentlemen of the ſame name, &c.) I come next to the Suburbs without Northgate. Where, after we are paſt *Ieſus* Hoſpitall, a Spittle for the poore ſerved there with good annuall allowance by the Founder, Saint *Iohn Boys* Knight deceaſed, (whoſe Monument placed by his Tombe againſt the North-wall of the Body of Chriſt-Church, further ſets forth what he was:) the Priory of Saint *Gregories*, and the oppoſite Hoſpitall of Saint *Iohns* miniſter unto me much matter of Survey. I ſhall firſt, from *Edmerus* [l], give you their foundation joyntly, and then treate of them in ſeverall.

[k] Perambulation of *Kent* in *Norwood.*

Ieſus-Hoſpital.

Sir.

[l] *Hiſt. Novor. lib. 1. pag.*

Extra aquilonalem denique portam urbis illius lapideam domum decentem & amplam conſtruxit, & ei pro diverſis neceſſitudinibus hominum & commoditatibus habitacula plura cum ſpacioſa curte adjecit. Hoc palatium in duo diviſit, viros viz. variis infirmitatum qualitatibus preſſos uni; parti verò alteri fœminas ſe malè habentes inſtituens. Ordinavit etiam eis de ſuo veſtitum, & victum quotidianum; Miniſtros quoque atque cuſtodes qui modis omnibus obſervarent ne aliquid eis deeſſet, neque viris ad fœminas, vel fœminas ad viros accedendi facultas ulla adeſſet. Ex altera verò parte viæ Eccleſiam in honorem beati Gregorii Papæ compoſuit, in qua Canonicos poſuit, qui regulariter viverent, & præfatis infirmis quæ ſaluti animarum ſuarum congruerent cum Sepultura miniſtrarent. Quibus etiam in Terris, in Decimis, & in aliis redditibus tanta largitus eſt, ut ad ſuſtentationem eorum ſufficientia eſſe viderentur. Thus *Edmerus.*

The Priory (to begin with that) was you ſee a houſe of regular

regular Canons, otherwiſe called (from their habite, which was a white coate, and a linen rochet, under a blacke cope, with a ſcapular to cover their head and ſhoulders [m]) blacke Canons: of the order of Saint *Auguſtine*, as appeares by the Catalogue of the Monaſteries of that order (among which it is reckoned for one:) which coming in and compounding with the King (*Ed.* 1.) about a ſubſidy (for deniall whereof by the whole cleargy, regulating themſelves by the Popes conſtitution, and their Archbiſhops example, they were by Parliament excluded from the Kings protection, and their goods pronounced confiſcate to the King) obtained letters of protection [n].

Saint *Gregories.*

[m] *Polyd. Virg. de Invent. Rer. lib. 7. cap. 3.*

[n] Reyner *Apoſtolat. Benedict. in Appendice. pag.* 66.

It was (I take it) the firſt houſe of Regular Canons in the whole Kingdome. Sure I am it was erected long before the Priory (of the ſame order) at *Noſthill* in *Yorkeſhire*, which *Reynor* [o] ſaith was the firſt the Kingdome had, being built (as he delivers) by *Adelwold* or *Ethelwolph*, *Hen.* 1. his confeſſor, that firſt (if we may beleeve him) brought the order into this Land.

[o] *Apoſtolat. Bened. pag.* 158.

What number of Canons here were required by the foundation, I know not, but in a viſitation [p] of the Priory by Cardinall *Bourchier*, onely five give up their names with the Prior, who indeed then complained of the paucity of his Canons, which (as he layes the fault) was occaſioned by the diminution of their revenewes, or (in his owne words) their Lands, Tents and Rents. Which their revenew what it was, or where it lay, I can ſay but little; becauſe I could never as yet get a ſight of the Leiger.

[p] *Lib. Regiſtri Conſiſtor. Cant.*

Concerning this Priory, in the Booke of *Doomſday*, in the Archbiſhops Mannor of Stove-ſæte or Weſtgate (as we now call it) thus I read. *Et inibi ſunt iterum* xxx. *&* ij. *manſuræ & unum molendinum, quæ tenent clerici ſancti Gregorii ad eorum eccleſiam. Ibique manent* xij. *Burgenſes qui reddunt eis* xxxv^{s}. *& molendinum reddit* v^{s}. The ſame *Doomſday* in another place, under the Title of the City mentions the ſame thing, but with ſome little variation, thus. *Archiepiſcopus habet infra Civitatem Cant.* xij. *Burgenſes, &* xxx.

manſuras quas tenent clerici de villa ingildam ſuam, & reddunt xxxv^{s}. *& unum molendinum reddit* v^{s}. This Priory had other indowment, conſiſting (as *Edmerus* ſhowes) as well in Tithes as Temporalties. As for their Titheries, in the yeare 1292. (at what time their Temporalties in *Canterbury*, *Natyndon*, *Hugevelde*, *Chertham*, *Tanintone*, and *Herbaldowne*, were together valued at xxv^{l}. xv^{s}.) they were theſe, the Parſonages of *Taninton*, *Weſtgate*, *Northgate*, S^{t} *Dunſtan*, *Natindon*, *Livingſborn*, *Waltham*, *Elmeſted*, *Betrichedenne*, *Stallesfield*. Together with certaine Titheries in *Goldſtaneſton*, *Berham*, *Plukele*, and *Riſſeburne*[q]. The whole revenew every way M^{r} *Lambert* reckons up to but 30^{l}. falling much ſhort of *Speeds* eſtimate, which is 166^{l}. 4^{s}. 5^{d}. Whether of them is miſtaken, I leave it to them to inquire that pleaſe to ſearch the Record.

[q] *Lib. eccleſ. Chriſti. Cant.*

As for any remarkeable matter or occurrence concercerning this Priory untill the ſuppreſſion, I read of none beſide the firing of it in King *Stephens* dayes[r].

[r] *Lambert Peramb. of Kent in Canterbury.*

As appertaining, ſo alſo adjoyning to this Priory, before and untill the Diſſolution (yea and after too) was a Cœmitery or Church-yard, not proper onely to the Priory, for the buriall of the Domeſticks, but which was (whether of right, or by curteſie onely, I know not) common to others alſo with them, and thoſe not the Hoſpitallars onely (the reaſon why they were till very lately deſtitute of any Church-yard within themſelves) but alſo the Pariſhioners of *Northgate*, their neighbours, of which Church this Priory had the Patronage, who did conſtantly, by their Wils, appoint their Burials in that Church-yard, and never mention other of their owne: it faring with them as with thoſe other Pariſh Churches of the City, which belonging ſome to Chriſt-Church, ſome to Saint *Auguſtines*, had their want of Church-yards ſupplyed by thoſe Monaſteries. This at Saint *Gregories* continued to the Pariſh of *Northgate* after the diſſolution, untill (as the tradition goes) Sir *Iohn Boys* the late Tenent to the Priory obtained to appropriate and incloſe it upon exchange of the moderne Church-yard ground

ground for it with the Churchwardens of Northgate for the time being. It continued (I say) till then to the Parish, for a buriall place; *de facto*, but was not acknowledged theirs of right. For at a visitation holden in the yeare 1560. it is from Northgate, by the sworn men (*inter alia*) thus presented *viz.* That M^r *May* doth withhold part of the Church-yard &c. This M^r *May* (it seems) was then tenent to the Priory. Who in defence of himself being convented upon this presentment, *exhibuit literas Regias patentes* (as the act of court runs:) *per quas patet cimiterium esse jus hereditarium Reverendissimi, &c.* Afterwards, *viz. anno* 1573. at another visitation [t], it was from the same place thus presented, to wit, That their Church-yard is not decently kept, neither can they bury in it unlesse they pay 2^d. for an old body, and a penny for a childe.

[t] *Lib. Consistorii Cant.*

[t] *Lib. ejusdem Consistorii.*

It hath been a thing much controverted between the City and this Priory, whether it be of the Cities liberty or not. Now not out of any desire I have to stickle in the matter, but for manifestation and maintenance of a truth herein the best I am able, unto which by occasion of the places survey, I am in a manner engaged, I shall without partialitie deliver what, in matter of fact, I know may conduce to the clearing of this doubt and quieting the debate. In the yeare 1269. *anno* 53. *Hen.* 3. I finde [u] the Prior of S^t *Gregories*, by the same writ with the Prior of Christ-Church, the Abbat of S. *Augustines* and others, after a legall discussion of the case by enquiry and verdict of select men of the City, and voicinage, acquited by the Kings writ of tallage, i. of being within compasse of tallage with the City. Besides in the Argument drawn up by the Abbat of S^t *Aug.* in defence of himself and his Abbey against the City, challenging the Abbey and some of her neighbouring demaines to be of and within the liberty of the City in *Hen.* 6. time, amongst other heads thereof (that it might not seeme strange, that the Abbey being in the Suburbs, and so neare the City wall, should nevertheless be exempt from the Franchise of the same, by shewing how the matter stood

Controversie between the City and S. *Gregories.*

[u] *Vide postea pag.* 187.

the in ſame ſtate with other like places about the City: this Priory is pleaded to be as without the walls, ſo without the liberty alſo of the ſame City in theſe words, *viz. Ac etiam quòd ſunt aliqua loca adeo prope muros Civitatis prædictæ ſicut ſunt loci in prædictis articulis ballivorum prædict' &c. contenti quæ ſemper fuerunt extra prædictam Civitatem, præcinctum, libertatem aut ſuburbia ejuſdem, viz. vicus de Weſtgate, vicus Sancti Martini, Prioratus Sancti Gregorii, Hoſpitale Sancti Ioannis de Northgate &c.* In *H.* 8. time certain articles were concluded between the Prior of this houſe and the Covent of the ſame on the one party, and the Major and Commonalty of the City of the other party, for the compoſing of this difference about the temporall Juriſdiction of the place. Which compoſition, from the records of the chamber, I ſhall in my Appendix preſent the Reader with. *Vide pag. 246. 397.*

S^t *Thomas* Chapell. But leaving theſe things, and the houſe, I come next to the ground lying behinde it, ſometime the Canons orchard or garden: where are yet ſtanding or rather falling (and yeelding to time) the ruines of an old chapell, a barn I wot of late, dedicate to that once reputed holy Martyr S^t *Thomas* of *Cant.* and called (as I finde by the will* of one *William Harry* of S^t *Martin*, *anno* 1461. who gave a legacy unto it) *Capella fraternitatis ſancti Thomæ Martyris exiſtens in orto ſancti Gregorii.* I will cloſe this diſcourſe of S^t *Gregories* with the following *memorandum*, touching the watercourſe of Chriſt-Church running through this part of it. *Memorandum* (ſaith a book of Chriſt-Church) *de carta Prioris & Conventus ſancti Gregorii Cant. ſpecialem mentionem faciend. & expreſſum quòd aquæductum Prioris & Conventus eccleſiæ Chriſti Cant. per pomarium ſuum tranſeuntem ſalvum & illæſum quantum in eis eſt conſervabunt, & permittent operarios dictæ eccleſiæ Chriſti Cant. quotiens neceſſe fuerit ad eundem aquæductum emendandum per Curiam & portam ſuam liberum habere ingreſſum & egreſſum, &c.* Dated *anno* 1227.

* *Penes regiſtrum Conſiſtor. Cant.*

Chriſt-Church Watercourſe.

S^t *Johns* Hoſpitall. I return now to the Hoſpitall, whoſe foundation being premiſed, her dotation ſhould follow: but what I might here

here say of it, is already said and may be seen in that of *Herbaldowne*, the other twin as I may call it, for their parity as well in time as manner, both of their erection and originall endowment. This of S. *Iohns* ~~time~~ was fired in *Ed.* 3. time, as I finde by certain letters of the Hospitall under their seal, framed after the manner of a brief, & directed to all prelates in generall, wherein they in pitifull manner deplore their miserable estate occasioned (as they say) by a late lamentable fire happening in their house, which had wasted their Hospitall and adjacent edifices, in the which were more then an 100 poore people sustained, with desire of their charitable relief, letting them know (as the most perswasive Rhetorick of that age) what indulgences had been granted to their benefactors by severall Archbishops and Bishops of former times.

This Hospitall hath a faire Chapel to it decently kept, wherein divine service is said, the Sacraments administred, and Gods word preached to them of the house. Their present Chaplains stipend is the same with his predecessors of old, 8 *lib. per annum.* The Chapell hath had some domestick benefactors. Amongst others, one *William Garnar*, who in the yeare by his will[1] gave xl^s^ to the mending of the steeple, and 4 *lib.* for a new bell. *Iohn Roper* another, who in the yeare 1526. by his will[2] took order with his Executour for the new building of the side Chancells Eastern window (being the window, as he calls it, of our Ladies altar) proportionable and correspondent to that of the quire. The Chapell affoords these Monuments of some note. Chapell.

[1] *Penes Regist. Consist. prædict.*

[2] *Ibidem.*

Orate pro anima Aliciæ Ashburneham filiæ & heredis Willielmi Tooke armigeri & Aliciæ Woodland uxoris ejus & antea fuit uxor Thomæ Roper Gent. quæ obiit xvij *die April. Anno R. R. Hen.* 8. xv. *& Anno Domini* 1524. *Cujus animæ &c.*

She lieth in the same side Chancell: in the said Eastwindow whereof these words are yet legible.

Orate pro ——Rooper & pro bono ——Thomasinæ uxoris ejus ——Domini 1529.

In the quire-window.

Orate pro bono statu —— Hylys fratris istius Hospitalis & Prior, qui ab hoc seculo migravit, qui fenestram istam fieri fecit, Anno Domini 1474.

It is a very brave window, having in so many panes, every of the twelve Apostles pourtrayed, with the severall articles of the Creed that they are said to make.

In the South-window.

Orate pro animabus Domini Willielmi Septvans & —— consortis suæ.

Archbish. *Stratford* erecting and endowing the Vicarage of Northgate-Church, expressely reserves and excepts from the Vicar thereof the tithes of this Hospitall, in these words. *Oblationibus & obventionibus Hospitalis de Northgate, duntaxat exceptis.* In what case and estate the Commissioners upon the Statute 37. *H.* 8. *c.* 4. found the present Hospitall, were it not too tedious of recitall, I would here subjoyne. I suspect a fleecing of it as of other like places by the sacrilegious pilferies of those ravenous and wretched times set upon the spoil even of (what the Proverb might have stav'd them from) the very spittle it self. I could instance in some particulars wherein it suffered, but my haste will not permit me.

pilferers

Westgate-street.

I have now surrounded the Suburbs, yet having hitherto said nothing of Westgate-street, the Suburbs (I mean) lying without Westgate, exempt from the libertie and Franchese of the City, give me leave here to give it a place apart, and therewith to finish my survey of the Suburbs, and then I shall enter the walls.

I have seen a presentment in Eire, inrolled in the Kings Exchequer of the 21. of *Ed.* 1. wherein (*inter alia*) this street (Westgate-street) is presented and avouched, how truly I know not, to have anciently belonged to the Citizens of *Canterbury*, subject with the City to tax and aid; but in King *Iohns* time to have been taken from the City by *Hubert* the Archbishop, to the Cities great damage, in regard merchants and men of worth and estates withdrew themselves

themſelves thither, and there hous'd themſelves, and were defended of the Archbiſhop againſt the Cities impoſitions. But whether this part of our Cities Suburbs, were not from all Antiquity, as now it is, clearely exempted from the Francheſe and Liberty thereof, becauſe part of the Archbiſhops Mannor (and Hundred) of Weſtgate, as we now call it, or of *Stourſate*, as of old it was named, diſtinct from the City-Hundred (as it ſeemes it was no other of old) may deſerve inquiry and conſideration, and the rather (ſith *Doomſday* Booke Records, that the Archbiſhop then challenged to have *Forisfacturam in viis extra Civitatem ex utraque parte ubi terra ſua eſt*) becauſe the Archbiſhop, in right of his See, is *Dominus Fundi* (Lord of the Soile) on either ſide this Street. It makes much for this what *Edmerus*[a] ſaid upward of 500 yeares agone, that in the Lands of the Archbiſhopricke throughout the Kingdome, by an ancient cuſtome and uſage, the Archbiſhop hath the ſole mannaging of things aſwell humane, as divine. But enough of the ſtreet.

[a] *Hiſt. Nover. lib. 1.*

Somewhat I have heard of a *Ferry* ſometime at this place, belonging, as I am told, to the Archbiſhop, who did arrent it out for 16^{d}. *per annum*. But I have ſeene no record to warrant the relation, and therefore no more of that untill I be better inſtructed. *Ferry.*

The Archbiſhop and the Citizens, both (as bound by oath, if I miſtake not) ſtanding in the defence and maintenance of their liberties, the one of his See, the other of their City, have anciently much differed about liberties here, but now and of a long time all ſuch matters have been well accorded and ſettled betweene them; wherefore, and becauſe I much deſire they ſhould ever ſo continue, *ex profeſſo*, I decline the diſcourſe of their quarels, leaſt I may ſeeme to rub up old ſores.

Having now done with Weſtgate-ſtreet, I will take the next way into the City, and that is by Weſtgate. But ere we paſſe or enter further then the Gate, I muſt, according to my purpoſed method premiſe and ſay ſomewhat of the Wards of the City.

Diviſion

Division of the City into Wards.

Number and names of the Wards.

THe Wards of our City at this day are, as (I take it) they ever were, nor more nor lesse then sixe in number. In name distinguished and differenced from each other, by the names of the sixe principall Gates, that is. 1. Westgate-ward. 2. Newingate-ward. 3. Northgate-ward. 4. Worthgate-ward. 5. Burgate-ward, and 6. Ridingate-ward. Of that number at first, haply in imitation of the Shires division into 6. Lathes, whereof it did of old consist.

Their originall.

Of the first division made of the City into Wards, neither written Record, nor unwritten Tradition makes any mention. But I conceive it very ancient. The whole City (it seemes) in the Conquerors time, was but one intire hundred. For *Doomsday* Booke speaking of the Churches Mannor of *Barton*, which it calleth *North-wood*, saith it was *de hundredo de Cantuarberia*, as the very words are. If so, it was not long ere a sub-division made of it, haply for more easie and good Government, into divers severall hundreds, namely into the sixe Wards or hundreds now under our Survey. For the more ancient appellation and terme given to those our Cities moderne sub-divisions of Wards, was Hundred, as almost all our eldest deeds and other like evidences doe witnesse, which generally, close with a *memorandum*, that they were first made and recorded in the hundred of that Division (as in the hundred of Westgate, Burgate, and so alike for the rest) and afterwards in the Burgmote of the City. Another terme they had somewhat varying from the other in sound, but of synonymall sense and signification with it, which was *Bertha*, a frequent phrase in our ancient evidences.

These Divisions, *Fitz-Stephens*, in his description of *London*, endeavouring to paralell it, all he could, with old *Rome*, calls Regions. Every of these Divisions, Hundreds, Wards, Regions, was committed and intrusted, for reiglement, to an Alderman, one in office and authority, the same

same (I take it) with *Præpositus Hundredi*, or the Hundreds Ealdor, as our Ancestors would phrase it.

I will spare all discourse touching (what many mens interpretation hath made of vulgar knowledge) the word, Alderman, both name, and office, in generall, derived, traduced and descended unto us from great antiquity, and confine my selfe to speake of those onely set over our City Wards. Whose antiquity I conceive to be from about *Rich.* 1. time; the generality of these Aldermen being said to bee of that ages production [b] (foure hundred yeares old and upwards.)

[b] *Vide Du.* Hen. Spelmanni *Glossar. in hac voce.*

These Aldermen, every of them, had and kept within their Ward, and haply (as the Jewes held theirs [c]) at their severall Gates, a Court holden every three weekes, which was called of our ancestors sometime the Hundred-Court, sometime the Wardmote, that is, the meeting or assembly of the Hundred or Ward, or the Portmote, as the Jurisdiction was called *Port-soka.*

[c] *Deuter. cap.* 21 *ver.* 19. *& cap.* 16.

Wardmote.

Their office, from their name, was called an *Alderman-rie*; which it seemes was not (as now) elective, but as freehold either demiseable or deviseable, *ad libitum* of him or her that held the same: or if neither demised, nor devised of him nor her in life time, but indispos'd of at death, then as inheritance and fee, descended to the next heire at law; and thence it was that (as I finde) most of the same *Aldermanries* continued in a name and family, through many descents and successions, as that of Burgate to the *Chiches*, of Northgate to the *Polres* or *Pollers*, as we now write it, of Newingate to the *Digges*, of Worthgate to the *Cokyns*, afterward to the *Tiernes*, of Westgate to the *Brownes*, and so of the rest.

Aldermanrie.

This last of Westgate, was in 10. *Rich.* 2. given by the Will [d] of *Henry Garnate* to *Sara* his wife. It sometimes was in the Abbat of Saint *Augustines* possession, who (as *Thorne* tels me) *Anno* 1278. gave it to Mr *Nicholas Doge, tenend'. & habend' eandem cum omnibus appendiciis tam in civitate Cant. quam extra in suburbio ejusdem vel alibi, de præfato Abbate &*

[d] *Lib. Cameræ Civitatis.*

Conventu in perpetuum, reddendo inde annuatim in thesaurario nostro. x^l. *sterlingorum pro omnibus servitiis, salva secta Burgmoti Cant. quam ob eandem causam facere tenet.* As *Thornes* words are. Before this. i. in the beginning of *Hen.* 3. time, I finde [e] it enjoyed by one *William* (as he writes himselfe) *Cissor Domini Regis*, the Kings Taylor, I take it. But of late dayes it was the *Brownes*. Whose then seate and inheritance (before the *Septvans*) was the Mannor of *Milton*, or *Middleton* by *Canterbury* (from whence so called is of vulgar conjecture:) and continued to the name of the *Brownes*, untill of late the inheritrix married to *Robert Honywood* Esquire, sonne of that famous *Mary Honywood* (of whom I leave you to take further information, if her fame save you not the labour, from her Monuments Inscription or Epitaph in D^r *Hakewill* [f]) and father of S^r *Robert Honywood* of *Charing*, and S^r *Thomas Honywood* of *Marks*-Hall in *Essex*, whose it now is, the ancestor of whom S^r *George Browne*, in *Rich.* 3. dayes, taking part with *Lancastrian Hen.* 7. was, by Parliament, deprived for it of this *Aldermanry*, but his heires soone after. i. in the 1. *Hen.* 7. repossessed of it.

[e] *Lib. eccles. Christi cant.*

[f] *Apology. lib.* 3. *cap.* 5. *Sect.* 7. *pag.* 224.

I insist the more upon this *Aldermanry*, because I conceive it to have beene, if not absolutely the chiefe, yet one of more respect and consequence then the rest; which were all bought or otherwise gotten into the City, and made eligible by the Maior and Commonalty early to that this was, which (it seemes) came not in untill about the time of the New ordination made by *Hen.* 7. which appoints two Aldermen to every Ward. In some respects also it differed from the rest, which (I take it) were held onely by Freemen and inhabitants of the *Franchise*, whereas this was holden neither by one nor tother, a great inconvenience to the City, as in the fore-cited act of Parliment (1 *Rich.* 1.) in the preface of it, is suggested. So much of the Wards in generall. Which, it seemes by an ancient Record [g], were annexed and appertaining to the Fee-Ferme paid by the City to the King, of whom they held *in capite*.

[g] *Record. de An.* 19. *Rich.* 2. You shall finde a copy of it in my Appendix, *pag.* 298, 302.

Now of each of them in severall; beginning, because I staid

staid you (as you may remember) at Westgate, with Westgate-Ward; and observing and surveying such things (as I shall doe likewise afterwards in the rest) as occurre therein any thing worthy of note or memory: saving that I shall reserve the Churches to a future mention by themselves.

Westgate-Ward.

MArching on therefore from the Gate into the City, by the high Street (that, I meane, terminated by this Gate at the West, and by the opposite Newingate at the East-end) we have on this side Kingsbridge, on either hand of us a Gate that leads us to a severall ruined Monastery. That on the right hand late the bare-footed Franciscans, or the Minorite-Observant-mendicant-Gray-Fryers. The other on our left, late the Minors also, or the Prædicant-black-Fryers.

I will begin with the Gray-FF. or Franciscans. So called from *Seraphicall* S^t *Francis* (*Wevers* Epithete) the institutor of their order. The legend of whose life and miracles, because too tedious for my intended short method, and too too fabulous most what, I doubt, for your beleefe, for mine I am sure; I have thought good rather to overpasse in silence, then to trouble either my selfe to write, or you to read the rabble of fopperies (if no worse) that are written of it and them, legible in *Matt. Paris. Polyd. Virg.* but more largely in *Owens* genealogy of Monks &c. the *Chronicon Minorum*, and elsewhere. Gray-Fryers.

Leaving therefore (I say) their Founder and Patron, I come to the Fryers * themselves. They were called Minors or Minorites, from the humility and lowlinesse of minde which by the prescript of their Founder they ought ever to have: Observant, to distinguish them from a looser sort of Franciscans, then whom these were more carefull and observant to keepe the strict rules and orders of S^t *Francis*, and were therefore also called Regular Franci-

* *Qui dicantur Monachi & qui Fratres, item & quo distent. vide Panor. sup. cap. Causam quæ. ext. De judic. l. 2. Decretal. & consil. 18. parte secunda.*

scans: Mendicant, because pretending to Evangelicall perfection, and therefore professing wilfull povertie, they subsisted chiefly upon almes, which they used, with the Predicants, Augustines, and Carmelites, to ask and receive *ostiatim*, from doore to doore; whereby chiefly Friers were differenced from Monks, who kept home, and lived upon their own in common: Gray, from their habit, which (in imitation of their Founder [h]) was a long gray coat down to their heels, with a Cowl or Hood, and a cord or rope about their loynes in stead of a girdle. Their governours proper name and stile was *Guardianus*. *Monachi olim* (saith one [i]) *non omnes simul commorabantur, sed domunculas sparsim per montes & saltus structas habebant: quo derelicto, inceperunt postea ad modum Reip. in communitate habitare, uno eorum electo velut principe & gubernatore, qui eos regeret & gubernaret, praesset Monasterio, quem Graci appellabant archimandritam & cœnobiarcha, nos verò communiter vocamus abbatem, licèt temporis lapsu factum sit, ut, multiplicatis monachorum ordinibus illorum nomina etiam multiplicata sint: unde apud Domnicanos vocatur Prior, apud Franciscanos Guardianus, apud Trinitarios minister.*

[h] *Polyd. Virg. de Invent. Rer. lib. 7. cap. 4.*

[i] Barthol. Cartagena, *in expo. titul. jur. Canon. lib. 3. titul. 35.*

These Franciscans came first into England about the yeer 1224. in *Hen.* 3. reigne, as did the Dominicans [k]. How or where they were afterwards entertained with provision, and accommodation of housing, I finde not untill the yeare 1270. By which time, it seems (whether by their piety, or policy, I know not) they had so insinuated themselves into the favour of a devout and worthy Citizen, and of a flourishing family then in the City (as still in the County) one *Iohn Digg*, or *Diggs*, then an Alderman, and 12 yeares before (1258.) and also 3 yeares after (1273.) one of the Bailiffs of the City, whom *Wever* miscalls S^r *Iohn Diggs*, that he purchased for them the Iland in *Canterbury*, then called *Bynnewith*, and shortly after translated them thither. *Emit Insulam vocatam Bynnewight in Cantuar. & locum Portæ super Stour-street ad opus Fratrum Minorum, & tempore opportuno transtulit Fratres ad illam*, as *Wever* [l] from *Leland*. Whence the

[k] Harpsfield. *Hist. Eccl. Angl. saeul. 13. cap. 11.*

[l] Ancient funerall Monum. *pag.* 134.

the place, this Iland, might derive the name of *Bynnewith*, if I may conjecture, I shall tell you, either from a composition of two Saxon words, *Binnan* which signifies within, and *With*, an Iland, as it were the Iland within, in distinction of it from an Iland sometime lying without the City, by Westgate, Northward, called simply *With*, whereof in the elder rentalls of Christ-Church mention is made thus. *Parva Insula extra Westgate, versus Aquilonem, vocata With.* Or else *Binnewith quasi Bine-with*, the double Iland; indeed it is no other, and an ancient rentall of Christ-Church (which once had ground, houses, and fee here) speaks of rent in S^t *Peters* Parish payable *de duabus parvis Insulis ubi fuit Crinemilne.* For thereabout sometime stood a milne of Christ-Church, so called, unto which the lane in S^t *Peters* called Mead-lane, and of *Speed* in his Map of the City miscalled Maiden-lane, did leade, and from thence was called Crinemelne-lane. For in an exchange *anno* 1294. made between Christ-Church and S. *Austins*, three tenements in S^t *Peters* Parish in *Canterbury* being granted to the Abbey, and of them is thus described and bounded, *viz. quoddam tenementum jacens in magno gardino dicti Abbatis, juxta terram fratrum Minorum Cant. ex parte Australi, in venella quæ dicitur Medlane, & quæ olim* (saith the deed[m]) *vocabatur Crinemellelane.* But may it not more probably be called *Binnewith* (that is *Binney*-Iland) from the same *radix* with the mead, or meadow-ground by it, called to this day Binney-meads; as the bridge thereaway, which we call Bingley-bridge, is rightly called Binney-bridge, from the Saxon, *binnan ea* signifying (as I said) within or between the water, because lying and inclosed within or between our *Stour* or rivers double channell, bounding it on either side: whence the Codicill or Landboc of *Cenulph* the Mercian that gave that ground to the Church copied in my Appendix *pag.* 301. thus describes it to lie. *Inter duos gremiales rivos fluminis quod dicitur Stour.* Which M^r *Lambert* reades thus. *Inter duos genitales rivos &c.* and accordingly would send us further up the stream, to finde out this ground about our

Binnewith.

[m] *In Lib. eccles. Cant.*

508.

rivers spring-heads; whereas the very name yet remaining shows it to lie here.

A Family of *Binnewiths.*

I may not so leave the places name. For though ancient and even obsolete with us, yet of so much note with our Ancestors, as it served to give name to a family of Citizens, sometime the residentiaries of the place, and from thence called the *Withs*, or (as more frequently) the *Binnewiths*, whereof one *Iohn Binnewith* about the beginning of *H.*3. reigne was a benefactor to *Herbaldowne* Hosp. where I have seen his charter with the seal appendant, in the circumference of it thus circum-inscribed SIGILL. IOHANNIS DE WITH. And one *Arnold Binnewith* was, *anno* 1221. and also again about the yeare 1227. one of the Bailiffs of the City [n]. The Friers having gotten possession of the place, both the Iland and her former *Incolæ* or inhabitants, soon after lost their names. But leaving that, I proceed.

[n] *Lib. Hosp. de Eastbridge.*

The Friers being here seated, and many houses and much ground of the fee of Christ-Church Monks lying within the *Ambitus* or precinct of their Monastery, they (it seems) made bold to usurp them as their own, because within the confines of their seat, and so *de facto*, made themselves absolute Lords and possessors of the Iland. The Monks seeing the common people much inclined to favour them, and not willing to incurre theirs, lest it might bring with it the peoples displeasure also, make a vertue of as it were a necessity; and to shew themselves as forward in charitie toward them, as the common people, after the Friers (by their connivence 'tis like) had been a pretty while in possession without paying or yeelding to the Monks their accustomed rents and services, which their *quondam* tenents were bound to pay, *viz. anno* 1294. by composition, remit unto them all arrerages and duties past *gratis*, or *intuitu charitatis*, as they phrase it, and for the future make them an abatement of almost the moiety of the rent: as the Composition will show, which (because it sets forth in some sort the state of the Iland, and how it was peopled before the FF. time) I here propose, transcribed from the Records of the Cathedrall.

Notum

Composition between Christ-Church and the Friers.

NOtum sit omnibus præsentibus & futuris quòd in festo Natalis beati Ioannis Baptistæ Anno Dom. Mccxciiij°. Regni verò Regis Edwardi xxij°. Ita convenit inter Priorem & Conventum ecclesiæ Christi Cant. ex parte una, & Gardianum & Conventum fratrum minorum Cant. ex altera, viz. quod cum diversa tenementa continerentur infra ambitum ipsorum fratrum de feodo prædict' Prioris & Conventus, viz. tenementum quod quondam fuit Samuelis Tinctoris pro quo debebatur eis annuatim vij^d. quad. Item pro tenemento quondam Beringeri in With pr. quo xij^d. Item pro tenemento ejusdem in Ottemed. pro quo v^d Item pro tenemento quondrm Seronæ de Boctone pro quo vj^d. Item pro redditu Wiberti quondam Prioris ecclesiæ Christi præd. juxta Ottewell, pro quo xij^d. Item pro tenemento Stephani filii Lewini Samuel pro quo xviij^d. Præfati Prior & Conventus remiserunt & quietum clamaverunt in perpetuum prædictis fratribus & eorum Successoribus omnia arreragia sibi debit' de tenementis præd. intuitu caritatis. Ita viz. qd' iidem fratres & eorum Successores de cetero per suos procuratores fideliter solvi facient annuatim prædict. Priori & Con. in Thesauraria sua iij^s. anuui redditus pro omnibus tenementis prædict. viz. medium ad Pascha & aliud medium ad festum Sancti Michaelis pro omnibus servitiis & secularibus demandis ad ipsos Prior. & Con. de eisdem tenementis spectand. & si contingat præfat. procuratores post viginti dies postquam super hoc præmuniti fuerint in solutione prædicti annui redditus deficere, bene licebit præd. Prior. & Conventui & eorum ministris distringere omnia tenementa præd. pro arreragiis quæ à retrò fuerint de annuo redditu supradict. In cujus Rei testimonium Sigillum ecclesiæ Christi præd. & sigillum commune fratrum prædict. huic scripto chirographato alternatim sunt appensa. Acta sunt hæc apud Cantuar. die & anno supradictis.

How this might ſtand with their Founders rule and their own vow, I ſee not. For conſult their rule delivered articulately in *Matt. Paris*, and you ſhall finde them clearely debarred and diſabled, both by their vow of povertie, and by expreſſe preſcript beſide from all *peculium* and propriety. *Fratres* (ſaith the rule) *nihil ſibi approprient, nec domum,*

nec

nec locum, nec aliquam rem. Et tanquam peregrini & advenæ in hoc sæculo, in paupertate & humilitate Domino famulantes, vadunt pro elemosyna confidenter &c. Whence that of *Durand* [o], and others. *Mendicantes sunt possessionum incapaces.*

[o] *Specul. jur. de monach stat. Lib. 4. Part. 3. n. 7.*

Gray-Friers priviledges.

These Franciscans or Minorite Friers being a great prop to the Papacy were prosecuted by severall Popes with many priviledges, immunities, indulgences and what not graces, that might assure them the Popes fast friends, and faithfull sonnes and servants. Beside their exemption and immunitie from Episcopall and all other ordinary Jurisdiction; in matter of tithes, they were priviledged from payment of any, either of their house, their orchard (or garden) and the nutriment .i. the herbage or agistment of their Cattell, as in the Decretalls [p]. They had withall in matter of buriall *liberam sepulturam* (paying the fourth part of the obventions to the Parish Church:) whosoever would, might elect and have their Church or Cœmitery, for his place of buriall [q]. And that was a thing whereof multitudes were ambitious, and the rather because they were made beleeve, that who so was buried amongst them, especially if in the holy and vertuous habit of a Frier, should not onely be secured from evill spirits that would else haply disturb the quiet of his grave, but also be as sure to go to heaven. There is authentick record of many worthy personages, and of worshipfull families that have been here interred: the Catalogue of whom *Wever* [r] hath collected and delivers, but under a wrong title, saying they were buried in the White, whereas he should have said the Gray-Friers: as I can make good to the satisfaction of any that makes a doubt hereof.

[p] *Nimis prava. 12. de excess. b. prælat.*

[q] *Cap. Dudum. de sepult. in Clementin.*

[r] Of ancient funerall Monuments. *pag.* 238.

As for benefactors to this Monastery, I finde these. One *William Woodland* of Holy crosse parish *anno* 1450. by his will [s] gave 5 *lib.* toward the reparation of their Church, and 5 marks beside to the repairing of their Dortor. *Hamon Beale*, a Citizen, and in his time twice Maior of *Canterb.* choosing their Church for the place of his buriall, as *Isabell* his wife had formerly done, gave 40s. in money to the Covent.

[s] *In Regist. Conf. Cant.*

1492.

vent. Indeed (to be short) almost every testate dying man of the City and neighbouring parts of any worth, remembred these FF. The Dominicans also and the Augustines of this City, in their wills with some legacy more or lesse. One domestick benefactor I meet with, one *Richard Martin*, the Guardian (I take it) of the house, who in the yeare 1498. by his will [t] gave liberally both to the Church and Covent. He was (as it seems by his will) Parson also of *Ickham*, and Vicar of *Lyd* in *Kent*. But what may he mean by writing himself (as he doth) Bishop of the universall Church? a title so cried down and condemned as Anti-christian by Pope *Gregory* the Great; I conceive he was a titular Bishop, a Bishop in name and title onely, endued with the Order, but not with the Jurisdiction Episcopall, having no particular charge to intend, but generally officiating as Bishop in any part of the Christian Church. These titular Bishops were frequent with us in those dayes. About the same time one *Thomas Wells*, the Prior of S. *Gregories* by *Canterbury*, in his will [u] writes himself Bishop of *Sidon*. He was a titular Bishop likwise: an order as excepted against by some, so defended by other of the *Trent* Councell; whereof I leave you to informe your self further (if you please) from *Tholosanus* [x] and others. The use made of them (I take it) was to supply the Diocesan-Bishops absence in such affairs Episcopall as these, to wit, Consecration of Churches, and Church-yards, and their Reconciliation, conferring of orders, Confirmation of children, and the like.

But to our Friers again. *Hugh Rich*, the Guardian, or (which is all one) the Wardein (as the Statute [y] calls him) of this Covent, was one that conspired and suffered with *Elisabeth Barton*, the holy maid of *Kent*, whereof before in my survey of the Nonnery.

This Monastery had, as the place still hath, a double gate and way to it, the one called *Porta Orientalis*, the other *Porta Borealis*; that in Stourstreet, in All-Saints Parish, this in High-street, in S. *Peters* Parish.

Let me but acquaint you, that John *Peckham* Archbishop

[t] *In Registro memorato.*

[u] *In eod. Regist.* Titular Bishops.

[x] Syntag. *in universi Lib.* 15. *cap.* 12. *n.* 44.

[y] *Anno* 25. *H.* 8. *cap.* 12.

of *Canterbury* in *Ed.* 1. time, was first a Fryer, and the Provinciall of this order, and I have done with the Franciscans, or Gray-Fryers.

Black-Fryers. Leaving these then, I come next to the other sort of Minors, the Dominican, Blacke, Preaching FF. Preaching, becaus they were the onely Preachers of all the Fryers: Blacke, becaus of their habit [z], which was a blacke cope and cowle over a white cote: Dominican, becaus S^t *Dominicke* was their founder, a holy man (they say) contemporary with Saint *Francis*, and whose disciples (the first Fryers of this Covent) were even coætaneous with the Franciscans of this City, coming both hither much about the same time. It is said of them, that King *Hen.* 3. at their coming received them kindly (so did *Stephen Langton* also the then Archbishop [a]:) and placed them at *Canterbury*, where (it seemes) he built them this late Monastery, which was the first that the Kingdome had of that kinde. Hence and from this ground I suppose *Wever* takes his warrant for attributing the erection of this house to *Hen.* 3. The title proper to the governour of the Dominicans, was Prior. Like the Franciscans, they and the Monkes of Christ-Church, in the same yeare with the other (1294) came to composition about divers houses and lands lying within their precinct.

[z] *Polyd Virg. de Invent. Rer. lib. 7. cap. 4.*

[a] Harpsfield. *Hi. Eccles. Anglic. Sæc. 13. cap. 11.*

The Churchyard of this Monastery was the place of Rendevous designed by the Citizens of *Canterbury* conspiring a revenge to be taken of the Monks of Christ-Church, for refusing them their ayde, and to joyne with them in the finding and furnishing of twelve horsemen impos'd on the City by the King (*Ed.* 1.) for his expedition against the Rebellious *Lewslyn Fitz-Griffin* Prince of *Wales*, which *Stow* [b] (much mistaken in the time, and some other circumstances) thus relates. "About this time (saith he, speaking of the "1. of *Ed.* 3.) the like stirre was made against the Monkes "of *Canterbury*: whereof I finde recorded as followeth. "King *Edward* preparing an Army into *Scotland*, comman-"ded the Bailiffes and Citizens of *Canterbury* to furnish him "twelve

[b] Annals *in Ed.* 3. *Vide Antiquit. Brit. in vita* Rob. Kilwardby *Archiep.*

"twelve horſemen, and ſend them to *New-Caſtle*, toward "which charge, the Citizens required ayde of the Monks: "who anſwered them that without the aſſent of the King "and their Archbiſhop they would not agree thereunto, "for ſo much as the Kings of *England* had founded their "Church in free and perpetuall almes. Whereupon *Willi-* "*am Chilham* Bailiffe, and many Commons of the City "aſſembling themſelves in the Preaching Fryers Church- "yard, conſpired and ſware againſt the Monkes as fol- "loweth.

1. That they would overthrow the pentiſes, windowes and milne, belonging to the Monks.
2. That no Citizen ſhould dwell in any houſe belonging to the Monks.
3. That all rents belonging to the Monkes of *Canterbury* ſhould be gathered to uſe of the Commons.
4. That no man ſhould ſend or ſell to the Monks any victualls.
5. That they ſhould ſeize all the horſes and beaſts that came into the City with carriage to the Monks.
6. That all ſuch Monks as came forth of their houſe ſhould be ſpoiled of their Garments.
7. That a trench ſhould be caſt, to ſtop all men from going in or coming out.
8. That every Pilgrim ſhould at his entring ſweare that he ſhould make no offering.
9. Alſo that every of thoſe Commons aforeſaid ſhould weare on their finger a ring of gold that belonged to *Thomas Becket*: Thus he.

This Churchyard is in part now become the *Campus Martius* for our young Artillery of the City.

Wevers collection of ancient funerall monuments will acquaint you of divers perſonages of note and quality buried here.

At this place the Pariſh Clarks of the City once had and held Fraternities of Pariſh Clarks.

held a gild or fraternity, commonly called the Fraternity of S^t *Nicholas*. I have my direction for this, from the following legacy of one *Richard Cram* sometime of this City, who by his will [c], dated 1490. gave to the Fraternity of S^t *Nicholas* kept by the Parish Clarkes of *Canterbury*, in the house of the Fryers Preachers of *Cant.* vj^s. viij^d. as his very words are. Of these Fraternities, our City hath had divers; amongst which that of the *Smiths* newly revived, is the most ancient. The elder rentalls of Christ-Church bounding out some Land of theirs lying without Newingate, make mention both of it and of certaine ground belonging to it, in these words. *Terra quæ pertinet ad gildam fabrorum.* This and all other like Fraternities (if the Dissolution of the Monasteries spared them, yet) the Stat. of 1°. *Ed.* 6. *cap.* 14. tooke hold of, and dissipating the societies, seized on all their goods and endowment. If any desire further information touching them and their antiquity, I referre them to S^r *Henry Spelmans Glossary, in Verb. Gilda.*

[c] *In Registro Consist. Cant.*

This Monastery had a treble passage to it, namely by three Gates, one, and that the most private, that opening before the Street by Saint *Alphege* Church, a second by the Waterlocke, the third in Saint *Peters* street (as we call it) built (it seemes) not long before the 30. of *Ed.* 3. for then these Fryers, by their Charter or deed passe over to the Hospitall of *Estbridge* a place, shops and garden lying towards the West and North, (*inter novam portam nostram*, say they, *& introitum ad ecclesiam nostram in parochia sancti Petri, &c.*) as in *Estbridge* Booke; in another part of the Booke thus described and bounded. *In parochia sancti Petri Civitatis Cant. inter gardinum & mansionem fratrum prædicatorum Cant. versus North & West, & quandam venellam vocat' Brekyepottislane versus East.*

Approaching to an end of my discourse touching these Fryers; I cannot (me thinkes) close better then with *Matthew Paris* his relation of the controversie, in or about the yeare 1243. happening betweene them and the Franciscans, which together with his glosse (which he addes) upon it and them, *verbatim* followes. *Et*

ET ne mundus (saith he having made mention of other discords) *turbinibus undique multiplicatis vacare videretur, inter fratres Minores & Prædicatores controversia eisdem temporibus ventilata, multos, eò quòd viam perfectionis, videlicet paupertatis & patientiæ, videbantur elegisse, movit in admirationem. Asserentibus enim Prædicatoribus se fuisse priores, & in hoc ipso digniores, habitu quoque honestiores, à prædicatione meritò nomen & officium se sortiri, & Apostolica dignitate verius insigniri, respondent Minores: se arctiorem vitam & humiliorem pro Deo elegisse, & idcirco digniorem, quia sanctiorem, & ab ordine Prædicatorum ad ordinem eorum fratres posse & licenter debere, quasi ab inferiori ad ordinem arctiorem & superiorem, transmigrare. Contradicunt eis in faciem Prædicatores, asserentes, quòd licèt ipsi Minores, nudi pede, & viliter tunicati, cinctique funiculis incedant, non tamen eis esus carnium, etiam in publico, vel dieta propensior, denegatur, quod fratribus est Prædicatoribus interdictum: quapropter non licet ipsis Prædicatoribus ad Minorum ordinem, quasi arctiorem & digniorem avolare, sed potius è converso. Sic sic igitur, sicut inter Templarios & Hospitalarios in sancta terra, sic & inter illos, humani generis inimico zizania seminante, ortum est discordiæ enorme scandalum, & quia viri literati sunt & scholares, universali ecclesiæ nimis periculosum, in indicium magni Iudicij præforibus imminentis. Et quod terribile est, & in triste præsagium, per trecentos annos, vel quadringentos, vel amplius, ordo Monasticus tam festinanter non cæpit præcipitium, sicut eorum ordo, quorum fratres jam vix transactis viginti quatuor annis, primus in Anglia construxere mansiones, quarum ædificia jam in Regales consurgunt altitudines. Hi jam sunt, qui in sumptuosis & diatim ampliatis ædificiis, & celsis muralibus, thesauros exponunt impreciabiles, paupertatis limites, & basim suæ professionis, juxta Prophetiam Hyldegardis Alemanniæ, impudenter transgredientes. Morituris magnatibus, & divitibus, quos norunt pecuniis abundare, diligenter insistunt, non sine ordinariorum injuriis & jacturis, ut emolumentis inhient, confessiones extorquent, &* occulta

Controversie betweene the Franciscans and Dominicans.

occulta Testamenta, se suumque ordinem solum commendantes, & omnibus aliis præponentes. Vnde nullus fidelis, nisi Prædicatorum & Minorum regatur consiliis jam credit salvari. In acquirendis privilegiis solliciti, in curiis Regum & potentum consiliarii, & cubicularii & thesaurarii, paranimphi & nuptiarum præloquutores, Papalium extortionum executores, in prædicationibus suis, vel adulatores, vel mordacissimi reprehensores, vel confessionum detectores, vel incanti redargutores. Ordines quoque auctenticos, & à sanctis patribus constitutos, videlicet à sanctis Bendicto & Augustino, & eorum professores, contemnentes, prout in causa ecclesiæ de scardeburc, in qua Minores turpiter ceciderunt, patuit, suum ordinem aliis præponunt. Rudes reputant, simplices, & semilaicos, vel potius rusticos, Cistercienses Monachos: Nigros verò, superbos, & epicuros. Thus he.

I have but onely to tell you that *Robert Kilwardy*, afterwards, first Archbishop of *Canterbury*, and then advanced to a Cardinall-ship, was first a Fryer of this Sect of the Dominicans, and I leave them.

Estbridge Hospitall.

My progresse in this Ward, brings me next to *Estbridge* or *Kingsbridge* Hospitall. An ancient Spittle, and as now knowne (Christened, as it were) by the name, so first erected and endowed by the Charity and Piety of S^t *Thomas Becket* in *Hen.*2. time; and thence to this day called the Hospitall of S^t *Thomas* the Martyr of *Estbridge*. For this we have the testimony of Archbishop *Stratford*, a successor of his: who upon his novell ordination of the Hospitall, and in the Charter thereof, (as shall be seene anone) acknowledgeth him the first founder and indower of it. For other Record either of the foundation of the Hospitall it selfe; or of the intent wherefore it was erected, besides that Charter of *Stratford*, is not, nay in his time (as it seemes by him) was not extant, or to be found. The reason probably why the Record of the state of it taken by the Commissioners upon the stat. of 37. *Hen.*8. *cap.*4. ascribes the foundation unto *Stratford*; whereas he (as his Charter will declare) did but restore the foundation, and give lawes

and

and a forme of government to it, to supply the former which were lost, and so the Hospitall in hazzard of confusion for want of them: as you shall easily perceive by this transcript or copy of it, if you peruse it.

Iohannes permissione divina Cantuar. Archiepiscopus totius Angliæ Primas & Apostolicæ sedis Legatus. Dilecto in Christo filio Domino Rogero de Rondes presbytero magistro Hospitalis pauperum de Estbreg in Civitate Cantuar. patronatus nostri Salutem, gratiam & benedictionem. Et si votivus noster invalescat affectus, decus & commoda locorum ad miserabilium personarum & pauperum receptionem & sustentationem divinique cultus augmentum providè deputatorum nobis potissimè subditorum, quatenus possumus procurare: tamen conservatio & relevamen necessarium Hospitalis de Estbreg prædict' per beatum & glorioſum martyrem Thomam olim Cant. Archiepisc. prædecessorem nostrum fundati antiquitùs & dotati, ob ipsius martyris qui suis veneratoribus opem porrigit, honorem præcipuum præ cæteris locis hujusmodi insident nobis cordi. Sane tua petitio nuper nobis exhibita continebat, quòd idem Hospitale per beatum martyrem antedictum, pro pauperum peregrinorum Cantuar. confluentium receptione nocturnâ, & sustentatione aliquali ab olim, & pro jam incumbentibus eidem oneribus dotatum exiliter per ipsius Hospitalis incuriam magistrorum, qui ejus prostrarunt nemora, eaque & alia jura possessiones & bona ipsius tam mobilia quam immobilia modis alienare variis temerè præsumpserunt, ad supremam egestatis inopiam est deductum ac æris alieni immoderatè per ipsos fatuéque contracti plurimis oneribus, ad quorum solutionem bona dicti Hospitalis absque remedio & auxilio extrinseco his diebus non sufficiunt, primitus manifestè in suis etiam domibus olim sufficienter constructis deformitates evidentes in tantum patitur et ruinam, quòd nisi ejusdem Hospitalis provideatur indigentiæ aliunde, illud nedum peregrinos hujusmodi ad ipsum post glorioſum triumphum et canonizationem dicti sancti plus solito confluentium, admittere non valebit, set desolationis tantis subiciet obprobriis quòd vix aliquis aut nullus idoneus invenietur, qui recipere velit hujusmodi regimen Hospitalis. Quapropter

Fundator quis.

nobis

Ecclesia parochialis. Sancti Nicholai de Herbaldowne.

nobis humiliter supplicasti, ut ad relevamen omnium præmissorum, & pro sustentatione pauperum peregrinorum illuc copiose indies confluentium pleniori, ecclesiam parochialem beati Nicholai de Herbaldowne nostræ Dioc. cujus ad dictum Hospitale jus spectare dinoscitur patronatus eidem tibi successoribusq; tuis ipsius Hosp. magistris ex causis præmissis in proprios usus in perpetuum concedere, annectere, & unire vellemus. Nos siquidem Hosp. prædict' quod nuper visitavimus defectum notorium quem patitur intuentes tam circa divina obsequia quam alia caritatis opera inibi exercenda sub formâ competenti & indubia sicut convenit minimè ordinati, ipsiusque indigentiis evidentibus paterno compatientes affectu, tuis etiam justis in ea parte supplicationibus inclinati, super causis superiùs expressatis, ac veritate ipsarum, vocatis ad hoc omnibus evocandis de Iure, per viros fide dignos in forma juris juratos, & singillatim examinat. sufficientem præmissorum noticiam optinentes, authoritate nostra, inquisitione juxta exigentiam juris facta, demum super his cum religiosis viris filiis nostris Priore & Capitulo nostræ Cantuar. ecclesiæ in ipsius capitulo tractatum diligentem habuimus & solempnem prout requiritur in concessionibus hujusmodi perpetuis & alienationibus ecclesiarum de Iure. Et quia dictas causas & per te nobis in hac parte suggesta omnia & singula invenimus esse vera legitimeque probata, necnon justa & sufficientia forè ad appropriationem dictæ ecclesiæ faciend. cum urgens necessitas ac evidens notoriè subsit utilitas in hac parte, præfatam ecclesiam beati Nicholai de Herbaldowne, interveniente in ea parte quorum interest consensu, cum Priore & Capitulo nostris prædictis, tractatu ut est dictum super his solempni & diligenti præhabito, ac de ipsorum consensu, concurrentibusque omnibus & singulis quæ in præmissis & ea tangen. requirebantur de Iure, prædictisque ex causis, authoritate nostra ordinaria, Hospitali prædicto tibique & tuis successoribus magistris ejusdem ministraturis in eo, appropriamus, annectimus & unimus, ipsiusque ecclesiæ fructus, redditusque & proventus in dicti Hospitalis usus proprios & tuos ac Successorum tuorum magistrorum ejusdem & peregrinorum pauperum ad illud confluentium, juxta modum inferius annotatum concedimus in perpetuum convertendos, salvo idoneo sacerdoti

doti dictæ servituro ecclesiæ in divinis qui & animarum curam exercebit in ea, tuo successorumque tuorum magistrorum ibidem arbitrio deputando & amovendo, propter exilitatem ecclesiæ antedictæ ad perpetui vicarii sustentationem & onerum relevamen hujusm' minimè sufficientis, pro suis victualibus & sustentatione de ipsius ecclesiæ fructibus, redditibus, & proventibus congrua portione; alia siquidem onera eidem ecclesiæ incumbentia per magistrum Hospitalis prædicti volumus supportari. Ceterùm quia supermodum divina celebrandi officia in Hosp. prædicto, & caritatis opera cæteraque peragenda inibi exercendi clara, sufficiens & indubia ordinatio minimè reperitur, licèt quædam observantiæ in his & præcipue in provisione pauperum usitatæ in eo nobis fuerunt intimatæ. Nos ad perpetuam rei memoriam super his certos modum & formam in Hosp. prædict' in perpetuum observandos edere seu constituere duximus, & taliter ordinamus, viz. quòd in ipso Hosp. per nos & successores nostros Archiepisc. Cant. ponatur seu præficiatur Magister, qui tempore quo ponetur seu præficietur eidem, sit in sacerdotali ordine constitutus, cui per Nos & successores nostros hujusmodi dicti Hosp. regimen committatur, prout canonicis convenit institutis. Magistrum etiam quemlib' hujusmodi cum ipsum hosp. primò adeptus fuerit infra mensem sequentem prox. de ipsius hosp. bonis singulis singillatim & specificè Inventarium plenum conficere, ipsiusq; copiam infra mensem eundem Priori nostræ Cant. eccl' qui erit pro tempore tradere, ac eidem vel Suppriori ejusd' dicto prioratu vacante, seu alteri ad hoc deputando per ipsorum arbitrium, suo casu, in ipso Prioratu, vice Cant. Archiep. & authoritate præsentium annis singulis inter sancti Michaelis & omnium Sanctorum festa de administratione sua reddere plenam & distinctam volumus rationem. Ordinamus insuper qd' magister ipse qui erit pro tempore unum alium ad se habeat continuè secum in hosp. præd' idoneum Capellanum secularem ponend' & amovend' prout eidem magistro videbitur expedire. Quodq; magister & Capellanus hujusm' in Hosp. præd' matutinas & ceteras horas canonicas ad invicem, legitimo impedimento cessante, secundum usum Sar. eccl' psallere vel convenienter dicere & devotè ac divina, viz. unus eorum missam de die, alius verò diebus dominicis, de sancto Nicholao, diebus Martis de beato Thoma Martyre antedicto, diebus Iovis de beata Virgine Catherina,

Statuta sive Regulæ Hospitalis.

rina, cæteris vero diebus ebdomadatim missam pro defunctis & pro benefactoribus hospitalis prædicti teneantur diebus singulis celebrare, ac eorum quilibet orationem, Rege quesum' Domine famulum tuum Pontificem nostrum, & cætera pro nobis quam diu agimus in hac vita, & post solutum nostræ carnis debitum, orationem. Deus qui inter Apostolicos sacerdotes, diebus ad hoc aptis competen' dicere, necnon in Canone missæ pro nobis specialiter orare, nostrique habere memoriam specificam in celebrandis suis missis singulis in perpetuum sit astrictus. Ordinam' preterea quod ad dicti magistri dispositionem & curam solicitam, fructus, redditus & proventus dictique totius hosp. regimen, quamdiu magister ibidem fuerit cum moderamine pertineant infrascripto. viz. quòd magistro & Capellano hujusm' celebraturis & ministráturis pro tempore in hospitali prædicto singlis communibus diebus de uno ferculo duplicato, in dominicis verò diebus & festis duplicibus ac solempnibus cum hujusmodi ferculo de una pitantia non minus sumptuosa deserviatur in mensa. Inhibemus insuper & interdicimus ne commune sigillum in hosp. prædicto habeatur à modo vel existat. Peregrini siquidem valetudinarii pauperes quos arripit infirmitas in suæ peregrinationis itinere non leprosi in hosp. suscipiantur eodem, & in fata decidentes ibidem, in Cimiterio nostræ Cantuar. ecclesiæ sepeliantur in loco ad hoc antiquitus assignato. Sani autem peregrini pauperes accedentes ibidem per noctem unam recipiantur duntaxat: in quorum tam valetudinarior. quam sanor. peregrinor. hujusmodi usus ad ipsorum vitæ subsidium diebus singulis ad quatuor denarior. estimationem de bonis hosp. prædict. volumus & ordinamus expendi. Peregrinos valetudinarios pauperes illuc confluentes cum sanis tam ad moram quam ad vitæ subsidia in estimatione prædicta percipienda sanis volumus anteferri. Quod si dierum aliquo in usus prædict. peregrinorum hujusmodi de bonis hosp. ipsius propterea quia nullos vel paucos peregrinantes hujusmodi contigerit declinare ad estimationem non expendat. eandem; ordinamus & volumus quòd diebus aliis seu temporibus copioseris adventus peregrinorum præd' ibidem, quod minus diebus præced' est expensum, in amplieri receptione subsidiorumq; vitæ necessorior. & ministratione pauperum peregrinorum hujusmodi juxta modum superiùs annotatum suppleatur tali cum affectu quòd in usu tam pio & laudabili

Sepulturæ locus ubi.

laudabili de bonis hosp prad' ad summam iiij^d. pro numero singulor' dier' in anno discretione prævia integraliter & fideliter erogetur. In hosp. etiam prad' 12. lectos competentes ordinamus debere inperpetuum consistere ad usum confluentium pauperum peregrinorum ibidem, ac mulierem aliquam honestæ vitæ, quæ quadraginta annorum etatem excesserit ministerio peregrinorum hujusmodi tam in lectis quam vitæ necessariis ut præmittitur ministrandis esse volumus intendentem, cui mulieri de bonis Hospitalis prædicti ministretur in singulis vitæ suæ necessariis competenter. Et ad ordinationem præsentem in singulis suis articulis prout est possibile fideliter observand. & quatenus in eo est facere fieri observari, necnon de corrodiis, pensionibus, possessionibus, nemoribus aut bonis immobilibus seu juribus ipsius Hospitalis non vendendis, concedendis in perpetuum, vel ad tempus donandis, vel alio quovis alienationis titulo non alienand. nobis aut successoribus nostris Archiepiscopis Cantuar. inconsultis, et non consentientibus ad hoc expresse, per quoscunque magistros Hosp. prædict. quibus ejus regimen committetur imposterum præstari volumus et ordinamus in commissionibus singulis de ipso faciendis eisdem corporale ad sancta Dei Evangelia Iuramentum. Commissionem autem Hosp. prædicti si facta fuerit alteri quam in sacerdotio constituto, vel prædicto non exacto vel præstito Iuramento fore volumus ipso facto irritam et inanem. Reservata nobis et successoribus nostris Archiepisc. Cantuar. hujusmodi ordinationi nostræ addendi, detrahendi, eamque mutandi et corrigendi prout expedire videbitur plenaria potestate. Acta et dat' in Capitulo dictæ nostræ Cantuar. Ecclesiæ xxiij^{io}. die mensis Septemb. Anno Domini MCCCXLIJ. et nostræ translationis nono.

By this time you see who was both the first and second founder of *Eastbridge* Hospitall. The ancient rules and ordinances prescribed to it, the union and annexation made of S^t *Nicholas* of *Herbaldowne* Church to it, into which the Leiger showes the Masters induction and investiture by the Commissary of *Cant.* by mandat from (the appropriator) Archbishop *Stratford.*

I must now looke backe to the times intervening these two founders. In which I finde [d] *Hubert* the Archbi-

[d] *In lib. privato hujus Hospitalis.*

shop in King *Iohns* time, an especiall benefactor to this Spittle: giving to it the tithes of Westgate-Mill, of a Mill and two Salt-pits at *Herewic* (in or neare *Whitstable*, I take it) of a Wind-mill in *Raculfre*, and of another Wind-mill in *Westhalimot* in *Thanet*. This, with the confirmation of the then Prior and Charter of Christ-Church.

Cokyns Haspitall.

In this Archbishops time, there was another Hospitall neighbouring unto this of *Estbridge* called *Cokyns* Hospitall[c], built and founded by one *William Cokyn* a Citizen of *Canterb.* and of a worthy family, whose name in his posterity did long survive him in this City: some of whom were Bailiffes of the City in their time. The Hospitall was dedicate to Saint *Nicholas*, and (the Virgin and Martyr) Saint *Catherine*, and stood sometime in the Parish of Saint *Peter* in *Cant.* almost directly opposite to the now Blacke-Fryers Gate: having had a Lane by it aforetime called *Cokyns*-Lane, now shut up and built upon, often mentioned in *Eastbridge* Booke, and not forgotten of some yet living. I collect by Charters which I have seene, that the Founder lived by that Lane. And finde that for 18. markes *de gersumâ*, or for the consideration of 18. markes, purchased of *Stephen* the Priest, and *Godesman*, the sonnes of *Richard Mercer* of *Canterb.* with the consent of their Widow-mother *Cicely*, a messuage next adjacent to his owne, thus in the deed or charter described. *Totum illud messuagium cum omnibus pertinentiis suis, quod habet in latitudine versus cheminium in Domini Regis* 42. *pedes, & in longitudine quantum extendit à cheminio Domini Regis, usque ad aquam quæ dicitur Sture. Quod vero messuagium adjacet proximo messuagio lapideo prædicti Willielmi, & messuag. Walteri mercatoris in parochia sancti Petri.* Having purchased this messuage hee either builds there a new Hospitall or else converts his purchase into one. Afterwards, by his Charter (wherein he saith the Hospitals of Saint *Nicholas*, Saint *Katherine*, and Saint *Thomas* of *Eastbridge* in *Cant.* were united, haply and probably by Archbishop *Hubert*, and that union by Pope *Innocent* confirmed) intitles these Hospitals to all his Lands, possessi-

Cokyns Lane.

[c] *Ibidem.*

ons.

ons and Chattels, and makes them his heires. This done, and one *Godelman* sonne of *Richard* the Merchant, challenging an interest in the soile where the Hospitall stood; for 7^{s}. consideration he is bought out, and makes a Charter to Archbishop *Hubert*, acknowledged in a full *Burgmote* of the City, of release of all his right thereunto. i. *De terra* (as his words are) *in qua Hospitale fundatum est quod Willielmus Cokyn fecit, quæ jacet inter terram quæ fuit W. Cokyn, & terram Thomæ mercatoris, scil. à magna via regali usque ad Sturam.* The Priory of Saint *Gregory* (it seemes) had some interest here also. For *Robert* the Prior and his Covent of the place, did by their Charter made to the Hospitall confirme, *Donationem quam Willielmus Cokyn fecit fratribus Hosp. Sancti Nicholai, & Sancti Catherinæ, & Sancti Thomæ martyris de Eastbridge, de illo messuagio quod est in parochia Sancti Petri proximo adjacen' Hosp. Sancti Nicholai et Sanctæ Katherinæ versus West, quod est in tenura nostra,* as the Charter runnes. *Eastbridge* Hospitall being thus (i. by union or consolidation) possessed, and become owners of *Cokyns* Hospitall: it ceased soone after (I take it) to be used as an Hospitall, or in the way of an Hospitall, and was hired and rented out. In the yeare 1238. *Peter* the then Rector or Keeper of *Estbridge* Hosp. and the brothers of the same, grant and demise to one *William Samuel* a parcell thereof, to wit, *Totum tenementum cum ædificiis supra positis tam ligneis quam lapideis et omnibus pertinentiis suis quod jacet in parochia Sancti Petri Cant. inter domum Osmundi Polre quæ est ex parte orientali, et venellam quæ appellatur Cokyneslane, quæ est ex prrte occidentali, et Regiam stratam quæ est ex parte Aquilonari, et Sturam quæ est ex parte Australi.* The lane there (by the way) was asyet open, as you may see; and that it might continue so, hearken to what followes in the Deed. *Preterea ita convenit inter partes prædict' quòd nec prædict' Petrus, nec fratres nec successores eorum, nec prædict' Willielmus, nec heredes sui nec sui assignati poterint prædict' venellam obstruere, quin utraque pars possit uti commodè via prædictæ venellæ eundo & redeundo.* So much for *Cokyns* Hospitall: and now I returne to *Estbridge*.

Stephen Langton the next Archbishop after *Hubert*, by his and his Covents Charter[f], confirmes unto this Hospitall, the gift of *Blean* Church or parsonage, made unto it by the Patron, *Hamon Crevequer*, after the resignation of it by the till then incumbent Parson, *William Crevequer*. Whereupon the Master or Keeper of the Hosp. became afterwards Parson there, to whom and to the Brothers of the Hosp. the same *Hamon*, by another Charter, grants *totum messuagium cum pertinentiis quod fuit Lefwini sacerdotis personæ ejusd' ecclesiæ, & quod postea fuit Archidiaconi de Peiters personæ ejusd' ecclesiæ, & quod postea fuit Willielmi de Crevequer personæ ejusdem ecclesiæ:* that is, the Parsonage house. The Parsonage thus to the Hosp. assigned and confirmed in *proprios usus*, Archbishop *Islep* afterwards, induced by many reasons, founds a perpetuall Vicarage there, indowing it in such wise as the Charter or Instrument thereof in my Appendix, will demonstrate, *pag.* ~~247.~~ 399.

[f] *Liber. memorat.*

Blean parsonage.

And parsonage house.

Blean Vicarage

At this place (the *Bleane*) lay the most of this Hospitals demeanes and revenewes. Amongst which the principall (I take it) is the Mannor of *Bleane* given [g] to the Hosp. by *Thomas de Roos de Hamlak, Anno* 33. *Ed.*3. the same man (I take it) whose death *Walsingham* thus mentions in the yeare 1399. *Eodem Anno* (saith he) *Dominus Thomas de Roos dum reverteretur à terra sancta in Insula de Cypro civitate Papho, tactus aeris regionis incommodo, diem clausit extremum.* By probable conjecture, he dwelt at *Chilham* Castle, from whence the yeare before, his mother *Margery* Lady *Roos* daughter of *Bartholomew* Lord *Badlesmere*, and Widow of *William de Roos de Hamlak*, who as a benefactor to the worke, hath his name and effigies set up and pourtrayed in a Window of the Chapter-house at Christ-Church, dates a Charter of hers to the Master of this Hosp. and at her presentation, as patroness in the yeare 1349. the See of *Canterbury* being then voyde, one *Osbertus* is admitted by the Prior and Chap. *ad liberam capellam beatæ Mariæ in Castro de Chilham*, there personally to serve and officiate as a perpetuall Chaplaine[h]. This by the by.

[g] *Liber memoratus.*

Cambden in Kent. English Edition. *pag.* 334.

[h] *Liber Eccles. Cant.*

The

The very next yeare after this gift of the Mannor of Bleane, by *Thomas de Roos*, *viz. anno* 34. *Ed.* 3. one S^r *Iohn Lee* Knight by his deed or charter (as I finde by a copy of it in the Lieger of the house) gave to this Hospitall one messuage 180 acres of land, 27^s rent of assise, 9 cocks and 21 hens *in villa de Blean. in augmentum operum pietatis in eodem Hospitali &c.*

With leave and liking of Archbishop *Langham* a certain chantery in the Church of *Livingsborne*, that is *Beaksborne* founded in the yeare 1314. by one *Iames* of *Bourne*, with the revenues of the same was translated to this Hospitall by one *Bartholomew* of *Bourne*[i].

[i] *Vide copiam fundationis Cantariæ de Eastbridge in Appendice, pag.* 402.

There was sometime a windmill standing neare the Nonnery without Ridingate, which this Hospitall held by the grant of the Nonnes there *. The very place of situation whereof was *in quarta parte unius acræ in parva Foxmold versus Occidentem, in hundredo de Ridingate.* So go the words of the deed. The conditions mutually agreed upon at the time of the grant were, that the Nonnes bearing the fourth part of the charge of the mill, should reap the fourth part of the profit of it, and have their own corn ground there for them when they would *gratis*, or of free cost. And the Hospitall to finde a way to it *à Cheminio magno Regali. .i.* from the rode or high-way by it. And this about King *Iohn's* time.

* *Lib. hujus Hospitalis.*

By the Bull of Pope *Honorius* (I take it) the third, this Hospitall was priviledged of and from paying tithe, *de hortis, .i.* of their gardens [k].

[k] *Ibid.*

The City Chamber hath a record dated the 7. *Rich.* 2. *anno Domini* 1391. whereby it appeares that the Master of this Hospitall ought to repair, erect and sustain the neighbour-bridge, .i. Kingsbridge. The account of the Hospitalls estate given up to the Commissioners upon the stat. 37. *H.* 8. *c.* 4. chargeth the Master with the paving also of the street there.

The Hospitall hath a neat handsome Chapel, to which have belonged two bells to ring to service. So it is reported

Chapell at Eastbridge.

to

to those Commissioners, by the Parson and Churchwardens of All Saints: who say withall, that the said Hospitall (as their own words are) is a Parish Church, wherein there is continually ministred all Sacraments and Sacramentalls to the poore people thither resorting, and to the keeper of the said Hospitall and his household, and all other remaining within the precinct of the same by the Chantere Priest &c. Truth is, this Chapell was served heretofore by a Chantery Priest which had x. *lib.* vjs viij^{d}. yearely wages, besides his Mansion or dwelling, which was that at the West end of the Hospitall, whereof the Stat. 1. *Ed.* 6. *cap.* 14. for the superstitious quality of it, hath long since deprived it. However, to satisfie the inquisitive, I have given the foundation a place in my Appendix. I have nothing further to say of the Chapell, but that one *Cressy* a Jew building against the head of it, that house which yet stands there, and now belongs to Christ-Church (to which upon the expulsion of the Jewes it was, with other, given by the King:) he was faine afterwards to agree with the Hospitall, that he might have their sufferance for the standing of it, and had it in writing, the Charter whereof dated 1236. I have seen in a Lieger of Christ-Church intitled *Carta Remissionis*, made by *Peter* the then Rector, and the brethren of the Hospitall of S^{t} *Thomas* of Eastbridge *Cant.* to *Cresie* the Jew, *de omnibus querelis occasione domus vel fundamenti vel muri quam in parte orientali in capite capellæ nostræ ædificavit, ut nunquam questio movebitur in Curia Christianitatis vel seculari &c.* as the deed runs.

Chantery there.

Vide pro Scriptura sexta in Appendice.

For brevity and dispatch sake, I balk and spare the mention of much of this Hospitalls indowment. But there is yet a parcell more, which I may not so passe over; and that is of certain tenements in All-Saints Parish, situate between the signe of the George West, and the Queens head East, in the high-street. Thither then I will make next: But first, for some satisfaction to them that cannot understand the foundation of the house formerly laid down in Latine, I desire first to set down the state of it in which it stood at

Cardinall

Cardinall *Pooles* visitation of the place, *anno* 1557. taken in English. *viz.*

Memorandum they are bound to receive wayfaring and hurt men, and to have 8 beds for men, and 4 for women, to remain for a night and more if they be not able to depart, and the Master of the Hospitall is charged with the buriall, and they have 20 loads of wood yearely allowed, and 26s. a yeare for drink.

Now to the tenements which haply seem to be so mean as scarce worthy of any notice. True. But for what hath sometime stood here, and into the place whereof they have succeeded, I think scarce a place in the City more remarkable, if at all so memorable: which was an Exchange, a royall Exchange. *Cambium Regis:* mention whereof often occurres in the old rentals and other records of Christ-Church, whose tenement (now the George) is anciently bounded Eastward to this Exchange. It was standing it seems untill *Ed.* 3. dayes, and in likelihood received its fatall period from him. For he in augmentation of the Hospitalls indowment gave it [m] to the then Master of Eastbridge, by name, *Thomas New* of *Wolton*, for life, and afterwards to his Successors for ever. Which *Thomas* shortly after, dividing it (it seems) into tenements, hires them out in fee-ferme to severall Tenents, *viz.* one part thereof to the then Commissary of *Cant. Thomas Mason* by name, *viz. quandam placeam terræ cum domibus superedificatis muris & aliis pertinentiis suis quæ pars fuit tenementi vocat' la Chaunge jacen' in Civitate Cant. in parochia omnium Sanctorum, simul cum quodam introitu ducente ab alto vico ex parte South per magnum hostium dictæ placeæ usque ad eandem placeam, inter tenementum heredum Willielmi Child versus East, & tenem' Prioris & Conventus ecclesiæ Christi Cant. versus West, & tenem' Edmundi Horne versus North, & tenementum prædicti Thomæ de Wolton quod pars est tenementi vocat' la Chaunge versus South.* This *anno* 43. *Ed.* 3.

Exchange.

[m] *Lib. de Eastbridge.*

The other part or residue thereof, unto one *William Silkenden* and *Ioane* his wife, in these words, *viz. quandam placeam*

ceam quæ pars est tenementi quod la Chaunge vocabatur, & quod Dominus noster Rex qui nunc est mihi dedit ad terminum vitæ meæ & meis successoribus in perpetuum ad augmentum dotis Hospitalis memorati, in qua quidem placea unum cellarium, duo solaria & una domus intermedia ad instar aulæ cum quadam pecia gardini jacen' ad finem dicti cellarii, quæ omnia conjunctim jacent & situantur in dicta Civitate in parochia omnium Sanctorum inter unam partem dicti tenementi vocat' la Chaunge quam modo tenet Magister Thomas Mason ex dimissione mea versus North, & aliam partem ejusdem tenementi de la Chaunge quam etiam idem M^r Thomas tenet ex traditione mea, & quasdam choppas dicti Hospitalis versus West, & tenementum heredum Willielmi Child versus East, & Regiam stratam versus South. Tres etiam choppas præfati Hosp. cum una parva placea jacen' per longum inter ipsas choppas, & ten' dicti Magistri Thomæ quod etiam habet ex dimissione mea ex parte North, & introitum quendam antiquum in ipsum tenementū de la Chaunge ex parte East, & Regiam stratam versus South, cum uno muro lapideo qui est ad finem ipsarum placeæ & schopparum, à tenemento dicti Magistri Thomæ linealiter extenso usque ad hostium dicti introitus ex parte sinistra ingredientium per illud. This *anno* 47. *Ed.* 3. Both which demises I was desirous to expresse at large, because I have not seen any other record that sets forth at all what kinde of building this Exchange was.

Antiquity of its standing here.

For the antiquity of its continuance here before the suppression, I cannot say much. In the sixt yeare of *H.* 3. *anno Domini* 1222. I meet with the Kings Exchange at *Canterb.* For *Henry* the third (*Stow*[p] is my author) in the sixt yeare of his reigne, wrote to the *Scabines* and men of *Ipre*, that he and his counsell had given prohibition, that none Englishmen, or other, should make change of plate, or other masse of silver, but onely at his Exchange at *London*, or at *Canterbury*.

[p] Survey. *pag.* 351. *Hl. edit.*

Shortly, there was sometime a family in our City, which from their neighbourhood or other relation to this place, took name from it, and were sirnamed *De Cambio*.

An-

An exchange relates to a Mint, or place of mintage and coynage of money; but of old, as will appeare by the Stat. *anno primo H. 6. cap. 4.* they might not be together, but were kept apart, and a place there was sometime neighbouring to the Exchange, on the other side of the same street, even there where now the Inne called the Crown or some part of it stands where our Mint was kept. *In angulo monetariæ versus East*, is part of the boundary to that which is now the dwelling house of *Isaac Clerk*. The Officers and Ministers retaining to this Mint had their housing hard by it in some tenements of Christ-Church. Whence in their old rentalls is frequent mention *De monetariis in parochia Sanctæ Mariæ Bredman*. This Mint (I take it) was silenced about the same time with the Exchange, for of latter yeers I finde no mention of it. Mint.

From what antiquity it had stood and been kept at this place I know not. But amongst the places where King *Iohn* in his letters makes mention of Mints kept in England, this City is one [o], and had been so (I suppose) for many ages. King *Aethelstane* appointing out the places for Mints, and the number of minters throughout the Kingdome [p], begins with *Canterbury*, to which he allowed seven minters: a greater number then to any other place in the Kingdome, except *London*, which was allowed to have eight. Of these 7, foure were for the King, two for the Archbishop, and the seventh for the Abbat of S. *Augustines*. The Archbishops mint (it seems) is yet elder. For M^r *Selden* in his notes upon *Edmerus*, and *Speed* in his History make mention of two severall coynes, one of Archbishop *Plegmund* under *Alfred*, the other of *Celnoth* under *Ethelwolf* extant, and presented in figure, by *Speed* the latter, by *Selden* the former. When or how the Archbishop lost or left off his mintage here, I do no where finde. Of the time when the Abbats ceased I have showed before out of *Thorne*, in my Survey of S. *Aug*. Antiquity of it

[o] *Stow.* Survey. *pag.* 46.

[p] *Lambert.* Archœonom.

Amongst other pieces of antique (Romane, Britain, Saxon, Danish and Norman) coyne which I have met with and reserve, some were stamped in this Mint, I take it; in

this City, of certain, the reverse of the coyne saith so; I have withall a piece or two of *H.* 8. coyned at *Canterbury*, not here, but as I conceive at the place now called the Mint by the Court-gate of Christ-Church, where after the dissolution he coyned money for the service (they say) of his French warres. Ever since which time, the place therefore retains the name of the Mint, and the court or yard which it incloseth is called the Mint-yard. So much for the Mint.

Jewes in *Cam.* Retreating a little from this place, on the same side of the street there is a place where sometime the Jews, that, of old, for a long time together, were suffered to dwell amongst us in most of our chief Cities, kept their residence; being housed in this street and in the lane by it, from thence to this day called Jury-lane, the same (I take it) which of old I finde called Little-pet-lane [q]. There was of their houses hereaway to the number of almost 20. All which, together with their Synagogue, or (as more frequently called) *Schola Iudæorum*, their School, upon their generall banishment out of this and all other parts of the kingdome in *Ed.* 2. daies (at what time their number amounted unto 1651 l.) as confiscate, escheated to the King: and by him were eftsoones, some of gift, some otherwise alienated, some to one, some to another, but the most (to the number *viz.* of at least 12. and a void piece of ground which was *Communitatis Iudæorum Civitatis*, i. the Jewes in common) to the Monks of Christ-Church [r]. Their Synagogue or School stood about where now some part of the Saracens head Taverne doth, as appeares by the Records of Christ-Church. Which have this bound to certain fee of the late Monks hard by it, *viz. Terra in parochia omnium Sanctorum inter magnum vicum qui est versus Aquilonem, & Scholam Iudæorum quæ est versus Austrum, juxta venellam qua itur à prædicto magno vico versus sanctam Mildritham*: being that ground (I take it) whereon the forepart (to the street-ward) of that which is now the Saracens head Taverne, being in show newer then the back-part, was afterward built. To which ground the very next house above (the Mitre) is bounded

[q] *Rental. vet. eccles. Cant.*

[r] *Matt. Westm. ad anno 1290.*

[s] *Lib. eccles. Christi Cant.*

West-

Westward, and called *domus juxta scolam Iudeorum*, thus explained in the Rentall, *viz. Domus lapidea quæ est contra terram ubi scola Iudæorum sita est versus Occidentem.* By all which I collect and verily conceive, that the now Stone-Parlour of the Saracens head, mounted upon a Vault and ascended by many Stone-steps (as the Iewish Synagogues and Schooles were alwayes built aloft[t]) is the Remaines of a good part of that which was our *Canterbury* Iewes Schoole or Synagogue.

[t] *Moses and Aaron. lib. 2. cap. 2. pag. 80.*

I could here very much enlarge my selfe in giving you the Story of the Iewes first advent or entrance into this Land, their time of continuance here, with their behaviour and dealings during that time, and the causes, reasons and motives for their expulsion at last: which were chiefely two; their immoderate usury; and their barbarous practice of crucifying, at places where they abode, any Christians child they could get about Easter time. But I am prevented herein by many others that have severally divulged these things already to the full; as *Harpsfield*, and *Stow*, but more exactly and most elaborately and like himselfe, our learned *Selden*, *Purcases* guide and Author for a purposed discourse of this kinde; wherefore I forbeare, *ne actum agerem:* onely adding what I have seene noted, (but how truely I know not) that the Iewes, when living here, were such notorious Vsurers, that Usury, among the Christians, became called *Iudaisme. Pro præmissis Abbas donatorem acquietavit de* 28*s*. *in Iudeismo, loco gersumiæ:* as it is in an old deed. And they still continue this trade whersoever they become, whereby they grow rich even to envy every where, yet (as one saith[u]) many of the Christians doe use them under hand in improving their unlawfull rents to their utmost proportion.

Vsury called Iudeisme.

[u] *Sandys* Relation of Religion, &c.

Now a word or two of the Gild-hall (or Court-hall, as we call it) and my survey of this Ward is at an end. Here then, as in the fittest, and most convenient place, being the principall street of the City, is the Court, Tribunall, or place of Judicature of the City seated and kept: where di-

Gildhall.

stributive Justice in both, civill and criminall causes, of secular nature, sorting to the cognizance of that Court, is administred. Vulgarly we call the place the *Gildhall*. The etymology and derivation whereof is from the Saxon (or old English) word, *Gild*, signifying a society or corporation. Here is a Court kept every Munday throughout the yeare, for Law-matters, and for the deciding of differences and righting of grievances betweene party and party; and on every other Twesday a Court of Burgmote holden beside, for meeting and treaty about the affaires and good government of the City. It had not the name of the Gildhall untill (as it were) of late yeares. That name of it occurres not in any record that I could yet meet with, untill the 26. of *Hen.* 6. who then in his Charter of the change of the Bailiffes into a Maior, makes mention of this Tribunall by that name, granting (*inter alia*) that the Maior shall hold pleas *in le Guildhall Civitatis prædict.* as his words are. Aforetime it was commonly called and knowne by the name of the Spech-house; and the common goale or prison of the City, since removed to Westgate, being then kept by it, that is in that part of it which is to the street-ward, was from it adjacency to it, so called also. For proofe both of one and tother read the following notes extracted from certaine witnesses examinations, *Anno* 1414. taken in a cause of defamation, betweene a couple of the City (for calling one the other Thiefe, a crime and calumny wherein the defamed of those dayes did usually after purgation, right himselfe in Court Christian) and recorded in a Booke of Depositions remaining in the Office [x]. Whereof one is this: *Dicit* (saith the witnesse) *quod Iohannem Copherst semel vidit in quadam domo vocat' Spech-house scituat' juxta Hospitium Leonis in alto vico Cant. in parochia sanctæ Mariæ Bredman.* Another this. *Occasione hujusmodi verborum dictus Thomas fuerat arrestatus ad prisonam vocat' Spech-house in alto vico Cant. scituat' & ibidem dictus T. B. movebat querelam contra eum ad summam decem marcarum, coram Ballivo & juratis dictæ villæ.* A third, and the last, this. *Interrogatus penes*

Spech-house.

[x] *Regist. Consist. Cant.*

quos

quos opinio dicti Tho. sit denigrat' dicit apud Ballivos Cant. Io. Browne & Will. Bennet, & apud omnes Burgenses pro tunc existentes in domo vocat' Spech-house Cant.

The Towne-Court hath not alwayes beene kept at this place: but, as now it is and of long time hath beene here, so both it and the prison were formerly kept together elsewhere, and that (I take it) at the place of the now Corne-Market, and were then also called the Spech-house (of which before at large:) Very properly did they stand contiguously together, if *Tholosanus* [y] judgement in this point be to be followed who saith. *Iuxta tribunalia & continentes sint carceres qui ad custodiam judicandorum ædificari debent, tuti & contra vim omnem muniti ut inde facilius & cum minori periculo ad judicium duci & reduci possint.* Thus he. But why the place of Judicature called the Spech-house? Properly, some thinke, from the arguing and debating of matters there, not without much vociferation. And not unlikely. With as much congruity (I dare say) as *Forus* is of *Isodore* derived a *fando*, from speaking. But I leave it, and this Ward, and proceed (up the street) to Newingate-Ward.

[y] *De Republica. lib. 2. cap. 7.*

Whence called the Spech-house.

Newingate Ward.

IN which what is most remarkeable of us, are the Remaines of the *Augustines* Fryers, whereunto a reasonable faire Stone-Gate in Saint *Georges* street leadeth; the now Mansion or habitation of Captaine *Berries* Heires, after many other mesne owners, since the suppression: before which time it was the seate of the *Augustine* (as I said) *Eremite, mendicant Fryers. Mendicant* because it was one and the first of the foure orders of begging Fryers: *Eremite* and *Augustine*, becaus Saint *Augustine*, that famous African Father (they say) was their founder, who being and living in *Eremo* or in the Wilderneſſe, erected and instituted their order, and prescribed them a rule of living; About which they and the Regular Canons are at contestation,

Augustine Fryers.

on as you may read elſewhere. They were otherwhile and of ſome called alſo the White FF. (though properly and ſtrictly the Carmelites are underſtood by that Epithete) becauſe that they doe weare [z] a long white coate of cloth downe to their heeles all looſe, with a cowle or hood of the ſame, when they are in their Cloiſters; however when they goe abroad, they weare a black coate over the other, with another cowle, having both their coates then bound cloſe to their bodies, with a broad leather girdle or belt, ſaith *Owen*.

[z] *Owen* Genealogy of Monkes, &c.

The generality of theſe FF. came firſt into *England*, from *Italy*, about the yeare 1252. ſaith *Bale*. Theſe in particular came hither, and ſetled themſelves here, about the yeare 1325. For that very yeare the then Archbiſhop of *Canterbury* ſends and directs theſe his mandatory letters [a] concerning them to his then Commiſſary, *viz.*

[a] *Liber Eccleſ.* Cant.

Walterus permiſsione divina &c. Dilecto filio Commiſſario noſtro Cant. ſalutem, gratiam & benedictionem. Licet univerſaliter tam jura civilia quam canonica prohibeant ne quis abſque pontificali authoritate Oratorii domum de novo conſtruere præſumat, ac ſedes Apoſtolica per multa privilegia ſpecialiter indulſerit & expreſſè, ne quis in fundo eccleſiæ Cant. præter authoritatem Cantuar. Archiepiſcopi & capituli, eccleſiam, capellam vel oratorium de novo edificare moliatur. Fratres tamen heremitarum ſancti Auguſtini hac die dominica in feſto Natalis beatæ Mariæ Virginis in quadam domo Civitatis Cant. in fundo eccleſiæ Cant. abſque licentia & aſſenſu noſtro & Capituli noſtri, oratorium ſeu eccleſiam de novo erexerunt, & pulſata campana miſſarum ſolempnia publicè celebrare & oblationes, eccleſiæ parochiali debitas temere recipere ut aſſeritur præſumpſer'. Quocirca vobis firmiter injungendo mandamus quatenus per viros fide dignos hujus rei plenam noticiam habentes diligentem faciatis inquiſitionem. Et ſi per inquiſitionem prædict' ſuggeſta inveneritis veritate fulciri, tunc ipſum locum in quo prædicti fratres ſic ut præmittitur temere celebrarunt, & adhuc ut dicitur celebrant, vice & authoritate noſtra eccleſiaſtico ſupponatis interdicto. Citantes nichilominus nominatim illos fratres quos in prædicto loco

per

per dictam inquisitionem convinceritis celebrasse, ac ipsos fratres ibidem commorantes, si qui sint, quòd compareant coram nobis die legitimo per vos statuendo ubicunque in Civitate Dioc. seu Provinc. nostræ Cant. tunc fuerimus de hujusmodi injuria & contemptu nobis & ecclesiæ nostræ Cant. per eosdem illatis responsuri, ulteriusque facturi & recepturi quod canonicis convenit institutis. De die verò receptionis præsentium, & quid feceritis in præmissis nos dictis die & loco certificetis per literas vestras patentes harum seriem continentes. Dat' apud Tenham 18. *Kal. Octob. Anno Domini* Mcccxxv°.

For the Fryers [b] having purchased and gotten possession of a house or tenement and appertenances, in the Parish of Saint *George* in *Canterbury* of one *Thomas* of *Bonynton*, bounded out as followeth, *viz.* by a certaine lane, sometime called *Lambert lane*, afterwards *Brewer lane*, that is, betweene the same lane, and another tenement of the said *Thomas* toward the North, and a certaine place called *Ealdgaole* and the tenement of *Cicely* at *Gayole* toward the West, and the tenement of *Thomas Chich* toward the East, and the tenement of *Thomas Clement*, and of the Hospitall of Priests toward the South: the Fryers (I say) having purchased and gotten possession of this tenement; forthwith build them a Church, and therein erect Altars, and all of their owne authority: So busily bestirring themselves, that both the Monkes and the Parson of Saint *George* were in danger to be prejudiced in their severall intereſts, the one (the Monkes) to an annuity of 20[d]. *per annum*, payable to them (that is the Prior and Covent of Christ-Church;) the other (the Parson) to the tithes and other rights ecclesiasticall payable to him, out of the said Tenement. At length within a yeare after or such a matter, the Monkes and they came to composition for their annuity, of whom they obtained a remission and release of all arrerages thereof past, so as the Fryers see to the due payment of it for time to come. The Parson also, *Iohn* of *Natyndon* by name, after he had (for the timely prevention of his owne and his Churches prejudice, by the Fryers alteration of the state

[b] *Lib. eccles. Christi Cant.*

and property of that late house, which beside *primitias decimas & oblationes*, yielded him and it other commodities before the Fryers time) brought his action against them before *Iohn Badesley* the Chancellor, and *Robert de Weston*, Auditors of causes under the then Archbishop (*Walter Reinolds*) to the end to compell them by course of law (as but right and reason required) to secure him and his Church against detriment and deterioration in this behalfe; came also to composition with them: in and by the which the house is quietly yielded and confirmed to the FF. with liberty to make their abode therein, and to get their Chapell, oratory or Church and Altars already erected upon the place, and also a certaine plot of ground laid out for a Churchyard, to be dedicated: and 1x^s to be yearely paid by them, for and in lieu of all dues, to the Parson of Saint *George* for the time being for ever; whereof the one moiety at Midsummer, and the other at Michaelmas; subjecting themselves to the Archbishop, or any other Judge ordinary, or delegate, for compulsion, in default of payment. The Parson being tyed to obey *sub pœna excommunicationis*, and the Fryers, *sub pœna interdicti*.

[c] *Lib. Eccles. memorat.* Chich.

The Fryers afterward [c] enlarging their seate by purchasing of *Iohn Cherh* of *Canterbury*, *quandam placeam seu aream in fra prochiam sancti Georgii Cant. existen' super stratam Regiam apud Clothmarket*, upon part of which they built their outward Gate: in the yeare 1356. they enter into obligation, and doe binde themselves and their house to the Prior and Covent of Christ-Church (of whose Fee it seems it was a part) to pay them 2^s 4^d. *per annum* for it. And thus have I shewed you when and in what manner these Fryers came to house first, and afterward compleately seate themselves here.

Iohn Capgrave.

A great ornament afterward to this place, and to the whole order was *Iohn Capgrave*, in his time, that is, *Anno* 1484. or thereabouts, a famous Fryer of this house, and a great Writer, the Catalogue of whose workes may be seene in *Pitseus*, who is very large, if not lavish in his commendation

mendation for a man of most excellent parts.

For benefactors to this Monastery of note, I read of but two: the one a Widow woman, one *Amabilia Gobyon*; who made choise of these *Austin*-Fryers-Church for her place of Sepulture, and gave by her will [d] ten markes to the repaire thereof. This in the yeare 1405. The other one Sir *Iohn Fineux* Knight, who in *Hen. 7.* time became a most liberall benefactor to the place, as, if you peruse the following Instrument [e], will appeare unto you.

[d] *Penes registrum Consist.* Cant.

[e] *Ms. penes meipsum.*

Universis sanctæ matris ecclesiæ filiis præsentes literas visuris seu audituris Willielmus Mallaham Prior Conventus domus fratrum heremitarum divi Augustini ordinis in Civitate Cantuar. sit' & fundat' ac ejusdem loci fratres, salutem & sinceram in Domino caritatem. Cum in officiis caritatis illis primo loco teneamur obnoxii ex quibus nos beneficia recepisse cognoscimus, nec magnum immo dignissimum fore arbitremur ut illos spiritualibus reficiamus epulis qui nos temporalibus dotaverunt: & Dominus Iohannes Fyneux miles Dominique Henrici Regis septimi necnon & octavi capitalis Iusticiarius ad placita coram eisdem Regibus tenend' vir utique prudentissimus, genere nisignis, Iustitia præclarus, pietate refertus, humanitate splendidus & caritate fecundus, ex ejus munificentia & bonitate circa ecclesiæ nostræ, refectorii, dormitorii nostri, murorum nostrorum reparationem & refectionem quadraginta librarum summam ampliúsque largissimè exposuerit. Hinc est quòd Nos Willielmus Prior antedictus & ejusd' domus fratres hujus dignissimi viri caritatem fecundam advertentes pro hujusm' ejus largitione sua piissima unanimi consensu & assensu, concessimus, donavimus ac præsentis donationis nostræ scripto roboravimus & pro perpetuo confirmavimus prout per præsentes confirmamus eidem Iohanni Fyneux heredibus & successoribus suis unum Capellanum ex fratribus nostris quotidie & imperpetuum apud altare in honore beatæ Mariæ Virginis vocat' in Capella beatæ Mariæ edificata de visitatione ejus, missam quæ vocabitur missa beatæ Mariæ inter horam septimam & octavam celebraturum. Et quòd idem Capellanus pro tempore celebraturus quotidie post offeratorium, & ante manuum lotionem ad cornu Altaris conversus alta voce recitabit

Dominus Iohannes Fyneux.

in quadam tabula nomina infrà scripta ut sequitur. Oretur divina clementia pro animabus Domini Iohannis Fyneux militis & Elisabeth consortis suæ, Henrici Regis ejus nomine septimi, Iohannis Morton Cardinalis quondam Archiepiscopi Cantuar. Willielmi Apuldorfeld & Mildredæ consortis suæ, ac pro animabus omnium fidelium defunctorum. Et ut hæc donatio & concessio nostra firmiter & perpetuò observetur: Nos Willielmus Prior præfatus & hujus ejusdem loci Conventus hanc donationem & concessionem nostram non solum sigilli nostri communis & Capitularis appositione sed & manuum nostrarum subscriptione confirmavimus, & per præsentes confirmamus. Dat' in domo nostra Capitulari prædictæ domus nostræ apud Cantuar. vicesimo octavo die mensis Novembris Anno Domini Millesimo quingentesimo vicesimo secundo.

Et ego frater Willielmus Wederhall Doctor in theologia & Provincialis ejusdem ordinis fratrum heremitarum omnia & singula prædicta condignè & salubriter per contentus fuisse concessa & condonata, pro confirmatione omnium & singulorum, sic ut præfertur per Priorem & confratres prædictos concessorum & condonatorum ad specialem rogatum & requisitionem præfatorum Prioris & Conventus, præscriptis concessioni & condonationi sigillum meum quo ad talia negotia utor apposui. Dat' quoad sigillationem hujus confirmationis nostræ vicesimo die Decembris. Anno Dom. supra dicto.

Hitherto and enough of the *Aug.* Friers. Having formerly discourſed at large of the old Gaol or Priſon ſometime ſtanding about this place; for avoiding of repetitions, I forbear all further diſcourſe of it here. And ſo finiſh with this Ward: finding nothing more obſervable in it, except the goodly conduit there, which, becauſe of a future occaſion which I ſhall have to make mention of it, I ſhall deferre to ſpeak of here.

Northgate Ward.

THis Ward offers and affords three remarkable places, to our Survey, and they are, 1. The place called Stable-

gate.

gate. 2. the *quondam* house of the Templars. 3. The late house of the black Princes chantery Priests.

I will begin with Stablegate. A borough or hamlet by the Charter of *Hen.* 6. made to the City excepted from the Franchise of the same, as being a parcell of the vill of Westgate, and of the fee and liberty of the Archbishop, to whom of old it hath belonged: it being taken for the very place where *Augustine* the first Archbishop of *Canterbury*, and his company were entertained and seated by King *Ethelbert*, before he resigned to him his royall Palace. *Concessit eis* (*Thornes* words) *locum habitationis in civitate Doroberniæ scituatum, viz. infra parochiam Sancti Aelphegi, ex opposito regiæ stratæ versus Aquilonem; per murum Palatii Archiepiscopalis in longitudine se extendit, in quo Augustinus cum suis domesticis usque ad conversionem Regis hospitatus est. Fuerat tunc temporis quasi oratorium pro familia Regis ut ibi adorarent & Diis suis liberos immolarent. Sanctus verò ille hospes tanta hospitium suum voluit libertate promovere, & ab exactionibus quorumcunque perpetualiter acquietare, quòd neque Civibus in tallagiis & assessionibus quoquo modo debeant respondere, vel eis subsidium aliquod præstare: sed Archiepiscopo in omnibus subjacere, & ut suum Palatium firma libertate gaudere. Ita ut si fures vel homicidæ vel alii quamvis indictati situm de Stablegate valeant introire, ut in ecclesia, libertate gaudebunt.* Thus he. Stablegate.

Whence it took the name of Stablegate, I am as yet ignorant. Some surmise from the staple of wool which anciently was kept in the City. *Canterbury* being one of the places where by the stat. 27. *Ed.* 3. it was ordained to be kept, and the onely place that two yeares before (25. *Ed.* 3.) the same King appointed for the keeping of it at, for the honour of S^t *Thomas*[f]. If so, then is there a mistake in the writing of it Stablegate, for Staplegate.

[f] *Stow.* Survey. *pag.* 496. *ult. editionis.*

There was sometime a family in our City, who from their habitation either at or neare this place, were sirnamed *De Stablegate*, and of *Stab.* whereof one *Edmund Stablegate* (the same man I take it that *Lambert* speaks of. Peramb. of *Kent*, in *Bilsington*) in the 42. *Ed.* 3. was a Bailiff of the City. *Edmund Stablegate.*

For to a deed or Charter of *Nicholas* at *Crouch*, made to the Hospitall of Eastbridge (*de quieta clamatione juris sui in quodam tenemento cum gardino & pertinen' scituat' in parochia sancti Petri Cant. inter curtilagium de Estbridge versus East, & murum lapideum fratrum minorum Cant. versus West, continen' in longitudine à regia strata versus North usque ad aquam del Stour vers. South 136 pedes, & in latitud. 46 pedes*) this *Edmund*, by the title of one of the Bailiffs of the City is, with others, a witnesse. He had also a seat or habitation in the Suburbs by *Natindon*, limitaneous to the Cities Franchise thereaway, as the perambulation thereof will show.

House of Templars.

I leave Stablegate, and passe to the house of the Templars. An order of Knights that began in the yeare 1118. These Knights Templars (saith *Stow* g, speaking out of *Matthew Paris*, of the Temple in *London*) took their beginning about the yeare 1118. in manner following. Certain noble Knights bound themselves by vow in the hands of the Patriarch of *Ierusalem*, to serve Christ after the manner of Regular Canons, in chastity and obedience, and to renounce their own proper wills for ever: the first of which order were *Hugh Pagan* and *Geffrey* of S. *Audomar*.

g Survey *pag.* 438. & 439.

And whereas at the first they had no certain habitation, *Baldwin*, King of *Ierusalem*, granted unto them a dwelling place in his Palace by the Temple, and the Canons of the same Temple gave them the street, thereby to build therein their houses of Office; and the Patriarch, the King, the Nobles, and the Prelates, gave unto them certain revenues out of their Lordships.

Their first profession was for safegard of the Pilgrims, coming to visit the Sepulchre, and to keep the high-wayes against the lying in wait of theeves &c. About ten yeares after, they had a rule appointed unto them, and a white habit by *Honorius* the second; then Pope; and whereas they had but nine in number, they began to increase greatly. Afterward in Pope *Eugenius* time, they bare crosses of red cloth, on their uppermost garments, to be known from others, and in short time because they had their first Mansion hard

by

by the temple of our Lord in *Ieruſalem*, they were called Knights of the Temple.

Many Noblemen in all parts of Chriſtendome, became brethren of this order, and builded for themſelves Temples in every City or great Town in England, but this (ſaith my Author) at *London* was their chief houſe, which they builded after the form of the Temple neare to the Sepulchre of our Lord at *Ieruſalem*. They had alſo (ſaith he) other Temples in *Cambridge*, *Briſtow*, *Canterbury*, *Dover*, *Warwick &c.*

That in *Canterbury Stow* ſpeaks of, was ſituate in Northgate Pariſh, in or neare Waterlock-lane (the lane, I conceive, under the Town-wall, and leading by Northgate Church within, down to the river running from Abbots-mill.) For I reade [h] of a meſſuage, which in the yeare 1271 was given to S^t *Auſtines* Abbey by one *Edmunde de Cambio ſcituat' in venella de Weterloke in parochia de Northgate, prope domos Templariorum &c.* When this ſect of the Templars was aboliſhed, and why, as alſo what became of their poſſeſſions, you may finde elſewhere.

[h] Thorne *in vitis Abbat. Sancti Auguſtini.*

Leaving them then, I ſhall ſhow you next where the black Princes Chantery Prieſts were once houſed, and ſo I ſhall have done with this Ward. Their houſe ſtood, I may ſay it yet ſtands (for ſo I take it, in part it doth) very neare, if not in the place where ſome part of the Templars habitation was ſituate. But let me firſt ſhow you that ſuch a houſe there once was, and that I ſhall do from the charter or deed of this Princes Chanteries foundation, in which are theſe words. *Pro mora ſiquidem dictorum ſacerdotum aſſignavimus quendam habitationis locum juxta elemoſinarium dicti monaſterii* (meaning Chriſt-Church) *in quo conſtruetur &c.* wherewith concurreth the relation of the Prieſts themſelves (one of them at leaſt) to *Hen.* 8. Commiſſioners, which hath theſe words of it. Alſo the ſaid Prince *Edward* gave to the ſaid Chaplains and to their Succeſſours for ever a houſe in S. *Alphies* Pariſh, the yearely value of it is xx^s. &c.

Princes Prieſts.

Next let me obſerve unto you that over an ancient ſtone-

ſtone-porch opening to the lane leading you from Stable-gate, Weſtward, towards the lane turning to Abbats-mill, there are yet undefaced the Black-Princes armes obvious to the eye of any obſerving paſſenger. And ſo by this time (I hope) the place is ſufficiently diſcovered, and my task for this Ward abſolved.

Worthgate Ward.

Hoſpitall of Poore Prieſts.

COming now to Worthgate ward. The firſt thing I ſhall ſurvey there is the *quondam* Hoſpitall of poore Prieſts. A Spittle firſt built and founded by *Simon Langton* Archdeacon (and brother of *Stephen Langton* Archbiſhop) of *Canterbury* about the yeare 1240. Not (it ſeems) altogether of his own purſe, but chiefly by and with the alms and charitie of pious and devout benefactors. *Quod Hoſpitale idem Archidiaconus diverſorum elemoſinis dicitur fundaſſe*, ſaith *Thorne* relating the foundation of this Spittle. It was (I conceive) intended for a place of ſuccour and relief to poore Prieſts .i. Chaplaines, Curates, and other like unbeneficed Clerks, chiefly thoſe (I ſuppoſe) that either by age or other infirmity, were diſabled for the performance any longer of their holy function abroad in the world, and therefore were here accommodated with a Chapell (wherein to pray, ſing and celebrate for their benefactors, and to performe other divine duties) contiguous to this their habitation, dedicate, as their Hoſpitall, to the bleſſed Virgin; whoſe firſt fabrick was not, as now, of ſtone. One *Thomas Wyke* (Maſter, I take it of the Hoſpitall) *anno* 1373. new built it of ſtone, but it is now made and parcelled out into dwellings and work-houſes.

Chapell.

Shortly after the Hoſpitalls foundation perfected, at *Langton* the founder his inſtance, the then Abbat and Covent of S. *Auguſtines* granted to it the Parſonage of *Stodmerſh*, of their Patronage. Of which grant my Author (*Thorne*) gives this Copy.

Omnibus

OMnibus Sanctæ matris &c. R. Dei gratia &c. Ad universitatis vestræ noticiam volumus pervenire, nos, divinæ pietatis intuitu ad instantiam viri venerabilis & amici nostri karissimi Magistri Simonis de L. Archidiac. Cant. Ecclesiam Sanctæ Mariæ de Stodm. quæ ad nostram pertinuit donationem perpetuè concessisse & dedisse Hospitali pauperum Sacerdotum quod situm est in parochia de Sancta Margareta in Cant. ad sustentationem eorundem cum proventibus quatuor acrarum singulis annis de Dominio nostro de Stodmarsh antiquo more de gratia nostra speciali percipiendum: hoc adjecto, quòd in dicta parochia nullas terras vel redditus de nostris tenentibus, dicti Sacerdotes vel eorum procuratores ement vel aliquo titulo sibi appropriabunt nisi de nostro vel Successorum nostrorum licentia speciali, neç decimas aliquas de Dominio nostro de Stodm. requirent in futuro. Quando autem dictam eis fecimus donationem Syndicus dicti Hospitalis de voluntate Archidiaconi memorati, nomine dictorum Sacerdotum & Hospitalis supradicti nobis & ecclesiæ nostræ Sacramentum præstitit fidelitatis, & hoc idem facient omnes Successores sui. Dictus autem Procurator vel aliquis Sacerdos Hospitalis supradicti omni anno super majus altare in ecclesia nostra in die S. Augustin' unum cereum unius libræ in signum recognitionis præmissorum &c. Grant of *Stodmersh* Church.

To this Parsonage, not long after, to wit *anno* 1271. another was added, that I mean of S. *Margaret* in *Cant.* given to this Hospitall by the same donors that the former, or if you will (as the private Lieger of the house hath it) by *Hugh Mortimer* then Archdeacon, *authoritate ordinaria*, the See being void, with consent of the Patrons, the Abbat and Covent aforesaid. *Anno Domini Millesimo* Cclxxj° (saith *Thorne* of it) *data fuit ecclesia Sanctæ Margaretæ Cant. Hospitali pauperum Sacerdotum ibidem in liberam & perpetuam elem' ab abbate R. quæ fuit ante nostri patronatus. Et non licebit Syndico vel Sacerdoti Hosp. præd' aliquas terras redditus vel tenementa in dicta parochia sanctæ Margaretæ de tenentibus nostris emere, vel aliquo titulo sibi appropriare sine licentia Abb. & Con. speciali.* Grant of S *Margarets* Church.

Syndicus autem præd' Hosp. qui pro tempore fuerit in recognitionem Iuris nostri præd' sacramentum nobis præstabit fidelitatis in Capitulo eum ad hoc fuerit requisitus. Pulsatio vero in eadem ecclesia fiet contra Dominum Abbatem quotiens eum per illam ecclesiam transire contigerit.

I shall not further insist on the particulars of this Hospitals demaines and revenewes, saving the Iland behinde it, and a forgotten milne sometime both neighbouring and belonging to it, called *Medmilne*, either I take it, becaus situate by the Meadowes, *quasi Meadmilne*, or else becaus standing about mid-way betweene Saint *Mildreds* Mill on the one, and *Eastbridge* on the other side, *quasi Middlemilne*. Before the Hospitals erection it was the proper Mill of one *Lambinus* or *Lambin*, from either his birth-place or parentage, sirnamed *Flandrensis* or *Fleming*, who dwelt where since and now the Hospitall is seated; and living there, gave to *Eastbridge* Hospitall, beside 14. perches of his land lying in *With*, an annuity of one quarter of wheate out of the said Mill, of which gift I once tooke this note from *Eastbridge* Booke. *Carta Lambini Flandrensis filii Adæ de Berghes, Hospitali de una summa frumenti de molendino meo quod vocatur Medmilne, & 14. perticatis terræ meæ quæ jacet Binnewytt inter ter.* [*ten.*] *Samuelis tinctoris versus North, & terram Godardi molendinarii vers. South, super Sturam Cant.*

Medmilne.

The Poore Priests afterwards succeeding *Lambine* in his seate, succeeded him (it seemes) in this Mill also. For in the yeare 1325. a controversie arising betweene the two Hospitals about this Mill[i], and that brought before *Robert de Malling* then Commissary of *Canterbury*, He., *causâ prius cognitâ*, adjudged the Mill to the Hospitall, of Poore Priests. It stood charged nevertheless with a Resolute of certaine bushels of wheat to *Eastbridge* Hospitall which it seemes by my Inventory of the present Hospitall taken in *Hen.* 8. time was foure bushels. For in the recitall there of the rents Resolute yearely going out of the same Hospitall, this is one. *Item*, to the Hospitall of *Eastbridge* in *Canterbury* in wheate foure bushels.

[i] *Liber sancti Lawrentii.*

Now

Now as for the Iland behind this Hospitall, and lying betweene it and the Fryers, called by a Saxon word *With*, it was sometime belonging to this Hospitall serving the poore Priests for a garden, but aforetime appertained partly to Christ-Church, and partly to severall private men: whereof one family long agoe, tooke their surname, and from this their habitation were called the *Withs* or *Binnewiths*, as some of those were (as you have seene before) which inhabited the neighbour *With* or Iland, the late Gray Fryers seate. Part if not all the Iland anciently lay in the Parish of Saint *Margaret*. For the elder Rentals of Christ-Church who had rents here, make mention of severall tenents and parcels of ground here, as of and within that Parish. And the private Leiger of this Hospitall so mentions the house of one *Solomon* of *Binnewith*, *Anno* 1239. At or about which time the common and ordinary way or passage to this Iland was by the now little and streightned lane leading from the street before the Hospitall (called *Stour*-street) to the common washing place on the North-side of the Hospitall, and from thence over the *Stour* by a Bridge crossing the streame. For the situation of that which is now the dwelling house of *Peter Noble* (then one *Robert de Hotwells*) on the North-side of the Chapell is in an ancient rentall of Christ-Church described thus. *Inter domum quæ fuit Lambini Flandrensis & vicum sicut itur ad With. i.* betweene the house sometime of *L. F.* (which I told you is now the Hospitall) on the one side, and the lane as you goe to *With* or to the Iland on the other. In another Rentall thus described. *Tenementum quod est inter capellam Hospitalis sacerdotum versus South, & quandam venellam quæ ducit ad Insulam præd' Hosp. vers. North, & regiam stratam vers. East.* And that on the lanes other side thus. *In parochia sanctæ Mariæ de Bredman inter domum lapideam Samuelis tinctoris vers. Aquil. & domum Roberti de Hotwell vers. Austrum, interjacente quadam venella qua itur versus Stur, & regiam stratam vers. Orien. & Stur versus occiden.* Which first described house was sometime belonging to Christ-

Iland.

Way to the Iland.

Church: of all right and title to which house (or challenge thereof) the poore Priests *Anno* 1242. coming to be neighbours to it (and their neighbour-hood, it seemes, of the jealous Monkes suspected) make a Charter [k] of release to them, namely (as the words of it are) *de Iure suo in quadam terra & domo apud Hottewell* (for so it seemes, the place was called) *quæ est juxta pontem ex parte aquilonari*; to which they put *Simon Langton* the Archdeacons Seale, because they had then (as they say in their Charter, by reason, I take it, their Hospitall was but newly founded) no seale as yet of their owne.

[k] *Liber eccles. Cant.*

Hottewell.

The late owners of the Gray-Fryers have exchanged this house (which was theirs) with the City, for that Iland, which now goes with the Fryers, and is parcell of the same.

The Hospitall spared by the Dissolution.

But now to our Hospitall againe, which I finde clearely to have stood out and escaped the generall dissolution, unsuppressed. In Queene *Maries* dayes, *Anno* 1554. the Mastership thereof with the Rectory of Saint *Margaret*, which went still with it, was conferred upon one *Hugh Barret*, presented thereto by the Patron *Nicholas Harpesfield* the Archdeacon, to the Deane and Chapter of Christ-Church, Ordinaries, or Keepers of the spiritualties in the Sees then vacancy, who gave the presented Institution with letters mandatory to the Archdeacon or his Officiall for his Induction: whereof a Booke of that Church keepes this Record.

Vicesimo septimo Iulii 1554. D'nus admisit Hugonem Barret presbiterum ad Hospitale pauperum sacerdotum Civitatis Cant. necnon & Rectoriam sive ecclesiam parochialem divæ Margaretæ ejusdem Civitatis dicto Hospitali appropriat. per mortem naturalem Nicolai Langdon ultimi Incumbentis ejusdem vacan'. Ad quam sive quod per venerabilem virum magistrum Nicolaum Harpesfield legum doctorem Archidiaconum Cant. dict. hospit. & ecclesiæ verum & indubitatum ut dicitur patronum D'no præsentatus extitit. Ipsumque Præpositum Magistrum sive Rectorem instituit & investivit canonicè in &

de

de eiſdem cum ſuis juribus & pertinentiis univerſis, Curamque & regimen animarum &c. ſibi in Domino commiſit, Iuribus capitularibus, &c. & eccleſiæ Metropol' Chriſti Cantuar. dignitate et honore in omnibus ſemper ſalvis, ac præſtito Iuramento per Iacobum Canceler procuratorem ſupradicti Hugonis Barret in hac parte legitimè conſtitutum, de obſervand' ſtatutis et ordinationibus dicti Hoſpitalis juxta fundationem ejuſdem, ac etiam de canonica obedientia, &c. Scriptum fuit Archidiacono Cant. ſeu ejus Officiali pro ipſius inductione, &c.

When ſurrendred.

But afterward, to wit *Anno* 17. *Eliz.* (and not before) this Hoſpitall was diſſolved, being then ſurrendred to her Majeſty, by *Blaſe Winter* the Maſter, *Edmund Freake* the Patron, and *Matthew Parker* the Ordinary, and eſtſoones granted by the Queene to the City, whereunto ever ſince it hath belonged, and is called Bridewell Hoſpitall: Bridewell, becauſe of the houſe of correction there kept; and Hoſpitall, both for the old names ſake, and becauſe of a certaine number of Boyes (poore Towneſmens Children) kept there in an Hoſpitall way. Of the foreſaid Royall grant my Appendix ſhall give you a Copy, if you deſire the ſight of it. So much of this Hoſpitall. Of the ſtate whereof in 37. *Hen.* 8. whileſt it yet was in *Eſſe*, if any deſire ſatisfaction, I ſhall be willing to give them a more exact accompt, from good record thereof, which I can produce.

Bride-well.

Vide pro Scriptura 7ma in Appendice.

One thing being very pertinent to our diſcourſe of this Spittle, ſince I wrote the premiſſes come to my knowledge, and therefore hitherto omitted; I deſire leave to mention here, though the place in ſome reſpect be indeed improper; and that is, that in the interim of this Hoſpitals foundation, and the appropriation of S^t *Margarets* Church unto it, the Parſon and the Hoſpitall with conſent and confirmation of the Abbat and Archdeacon, did come to compoſition about the tithes and other eccleſiaſticall rights and duties of this Hoſpitall: a Copy whereof taken from a Lieger Booke of Saint *Auſtins*, you ſhall finde in my Appendix, *Scriptura* ix^a.

Mayners Spittle.

I come next to *Maynards*, or more rightly *Mayners* Spittle, so called from the founder, one *Mayner*, sometime a Citizen of *Canterbury* dwelling in S^t *Mildreds* Parish[l]: and that (as I have good inducement to avouch) in *H.* 2. dayes. A man in his time (it seemes) of noted wealth, and (I suppose) therefore, and to distinguish him and his family from another family of *Mayners* which were Dyers about the same time, sirnamed *Dives*, and so styled and called in ancient writings that make mention of him, *viz. Maynerus Dives*, or *Mayner le Rich*, an addition whereby his succession or posterity were knowne and called after him, by name *Ethelstane* and *Wiulphus*, *Wilulphus* or *Winulphus* (for so variously is he written) his sonnes, and afterward, *Maynerus*, his Grand-child (I take it.) Of which the two former lived in *Rich.* 1. and King *Iohns* dayes (and in the first of King *Iohn*, *Winulphus*, who lived where Alderman *Sabin* now dwells[m], was one of the *Præpositi* of the City) and the latter in *Henry* the thirds; in the thirteenth yeare of whose reigne he was a like Governor of the City.

[l] *Rentale vetus ecclesiæ Christi Cant.*

[m] *Rentale eccles. prad.*

I finde[n] the Hospitall called both *Hospitale Mayneri* and *Hosp. Winulphi* [*Wiulphi*]. For this cause (I conceive) that the Patronage of the Hospitall though the first founder were dead, yet continued to the sonne. And so *Maynerus* the father dying, the Hospitall tooke name afterward from *W.* the sonne, the succeeding Patron, whilest as yet the City had not the patronage, power or government of it. Or else thus. The foundation was imperfect in the Fathers dayes, and became afterwards either perfected or bettered by the sonne, and so it gained the name of *Winulphs* or *Wiulphs* Hospitall, which latter name it hath now clean lost, and is knowne onely by the former.

[n] *Sic in Archivis ecclesiæ prad.*

The Hospitall hath a neate little Chapell to it (of late incumbred and indangered too, by part of a house and a chimney put up against it) which together with the Hospitall was dedicate to the blessed Virgin[o].

[o] *Ex Archivis memorat.*

As for the endowment, possessions and goods of this Hospitall and Chapell, what they are now, or at first were,

I know not; but what they were in *Hen.* 8. dayes, you may learne from this following Inventory taken of them and delivered up to the Commissioners upon the *Stat.* 37. *Hen.* 8. *cap.* 4.

Maynards Hospitall.

The house and the Garden is by estimation one halfe acre and the rodde.

Item, in the Spittle lane they have three tenements, the rent of them all is yearely } xiij^{s}

Item, in Castle-street be two tenements, the rent is yearely of both } vj^{s}

Item, in the same Castle-street, in the Parish of S^{t} *Margarets* they have one tenement by the yeare } vj^{s} viij^{d}

Item, in the same street other three tenements all by the yeare at } xv^{s}

Item, in the same street other three tenements, by the yeare all } ix^{s}

Item, in *Wincheape* one tenement, by yeare } iiij^{s}

Item, in *Waterlocke* lane in the Parish of S^{t} *Margaret*, there they have two tenements by the yeare } x^{s}

Item, they have three little pieces of Garden roomes, every of them goeth for 12^{d} by the yeare } iij^{s}

Item, they have a little stripe of ground leading them from their Wood unto the Kings high-way } iij^{s} iiij^{d}

Item, they have a Wood called the *Brotherhedds* Wood in the Parish of *Fordwich* containing by estimation sixe Acres.

In the Chapell.

Item, one Chalice.

Item, two Masers bound with silver.

Item, two Candlestickes for two Tapers of Catten. Latten.

Item, one Corporas and the Case.

Item, two vestements and two Albs.

Item,

Item, one painted cloth for the forefront of an Altar.
Item, one Bell.
Item, one great cheſt in the Chapell.

Cottons Hoſpitall.

Adjoyning to this Hoſpitall, or rather within it is another like Hoſpitall, erected of late by one *Leonard Cotton* Gentleman, ſometimes an Alderman and Maior of this City: whoſe commendable piety is as yet ſo freſh in memory, and his Will ſo obvious to any that will ſearch the Office for it, and therein the nature and condition of the foundation ſo largely ſet forth, that it ſhall not need my further mention.

Ridingate Ward.

The *Dungeon.*

WHerein the *Dungeon*, a Mannor lying in this Ward, ſo called, challengeth the next place in our Survey: whoſe name time (I perceive) hath ſported with, calling it ſometime *Danzon* and *Dangon* (*totam terram noſtram quam habuimus ad Dangonem* [*Danzonem*] as in an old deed of S^t *Lawrence*:) as alſo *Dangun* (*in campo qui vocatur Dangun*, as in a deed of 47. *Hen.* 3. And, *particula terræ meæ cum pertinen' jacent' apud Dangun*, as in a deed of 14. *Ed.* 1.) Likewiſe *Daungeon* (*juxta le Daungeon*, as in old Rentals of Chriſt-Church:) and *Dungeon* (ſo *Roger Brent* of *Canterbury* in his Will[p] dated *Anno* 2486. mentioning his Mannor there, calleth it, and ſo doe we at this day, and the Hill hard by *Dungeon*-Hill:) Names much alike all. And as the Mannor (I take it) derived it name from that of the neighbouring Hill; ſo the radix and originall of that, I conceive to ſignifie the *Danes* worke: and therefore corruptly called *Dungeon*-Hill for *Danian*-Hill, or *Danes*-Hill: and that becauſe it was either theirs againſt the City, or contrariwiſe the Cities againſt them. For my part, I conceive firſt that it was the proper worke of the *Danes*, (the great and frequent moleſters, invaders and waſters of our City:) and that

[p] *In Regiſtro Conſiſtorii* Cantuarien.

that probably at ſuch time as they beleaguered the City in King *Etheldreds* dayes, which ſtood out againſt them and their ſiege twenty dayes, and then was not maſtered *aperto Marte*, by open force, but by baſe treachery ſurpriſed: if we may follow *Henry* of *Huntington*; *Osborne*[q] that was (and writ the ſtory) many yeares before him, making no mention of any treaſon that the other ſaith was plotted or practiced in the winning of the City.

[q] *Vide pro Scriptura* xxxj. *in Appendice.*

Next I am perſwaded (and ſo may eaſily, I thinke, any one be that well obſerves the place) that the workes both within and without the preſent Wall of the City, were not counter-workes one againſt the other, as the vulgar opinion goes; but were ſometimes all one entire plot containing about three Acres of ground; of a triangular forme (the out-worke) with a mount or hill intrenched round within it. And that, when firſt made and caſt up, it lay wholly without the City-wall: and hath been (the hill or mount, and moſt part alſo of the out-worke) for the Cities more ſecurity, taken and walled in ſince: that ſide of the trench encompaſſing the mount now lying without, and under the wall, fitly meeting with the reſt of the City-ditch, after either ſide of the out-worke was cut thorough to make way for it, at the time of the Cities inditching, as I ſuppoſe it cannot ſeeme unlikely to have beene, to any that ſhall conſiderately marke and examine the place.

But leaving that, a word or two more of the Mannor of *Dungeon*, which was ſometime the *Chiches*, a family of Gentlemen, for many generations knowne in our City, though now extinct to one poore Sparke, to whom the Aldermanry of Burgate apperteined. Of which *Thomas Chich* (whoſe name in an old Character, together with his effigies are ſet up in the Weſt Window, as his coate is in the Chancell, in ſtone-worke, of S[t] *Mary Bredins* Church) was *Anno* 1259[r], and againe *Anno* 1271[s], one of the Bailiffes of the City, as was alſo *Iohn Chich*[t] in the 23[th], and againe in the 26[th] yeare of *Ed.* 3. After the *Chiches*, it was the *Brents*, then the *Butlers*, and ſhortly after (as now) the *Hales*.

Chiches a family.

[r] [s] [t] *Recorda ejuſd.* Cant.

This Ward affoords me nothing elſe obſervable, wherefore I leave it, and betake me to the next.

Burgate Ward.

Bull-ſtake. WVHerein I ſhall obſerve firſt the Market-croſſe at the Bull-ſtake: and thereof let me give you the true antiquity from a rythmicall brazen memoriall faſtened to one of the columnes, which is this.

> *Iohn Coppyn* of *Whitſtabell* in great devotion,
> And *William Bigg* of *Canterbury* in Chriſts Paſſion
> Did do make this Croſſe, in Heaven God them ſolace,
> Mcccc and xlvj. in the yeare of Grace.

This Croſſe (it ſeemes) was built to ſupply the decay of a former ſtanding here. For in the ſtory of Archbiſhop *Stratfords* troubles recorded in the *Antiquit. Brit.* my Author maks mention of a writ of ſummons againſt the Archbiſhop ſet up at noone day, *ad crucem excelſam extra portam Prioratus Cantuarienſis* [f].

[f] *Antiq. Brit. in vita* Stratford. *pag.* 224.

Now for the name of the place, the Bull-ſtake: which it tooke from the baiting and chaſing of Buls there, by an ancient order and cuſtome of the City, uſed by the City Butchers, before their killing, not ſo much (if at all) for pleaſure, as to make them mans meate, and fit to be eaten; which Buls fleſh, without ſuch baiting and chaſing, is not held to be.

At this place (the Bull ſtake) is a mercate holden twice a weeke, *viz.* every Wedneſday and Saturday throughout the yeare, plentifully ſerving the City and neighbouring parts with houſhold proviſion of victuall of divers kinds, eſpecially of poultry, and that *ab antiquo*: whence in a compoſition [t] betweene Chriſt-Church and Saint *Auguſtines* Monkes, made *Anno* 41. *Ed.* 3. that part of the ſtreet by it, i. betweene it and the now Lane called Angell-lane, is termed *le Polettria*, the *Poultry* (*in quodam Meſſuagio cum cellar'*

[t] *Lib. eccleſ. Cant.*

cellar' & shop. ad idem pertinen. dictorum Prioris & Conventus in parochia sancti Andreæ Cant. in le Polettria scituat' inter Regalem stratam vers. North & alia tenementa ipsorum P. & C. vers. South, & quandam venellam vocat' Clementeslane vers. East, & quandam placeam communem vocat' le Bolstake versus West, as it is in the Composition). The Poultry.

Offa King of *Mercia* in the yeare 785. gave unto *Ealdberht* his Minister, & his Sister *Seledrith* the Abbesse, *vicum qui dicitur Curringtun in urbe quæ dicitur Dorovernensi, in aquilonali parte venalis loci.* Where to finde this Market place I know not. But here (as in a place which I have purposely reserved, as most proper for it) let me show unto you what severall Markets and Market-places our City had of old. For, as we now see they are, and like as the Philosopher in his Politicks[u] in like case requires (where he saith, *Fora hæc separanda sunt pro faciliori commercio, ut alibi oves, alibi alia animalia, alibi carnes, alibi panis veneant, si modo civitas aut oppidum locorum commoditatem admittat; aliter una & eadem platea forum admittere poterit, &c.*) So have our mercates beene of old, kept apart, each commodity almost having a distinct place to be vented in. As (for example) first Poultry and other like privision here at the Bull-stake. Upwards, i. without Burgate in Saint *Pauls* Parish, was of ancient time a Wheat-market (*De quodam tenemento apud Wheat-market*, and *De novis shoppis quæ sunt apud Wheat-market in parochia sancti Pauli*, as in old Rentals of Christ-Church, mentioning their now houses, at and about the corner on your left-hand without Burgate. *) Come we backe againe, and at the Red-well, by the Palace backe-gate, there was another market, commonly called and to this day remembred by the name of the Rush-market. In Saint *Georges* street, about the *Augustine* Fryers Gate, there was a Cloth-market kept (a touch whereof I have given before in speaking of those Fryers) whence the Lane now called Iron-barre lane, was then called and described, *venella quæ ducit à Cloth-market versus Burgate*[x]. The same Lane (by the way) was sometime called Thorough-hall lane, whe-

Mercats in the City and Suburbs.

[u] *Aristot. 7. Politicor. cap. 12.*

Wheat market.

* A deed or Charter of Lands given to Saint *Austins*, by one *Dunwoldus*, in the yeare 760. makes mention of a Market-place by Quenegate, in these words. *Villam unam quæ jam ad quenegatum urbis Doroverniis in foro posita est.*

Rush-market.

Cloth-market.

[x] *Rentale vetus eccles. Christi Cant.*

Thorough-hall-lane.

ther or no from a house in or by it of Christ-Church, called in their old Rentals, *Aula Sancti Dunstani*; I leave to conjecture. Below this Cloth-market, was, as it is still, the Flesh-market, or Flesh-shambles for Butchery ware. To the repaire whereof, and for paving the street thereaway, Alderman *Bennet* by his Will[y] *Anno* 1462. gave x[li]. Thus occasionally induced, let me observe that the City in those dayes lay generally unpaved, and so continued a good space of time afterwards. But in the 17. yeare of *Ed.* 4. by a particular act of Parliament made for that purpose, order was taken for the paving of the principall streets, as by a copy of the same act, which you may finde in my Appendix *Striptura* 8[va] will more fully appeare.

[y] *In Registro Domini Archid. Cant.*

Act of Parliament for paving the streets.

Yet lower downe (to returne to our mercate-places) to wit in the High-street, besides S[t] *Mary Bredmans* Church, was wont in time past to be kept a Fish-market. *In medio mercati ubi venduntur pisces Cant. juxta ecclesiam beatæ Mariæ Bredman*, as I finde in the examination of a witnesse mentioning where certaine words of defamation were uttered by one that was sued for them, in *Anno* 1414[z]. This Fish-market (it seemes) was of long continuance kept here. For in a deed of Christ-Church dated 1187. mention is made of a house, *scituat' in parochia sanctæ Mariæ, quæ vocatur ecclesia Piscariorum in Cant.* passed over to the Church (in exchange for another) by the Nonnes of Saint *Sexburgh* in the Ile of *Shepey*. And before that, *Odo* the Prior of Christ-Church leased out *Managium Lamberti Gargate juxta Fismannecherich*; *ubi ipse Lambertus manere solebat, scilicet partem illam quæ est proxima ecclesiæ, &c.* as the demise runs. Now I conceive this to be the Church intended by those deeds. And so, as it is now, from the Bred-market by it, called Saint *Mary Bredmans* Church, it was more anciently called Saint *Mary Fishmans* Church. I proceed.

Fish-market.

[z] *Ex Registro Consistor. Cant.*

Upwards, a little without Newingate, at Oaten-hill, now the Cities place of execution, was that commodity of oats, sometime vented; as at the same place before, salt was sold; whence it was called Salt-hill[a]. It had a market-crosse

Oaten-hill.

[a] *Rentale vet. eccles. Christi Cant.*

crosse to it: for I reade of *Crucem de Oat-hill.* The place hath a crosse still, but it is ill marketting at it.

Not farre hence, to wit, by the Nunnery, at the meeting of the foure weuts or wayes there, another market was kept, or the former continued thither, whence the field over against the Nunnery, Southward, now almost all over digged for chalk, is anciently called Market-field [b]. Here were, as not farre hence yet are, cattell bought and sold, especially (at this day) bullocks, oxen, and the like: whence (as I conceive) the market took it name at first of Rether-cheape, which being a compound of two Saxon words Hrythera and Ceape, may be rendred in Latine, *Forum armentorum*, and in English, the Drove-market, hṗẏðepa in the Saxon signifying a drove of oxen, or such like big cattell. Whence in a Latine Charter of *Cuthred* King of *Kent*, made to Archbishop *Wlfred*, which I have seen in Christ-Church, *Campus armentorum*, is englished, hṗẏðpa leahȝ. For the antiquitie sake of this market, I cannot but take notice of the mention made of it in the second of King *Ethelberts* charters to S. *Augustines* Abbey.

[b] *Lib. S. Laurentii. & Rentale Eccles. Cant.*

Retherchcape.

There was yet another market, and that of old was kept in *Wincheape*. A mercate haply for wines. For so the name imports. Cheap signifying a mercat: whence the name of Cheapside in *London*, Chepstow in *Monmouthshire*, and other like Market places: as Chapman, for a trader there. Our words also of Cheapening, Chopping (as chopping and changing) and of Shop, anciently written usually (in Lawyers Latine) *Choppa*, as also of Lieu-cope (signifying a sale or bargain made upon the place) have thence all their derivation: springing from the Saxon *Radix*, which is Ceap, signifying wares, or merchandise, and Cyppan, to buy. This market had it crosse too, and that standing within mans memory, upon the Green before the street built of stone, with a crosse-house about it, and was called Barnacle-Crosse. But there is neither market, nor market-crosse there now. 'Tis true there is hard by, a crosse; but (as that other at Oaten-hill) it spoils their marketting ever after

Wincheape.

Cambden. Spelman.

Barnacle-Crosse.

that once market thereat. And therefore let us hasten from it.

Cathedrall and Parish Churches.

HAving briefly surveyed our Cities Wards, the order of my proposed method requires, in the next place, my survey of the Cathedrall, and Parish Churches of and about the City. First then of the Mother-Church (the Cathedrall) and then of the Daughters. The former indeed the thing which I account the chiefest glory both of the City, and my present survey thereof. Which *Malmesbury* [c], haply not knowing how to commend enough; amongst the many commendations which he gives our City (as, for the situation and exceeding fertility of the soile adjoyning, for the soundnesse of the inclosing walls, for the rivers watering it, for the commodiousnes of the neighbouring woods, for the vicinitie also of the sea yeelding store of fish to serve it, for the noble and generous disposition of the people, as well of it as of the countrey, prone and propense to offer courtesie to others, and impatient of any injury offered to themselves, and the like) sayes no more of the Church, but this. After the conversion of the English to Christianitie, the prime Episcopall See was fixed at *Canterbury*, and there continues: Saving that anon after he addes. There is the Archbishops chief Seat, who is the Primate and Patriarch of all England. But I canot so contain my self; yet for my more methodicall proceeding, much being to be said of this Metropolitane Church, my whole discourse thereof shall be referred to these heads.

[c] *In prolog. lib. 1. de gestis Pontif.*

Malmesb. commendation of *Canterbury.*

1. *The antiquity of the foundation, and the nature thereof.*
2. *The historie of the Churches Fabrick.*
3. *A survey of the present Church, with the monuments therein, as also of the more ancient buildings throughout the Præcinct both of it and the Palace, with the* Ambitus, *or Præcinct it self.*

4. *A*

4. *A Catalogue of the principall Benefactors to the Church.*

5 *A Catalogue of the* { 1. *Archbishops.* 2. *Priors.* 3. *Archdeacons.* } *of the Church.*

TO begin with the first. The Antiquity and nature of the foundation. In the former of which I shall be brief, that so I may not *dictum dicere*, and make no needlesse repetitions of what others, many others, for even vulgar satisfaction, have already said upon the point, as *Bede, Parker, Cambden, Lambert*; a few of the many that have largely and worthily written hereof. It may not be expected, nor will it (I conceive) become me, *post tot Homeros scribere Iliada*. Neither can I in this matter say what is not vulgarly known already. And *Crambe bis cocta*, will not please I know in such dainty times as these. Yet, not altogether to put you over to other mens instructions, and to let you see that the ancient Liegers of the Church, in thankfulnesse to the Founder, keep him and the foundation in memory; I shall here by way of Corollarie, or (to speak in the language of mine own profession) *ex superabundanti*, produce and present unto you a double note faithfully taken from the Liegers, which doth memorize both one and tother. The one thus penned. 1. Particular.

Sanctus Ethelbertus Rex Anglorum qui suscepit Christianitatem à beato Augustino misso à beato Gregorio Papa Anno Domini Dxcvi^to. *in ecclesia Christi Cant. dedit eidem Augustino & Successoribus suis Palatium Regium & sedem perpetuam in Civitate Doroberniæ quæ nunc dicitur Cantuar. cum ecclesia veteri quæ ab antiquo tempore Romanorum ibidem fuerat fabricata, quam ipsemet Augustinus S. Salvatoris nomine dedicavit post consecrationem suam Arelatensi factam. Statuit etiam idem Rex authoritate S. R. E. ut in Ecclesia Cantuar. ordinem Monasticum Monachi in perpetuum observarint, nè primorum viz. prædicatio Monachorum à memoria deleretur, sed semper recens in mentibus succedentium perseveraret &c.*

The

The other thus.

Aethelbertus Rex, anno Regni sui XXXV. *ad fidem Christi per sanctum Augustinum conversus statim palatium suum eidem Augustino & Successoribus suis infra Civitatem Doroberniam perpetuè dedit, ut ibi sedem Metropolitanam in evum haberent: Quam beatus Gregorius primam totius Regni esse decrevit & confirmavit, ut sicut prima fuit fidem suscipiendo, prima esset in dignitate. Hoc donum fecit Rex Anno Domini* Dxcvij.

Thus the Liegers; *testes* indeed *domestici*, but in regard of the many consentient testimonies (if not of themselves) of indubious credit. So much for the Antiquity.

Now the nature of the foundation appeares from these Extracts, plainly shewing the intention both of *Augustine*, *Ethelbert*, and *Greg.* to be to make it (as it afterward became) both a Monastery and a Cathedrall, or rather a Cathedrall Monastery. The better to understand me, you must know that (as *Reyner*[d] hath it) since and from the time that Christianity was first imbraced by the Saxons inhabiting this Iland, there have been in England two sorts of Monasteries, the one Claustrall, the other Cathedrall. *Etenim duo genera cœnobiorum* (saith my author) *habuit Anglia, à prima fidei Christianæ receptione: unum claustralium duntaxat, aliud verò Cathedralium; vocabantur claustralia, in quibus sub Abbate aut Priore, Abbatem proprium non habente, occupabatur conventus in divinis officiis, actibusque regularibus ad perfectionem singulorum Monachorum acquirendam ordinatis, sine onere & cura regiminis diœcesani. Cathedralia verò, quorum Abbas erat Episcopus, & conventus erat capitulum cathedralis ecclesiæ, atque adeo Monachi erant canonici cathedrales, ad quos omnia munia pertinebant, quæ in ecclesiis cathedralibus sæcularibus, ad sæculares canonicos spectare dignoscuntur &c.* Of the which latter sort was this our Monastery, a Cathedrall Monastery.

[d] *Apostolat. Benedictin. tract. 1. Sectio 1. §. 17. pag. 77.*

Christ-Church a Cathedrall Monastery.

Now of what order this *Augustine* and his Monks were, and consequently this foundation originally was, is of some

made

made disputable in these dayes; the received opinion until now of late without question affirming them Benectines, or followers of the order of the black Monks of S^t *Benet*. The adversaries of which opinion haply are sufficiently answered in *Reyner's Apostolatus Benedictinorum &c.* to which I referre the unsatisfied. Now what kinde of order this of S^t *Benet* was, will best be learned from the story of it's Author, S^t *Benet* himself. Take here therefore a relation thereof borrowed for the more part of *Polydore Virgil*[e].

Benedictines,

[e] *De Invent. Rerum. l. 7. c. 2.*

Story of S. Benet.

Authors vary in the yeare, but agree that in the fift Century or age of the Church, one *Benedictus Nursinus*, a man born in Umbria, a Region in Italie, having lead some certain yeares a solitary life in those desart places, at length retired to *Sublacum*, a town distant 40 miles from Rome, whither many people (by reason of his great fame and integrity and holinesse of life) resorted unto him: but within a while he departed thence, and repaired to *Cassinum* an ancient City in that region, where he built a Monastery and in a very short time gathered together all such Monks as then wandred here and there in the woods and desarts of Italy, and gave them certain rules and statutes to observe and keep, and withall bound them to three severall vows (by the example of S^t *Basil*, who had prescribed them in the East-Countrey to certain Monks of his, about the yeare 383. which *Basil* was the first that gave rules or orders unto Monks:) The one of Chastity: the second of Poverty: the last of obedience. To live chastly, to possesse nothing, and to obey their Superiours commands. Again *Benet* gave unto his Monks a new kinde of habit, he appointed them also a certain form of praying, and intending to allow them but mean commons, prescribed them a new rule of abstinence. You have the story.

By the way, this congregation of S^t *Benet* grew by little and little to be so great, that it is almost incredible. There were no Monasteries (saith *Reyner*[f]) amongst the English from the time of King *Edgar*, till the time of *William* the Conquerour, but *Benedictines*. Yet in the end there hap-

[f] *Apostolat. Benedict. tract. 1. §. 1 sect. 1. pag. 11.*

pened such a schisme among them, that it was and still is divided into many families, as the *Cluniacenses, Camaldunenses, Vallisumbrenses, Montolivitenses, Grandimontenses, Cistercienses, Sylvestrenses, Cœlestini*, and diverse others, who are now adayes either united with other Orders, or else quite extirpated and abolished. Those that were first instituted by this Saint (as they themselves confesse, saith *Polydor* [g]) are those that now adayes wear a black loose coat of stuff reaching down to their heels, with a cowl or hood of the same which hangs down to their shoulders, and their Scapular shorter then any other of those Monks: and under that coat another white habit as large as the former, made of stuffe or white flannen, and boots on their legs. They shave their heads, except one little round circle which they call their crown, and perpetually abstain from flesh, unlesse when they are sick &c. This Order (saith *Reyner*) came first into England with *Augustine* the Monk, Archbishop of *Canterbury*. So you have in brief both the story of S^t *Benet*, and the condition of his order: wherewith if you would be further acquainted, I referre you to the Decrees or Constitutions of it, recommended by Archbishop *Lanfranc* to the observation of his Monks of this Church, (whereof *Reyner's* forecited book affoords a copy;) and to the *Ceremoniale Benedictinum*. And so have I done with the first Head or Particular, and proceed to the next.

[g] *Vbi supra.* Benedictines their habit.

The History of the Churches Fabrick.

THe records of the Church, concurring with the common opinion of our Historians, tell us of a Church in *Canterbury*, which *Augustine* at his first arrivall here found standing in the East part of the City. A work (saith *Bede* [h]) of the ancient faithfull or beleeving Romans. This Church *Aug.* had of gift from King *Ethelbert*, which, after his consecration at *Arles* in France, he commended by speciall dedication to the patronage of our blessed Saviour. Whence it afterward became called *Ecclesia S. Salvatoris*. All extant

[h] *Ecclesiast. Hist. lib. 1. cap. 33.*

Stories, Coucher-books or Liegers and Records that ever I could yet see, affoord no remarkable matter concerning this fabrick (the miraculous preservation of it from the injury of all weathers then very tempestuous in neighbouring parts, whilest it was in roofing, at the prayer of Archbishop *Odo*, onely excepted [i]) from the time of this her infancy untill that lamentable Danish demolition of it in the dayes of King *Etheldred*. When a common fire kindled by that implacable insatiable rout of Danish-Diveliſh furies, malicing not the persons onely, but for their sakes, the place too, consumed both it and the City: whereof see a full relation (if you please) in my Appendix taken from *Osborne* the Monk of *Canterb.* and never before printed. *viz. Scriptura* 31.

[i] Malmesb. *de Gest. Pontif. lib.* 1 *pag.* 201. *editio Francofurt.*

The Cathedrall burned.

Shortly after which vastation, it arose again, and was (I reade) by *Agelnoth* the Archbishop (at whose coming to the See it was begun to be repaired after that Danish spoil) brought to perfection [k]. About which time, to wit in the yeare 1023. haply by the same Archbishops procurement, (for being well beloved of the King, he perswaded him to many worthy acts) and not unlikely for recompense and expiation of the late spoil of the Church, made by the Kings Countreymen the Danes (*Anglos quoque omnes, hortatu Emmæ Reginæ, sibi reconciliare studens, multa eis donaria contulit*; they are the words of *Matt.* of Westminster of King *Knute* in that very yeare 1023.) *Knute* gave the port of Sandwich (or rather restored it, for King *Egelred* had given it 44 yeares before) to this Church. A thing thus recorded in one of the Liegers of the place. 1023. *Kanutus Rex dedit ecclesiæ Christi in Dorobernia portum de Sandwico cum corona sua aurea quæ adhuc servatur in capite crucis majoris in navi ejusdem ecclesiæ. Portum illum dedit Monachis cum theloneo ejusdem villæ, wrecco maris & omnibus aliis consuetudinibus ad portum illum pertinentibus.* Which gift *Hen.* 2. afterward renewed and enlarged, granting to the Monks by his charter *consuetudines portus Sandwici ex utraque parte aquæ, viz. ab Eadburgate usque ad Merkesfleete, & naviculam ad transfretandum &c.* as I

Reedified.

[k] *Antiq. Brit. in ejus vita pag.* 94.

Sandwich.

have it in the Church Records: all which [l] *exceptis domibus eorum & Kaiis, ac libero passagio in portu prædicto in batello qui dicitur verebote*, and free liberty for themselves and their men to buy and sell toll-free, were of the Monkes in exchange, *pro* lx. *libratis terræ in alio loco competenti, in Com' Kan'* resigned to the King, not *Ed.* 3. as M^r *Cambden* delivers, but *Ed.* 1. and that *Anno* 18. *Regni sui*, to wit *Anno Domini* 1290. But let's to our Church fabricke againe.

[l] *Lib. Eccles. Christi* Cant.

The Cathedrall fired a second time.

Which it seemes by fire or otherwise fell shortly to decay a second time. For of certaine it was greatly ruinated, when *Lanfranc* came to the Chaire. *Hic ergo Lanfrancus* (saith *Edmerus* [m]) *cum Cantuariam primò venisset, & ecclesiam Salvatoris, quam regere susceperat, incendio atque ruinis pene nihili factam invenisset &c.* Indeed *Edmerus* elsewhere [n] saith expressely that the Church was burnt the third yeare before *Lanfrancs* coming to the See; an accident enough in it selfe, but for the losse of those ancient priviledges (certaine Charters or Muniments) of the Church, which (as the same Author also there witnesseth) perished in that flame, much more deplorable. Of certaine then, fire brought this fabricke to a second desolation before *Lanfrancs* time. And as certaine it is, that his care, piety and pity raised both the Monastery and it in all parts of new, and that in a novell and more magnificent kinde and forme of structure then was formerly here used, which made it a precedent and patterne, to succeeding structures of this kinde in the Kingdome. *Per totam terram illam* (*Edmerus* words againe [o]) *religio aucta est, & ubique nova Monasteriorum ædificia, sicut hodie apparet, constructa; quorum ædificiorum constructoribus ipse primus exemplum præbens, ecclesiam Christi Cantuariensem, cum omnibus officinis quæ infra murum ipsius Curiæ sunt cum ipso muro ædificavit.* Indeed it is observed [p], that, before the Normans advent, most of our Monasteries and Church-buildings were of Wood (all the Monasteries in my Realme, saith King *Edgar*, in his Charter to the Abbey of *Malmesbury*, dated the yeare of Christ 974 [q]. to the

[m] *Hist. Novor. lib.* 1. *pag.* 7.

[n] *Ead. Hist. eod. lib.* 1. *pag.* 9.

Reedified by *Lanfranc.*

[o] *Pag.* 7.

[p] *Stow.* Survey of *London. pag.* 352. *ult. Edit.* Daniel. *Hist. in vita Conquestoris.*

[q] D. H. Spelman. *Concil. pag.* 488.

the outward sight are nothing but worme-eaten and rotten Timber and Boords:) and that upon the Norman Conquest such Timber-fabrickes grew out of use and gave place to stone buildings raised upon Arches: a forme of structure introduced by that Nation furnished with stone from *Caue* in *Normandy*. In the yeare 1087. (*Stows* words of the Cathedrall at *London*) this Church of Saint *Paul* was burnt with fire, and therewith the most part of the City. *Mauricius* then Bishop began therefore the foundation of a new Church of Saint *Paul*, a worke that men (of that time) judged would never have beene finished it was to them so wonderfull for length and breadth, as also the same was builded upon Arches (or Vaults) of stone, for defence of fire; which was a manner of worke before that time unknowne to the people of this Nation, and then brought in by the French, and the stone was fetcht from *Caue* in *Normandy*. Saint *Mary Bow*-Church in *London* being built much about the same time and manner, that is, on Arches of stone, was therefore called (saith the same Author) New *Mary* Church, or Saint *Mary le Bow*: as *Stratford* Bridge, being the first builded with Arches of stone, was called therefore *Stratford le Bow*. This doubtlesse is that new kinde of Architecture, the Continuer of *Bede* (whose words *Malmesbury* [r] hath taken up) intends, where speaking of the Normans In-come, he saith *Videas ubique in villis ecclesias, in vicis & urbibus Monasteria novo ædificandi genere consurgere*. I have digressed, but returne and proceed.

[r] *De gest. Reg. Ang. lib. 3. pag. 102. edit.* Francof.

Lanfranc you see new built the Church, and that probably (as I conceive) after this new French forme, and within the space of seven yeares (saith *Edmerus* [t]) *à fundamentis fermè totam perfectam reddidit*. Which so by him perfected, probably, he innovated the name and title of it, dedicating the same to the Holy-Trinity. For as untill then it had beene called (as you see before) *Ecclesia S. Salvatoris*: So in his time and from thence forth it became called (as by *Doomsday* Book appeares) *Ecclesia sanctæ Trinitatis*. The inscription on the Churches first seale (made no doubt since

[t] *Hist. memorat. pag. 8.*

Name of the Cathedrall altered.

the conqueſt, they not being in uſe in this Kingdome before [t]) ſhewes as much, which in alluſion (it ſeemes) and reference to the Churches dedication was this. *Deus pater, Deus filius, Deus ſpiritus ſanctus.*

[t] Cambd. *Brit. In* Eſſex *pag.* 444. Engl. *Edit.*

Thus I am told, how truely, I make ſome doubt, both becauſe, though converſant in the Church Records, I never as yet met with any ſuch ſeale, and for that the ſeale which was in uſe not long after the Conqueſt, namely both in the time of *Anſelme* the Archbiſhop (*Lanfrancs* immediate ſucceſſor) and *Arnulfe* the Prior. i. about the beginning of the eleventh century, which I have often ſeene, hath no other inſcription at all on it, but this (nor would the proportion of the ſeale admit of a larger) *Sigillum eccleſiæ Chriſti.* But to goe on.

Cathedrall inlarged.

Next after *Lanfranc* ſucceeded *Anſelme*, as in his See, ſo in his piety. For in his time, and chiefely by his care, coſt and providence, that fabricke begun and perfected by his predeceſſor, became much enlarged; whereof *Edmerus* makes a double mention, to wit firſt, *pag.* 35. and againe *pag.* 108. *Super hoc* (ſaith he) *ipſum Oratorium, quantum à majore turri in orientem porrectum eſt, ipſo patre Anſelmo providente, diſponente auctum eſt.* The Monkes (it ſeemes by *Edmerus*) magnificently finiſhed this worke which *Anſelme* piouſly began, the King (*Hen.* 1.) affoording it and them his countenance and encouragement. For when ſome evill-minded perſons, maligning the worke, ſuggeſted to the King that the Monkes were mad, and prodigally waſted to ſuperfluous uſes what might ſtand him much in ſtead in his Regall expenſes; he anſwers them thus [u]. *Quid* (ſaith he) *in externas expenſas, in ſæcularia aliqua, in vana & ordini ſuo contraria opera, res ſuas Monachi ponunt? At, ſi in augmentum & gloriam Domus Dei, eas expendant, benedicatur Deus, qui & illis hujuſmodi animum inſpiravit, & hanc mihi ſuo munere gratiam tribuit, ut meis diebus, mea mater eccleſia crementum potius capiat, quam detrimentum.* *Matthew Paris* Records a dedication of the Church of *Canterbury* in the yeare of Chriſt 1114. being the yeare of *Anſelmes* death.

[u] Edmer. *Hiſt. Novor. lib.* 5. *pag.* 109.

Haply

Haply it was of that new piece or new worke, as *Edmerus* cals it. This doubtlesse is the part meant by *Malmesbury* [x], ascribed to *Ernulfus* the then Prior of the Church, and of him (erroniously it seemes) said to have beene built in the place of a like part then demolished, whereof he hath these words. *Cantiæ* (saith he) *dejectam priorem partem ecclesiæ quam Lanfrancus ædificaverat, adeo splendide erexit, ut nihil tale posset in Anglia videri, in vitrearum feneſtrarum luce, in marmorei pavimenti nitore, in diversi coloribus picturis, quæ mirantes oculos trahunt ad fastigia lacunaris.* Thus he.

[x] *De Gest. Pontific. lib. 1. pag. 234. Editio.* Francofurt.

This Church thus new built, and thus also enlarged fell againe by fire about the yeare 1130. Shee happily found such as pitied her misfortune, and tooke commiseration of her ruines: whereof Archbishop *Corboyt* is said [y] to be the chiefe, who of his owne purse set it up againe, and then after a most solemne manner did dedicate the same, in the presence of the King, the Queene, *David* King of *Scots*, most of the Bishops, and a great number of the Nobility of both Realmes. Whereunto the King of *England* presently became a Benefactor, giving and granting, besides an annuity of ten ponnds in money, the Church (or Priory) of Saint *Martin* in or neere *Dover*, to this Church for ever [z]. In and at which Dedication, the Churches name was againe changed, from *Ecclesia sanctæ Trinitatis*, to *Ecclesia Christi Cant.* *Thorne* (S[t] *Austins* Chronicler) records the thing, but under the yeare 1128. *Anno Domini* 1128 (saith he) *quarto nonas Martii, fuit ecclesia sanctæ Trinitatis Cant. dedicata, a præfato Willielmo Archiepiscopo, quæ postmodum ecclesia Christi Cantuariæ est vulgariter vocitata.* And then also was the Churches Common Seale renewed, which in the fore-part had this inscription about it. *Sigillum ecclesiæ Christi Cantuariæ primæ sedis Britanniæ*; and in the reverse, this about our Saviours Picture. *Ego suum via, veritas & vita.* This Seale continued till *Beckets* Martyrdome, and then was a third time changed, as you shall finde hereafter.

Cathedrall fired a third time.

[y] *Antiq. Brit.* Harpsfield. Godwin. *in ejus vita.*

[z] Harpsfield *ubi supra.* Cathedrall againe named.

About forty yeares after that, *viz.* in the yeare 1174 [a]. I read

[a] *Liber Eccles. Cant. & Antiq. Britan. pag.* 291.

read of yet another combustion of this sacred edifice. At whose cost it recovered it selfe then, I finde not; saving that the Popes Bulls [b] shortly after provide that the offerings to the then newly murdered and canonized Archbishop, *Thomas Becket*, should goe and be converted in *restaurationem ecclesiæ* (one cause haply why it was called Saint *Thomas* Church:) And that way (I beleeve) such store of Coyne might come in, (the devotion of that age to Saint *Thomas* inclining many to bee forward and liberall benefactors) that it cannot seeme a thing improbable for the Church to have recovered by that meanes.

[b] *In Archivis Ecclesiæ.*

The Monkes now at length more neerely affected with the woefull havocke which these frequent fires had made of their Church-fabricke, either occasioned or furthered by some neighbouring edifices, carefully provide to remove that cause, and for that end, divers houses belonging to S^t *Austins*, being built and situate neere unto their *Campanile* or Steeple standing on the Southside of their Church-yard; after much suite, they prevailed at length with those their neighbours the Monkes of Saint *Aust.* to exchange the houses with their ground about them for the like elsewhere. Let me inlarge this matter to you out of *Thorne* who records and reports it as followeth. *Anno Domini* 1177. (saith he) *facta fuit quædam commutatio terrarum censualium inter Monasterium istud & Monasterium sanctæ Trinitatis. Habebat enim istud Monasterium quasdam terras ex parte meridiana cimiterii sanctæ Trinitatis juxta Campanile eorum, quæ terræ reddebant huic Monasterio singulis annis* xx^s *&* xj^d: *& quia istæ terræ erant ipsi ecclesiæ de sancta Trinitate ita propinquæ & in casu ignis multum periculosæ. Ideo prædictus electus & conventus sancti Augustⁱ licet invitè, precibus tamen Regis Henrici* * *coactus mutaverunt prædictas terras cum quibusdam terris quæ fuerunt de Dominio sanctæ Trinitatis diversis locis in Civitate jacentibus, quæ terræ reddebant singularis annis* xxij^s. ij^d. *Hæc commutatio est confirmata sigillo Regis Henrici, & sigillis utriusque Monasterii, &c.* Thus he, recording also the Composition it selfe, whereof my Appendix shall give

Campanile of Christ-Church

* *Forte potiùs, coacti.*

Vide pro Scriptura x^a *in Appendice.*

give you a Copy. This exchange (it seemes) was made to good purpose: for afterwards I finde the Church free of all fires. Once indeed since, and that shortly after this exchange, it was in danger to be fired, but was preserved miraculously, if you will beleeve my Author (*Gervase*, a Monke of the place about that time:) whose words (if *Harpesfield* report them aright) are these. *Quo Cantuariæ sedente* (saith he, speaking of Archbishop *Richard*, *Beckets* immediate successor) *conflagravit Civitas Cantuariæ, cumque jam pluribus ædibus consumptis, incendium ad Christi ecclesiam serperet; consternati monachi, cum res humanam opem superare videretur, ad divinum & divi Audoeni patrocinium se contulerunt. Sanctas itaque ejus reliquias igni, magna opis fiduciâ opponunt; quæ nec fuit inanis. Flamma enim divina quadam virtute repulsa, se reflexit ac resiliit, nec ultra progressa est.* Thus he. And so farre Historically of the generall fabricke of the Church. Now I shall descend to particulars, and shew how severall parts of it were some built, some repaired at severall times, and by whom.

Body of Christ-Church new built.

For new buildings in the first place. I read that Archbishop *Sudbury*, by whose time the Nave (or body) of the Church (the *Aula ecclesia*, so *Edmerus* cals it) the *Auditorium*, as with the ancients I may style it, was so decayed with age that it could not, and so farre behinde the upper part in Majesty of building, as with his good liking it might not stand any longer, tooke it downe, with a purpose of his owne purse to have built it of new after a more magnificent manner; but being cut off by the fury of those Rebels (*Wat Tiler* and his complices) in *Rich.* 2. time, was prevented. He dying, the burthen of that great worke lay upon the Monkes, or rather they consenting (as it seemes) in a common forwardnesse, willingly undertooke it, and with the helpe of *Sudburies* two next Successors (*Courtney* and *Arundell*) at length, brought the body, together with the Chapter-house and Cloister to full perfection. *Inferiorem autem ecclesiæ suæ partem* (*Harpesfields* words of this matter [c]) *quam demolitus erat Simon Sudburiensis Archiepiscopus, magni-*

[c] *Hist. Eccles. Angl. sæcul. 15. cap. 14. pag. 634.*

magnificentiùs eam extruendi animo, quod & perfeciſſet, niſi indignaillum cædes repentè è medio ſuſtuliſſet, maximis monachi impenſis nobili ſtructura exædificarunt. For their both incouragement and inablement to finiſh which worke begun, too chargeable for them to perfect without ſome addition to their preſent revenewes; after they had that way expended above 5000 marks; the parſonages of *Godmerſham* and *Weſtwell* in *Kent*, at their petition, were by Archbiſhop *Arundell*, with both King and Popes licence, appropriated to them, as I have it from the Inſtrument of that appropriation recorded in a Leiger of the Church, dated in the yeare 1397. Which hath theſe words of preface.

Godmerſham. weſtwell

Conſiderantes (ſaith the Archbiſhop to his Monkes) *expenſas graves & ſumptuoſas quas circa conſtructionem & reparationem ejuſdem eccleſiæ urgente neceſsitate fudiſtis & inevitabiliter ſucceſsivis temporibus, prout futura per præterita præcaventes animi compaſsione ſentimus, vos refundere oportebit, præſidium vobis & eccleſiæ veſtræ quod cum Deo poſſumus procuremus, ne forte tam laudabile & neceſſarium opus inceptum, moderni (quod abſit) ſubtractione Prioris, vel aliàs ex adverſæ fortunæ inſultu perfectum diutinè non conſequatur effectum, aut alicujus temeritatis incurſus ſanctorum diminuat numerum monachorum, aut robur veſtræ ſacræ religionis infringat; hinc eſt quod exhibita nobis pro parte veſtrâ petitio continebat, quod cum bonæ memoriæ Dominus Simon de Sudburia quondam Archiepiſcopus Cant. prædeceſſor noſter navem præfatæ noſtræ eccleſiæ proſterni fecerat funditùs, & ſuis ſumptibus demoliri, cauſa ipſam erigendi de novo prout propoſuit & ferventer optavit, ſi non per Dei emulos fuiſſet inauditâ per prius populi furoris audaciâ decollatus. Voſque Prior & Capitulum circa conſtructionem navis prædictæ, & alia neceſſaria opera ejuſdem eccleſiæ noſtræ de communibus bonis veſtris ultra quinque millia marcarum laudabiliter expenderitis, ut gaudium operum exempla cunctorum oculis manifeſtant, quodque incepta opera & alia inibi de neceſsitate fienda proſtrati clauſtri veſtri & capitularis Domus veſtræ penſatâ imminente ruinâ, cum ſex millibus marcarum perfici*

perfici nequeant, & reparari decenter, attentâ Hospitalitate Dominorum & aliorum diversorum Regnorum apud vos indies confluentium, quam declinare non poteritis cum honore, &c.

Thomas Chillenden was Prior of the Church at this time. He it seemes (as best able) of the Monkes was most beneficiall to these workes. The quoted Instrument so insinuates and intimates, and the Epitaph on his Tombe (whereof hereafter) verifies as much. Archbishop *Courtney* (as I told you) was another benefactor. I have it from his Will [d], wherein he makes it his petition to the King (*Rich.* 2.) *Ne successor meus* (as his owne words are) *pro reparationibus quicquam plus debito petat piè & justè habendo respectum in quo statu eccl' & maneria mea unà cum Castro meo Saltwood inveni, & qualiter subsequenter, non obstante terræmotu, non sine gravibus & sumptuosis expensis, sicut novit Prior meus & seniores & saniores Capituli, atque valentiores totius Diocesis, ipsa pro meo posse & tempore reparavi.* And also gives (saith his Table following the Author of the *Antiquit' Britannicæ*, both, I take it, misinformed, 1000[l].) 200[l]. *& plus juxta dispositionem Executorum meorum, & secundum informationem ministrand' per eos pro nova factura sive constructione unius panæ claustri ab hostio Palatii usque in ecclesiam se erecto tramite extendentis.* So his Will. Archbishop *Arundell* may not be forgotten, who questionlesse was not onely an encourager, but a benefactor also in his owne particular to the workes I treate of, though I doubt of his building that Steeple, which Archbishop *Parker* followed by Bishop *Godwin* and some others, ascribe unto him, for some reasons which when I come to survey it, I shall propound.

[d] *In Archivis eccles.* Cant.

Hitherto of parts new built. Now shortly of parts repaired and beautified. I read [e] that in *Hen.* the Priors time, *viz.* in the yeares 1304. and 1305. the whole Quire was repaired, with three new doores, and a new Pulpit or ascent unto it, as was likewise the Chapter-house with two new Gables; all which cost 839[l]. 7[s]. 8[d]. I finde also [f] that upon the beautifying of Saint *Thomas* Crowne, that is *Beckets* Crowne,

[e] *Liber eccles.* Cant. Quire repaired.

[f] *Vbi supra.* And *Beckets* Crowne.

Crowne, was expended in the same Priors time, to wit in the yeare 1314. in gold and silver and pretious stones 115l. 12s. So much for reparations. And now have I done with the Story of the Fabricke. Onely I may not omit what had almost slipt my memory, that Archbishop *Chicheley*, *Arundells* immediate Successor built the Steeple called of Bishop *Godwin* Oxford-tower, but vulgarly Dunstan-steeple, or the most part of it, and also the Library g.

g Author Antiq. Brit. & Godwin in ejus vita

A Survey of the present Church, with the monuments therein, as also of the more ancient buildings within the precinct both of it, and the Palace, with the ambitus *or precinct it self.*

3 Particular.

COming (in the next place) to the survey whereof, I will begin (*à digniori*) with the Church it self, that which (as *Erasmus* h hath it) *tanta majestate sese erigit in cælum, ut procul etiam intuentibus religionem incutiat.* That is, raiseth it self aloft with so great a majesty and statelinesse, that it striketh a sensible impression of religion in their mindes that behold it afarre off. Before our entrance whereinto let me acquaint you with what I have from the same *Erasmus* i who observed it, that over head at the entrance of the South Porch of the Church, sometimes stood the statues cut in stone of certain armed men, those namely which murdered Archbishop *Becket*, not in approbation of their fact, nor for any honour intended them thereby more then is given to *Iudas*, *Pilate*, *Caiaphas*, or the band of Souldiers, whom (saith *Erasmus*) you shall see elaborately engraven in guilded altars. They are (saith he) set out to fight for premonition, that no Courtier afterward should lay violent hands either upon the persons of Bishops, or their possessions.

h Peregrinatio Religionis ergo.

i Vbi supra

Porch.

Body.

Now enter we the body of the Church, a right noble structure. *Ingressis aperit sese spatiosa quædam ædificii majestas*, saith the same *Erasmus* k. This questionlesse is the identicall nave or body, of whose age and authors you so lately

k Vbi supra.

lately heard. *Turres sunt ingentes duæ procul veluti salutantes advenas, miroque nolarum æne arum boatu longè latéque regionem vicinam personantes*, saith *Erasmus* [l]. Now that Steeple which you see at the West-end and South-side of the Church, is the Oxford-tower, or Dunstan-steeple I so lately spake of, and one of them. And the opposite one with the lofty spire or shaft covered with lead is the other, and the same that is said to be of Archbishop *Arundells* building, and at this day called by his name. But under correction, without warrant of truth, as I conceive, induced thereunto partly from the work of the Steeple which I hold elder then *Arundells* time, by comparing it with other pieces of that age, and partly by this note in the records of the Church, seeming to me by the Character almost as ancient as the time of *Arundell*.

[l] *Vbi supra.*

Dunstan-steeple.

Arundell-steeple.

Pondus quinque campanarum in campanili Angeli de novo donatarum per Reverend. in Christo patrem & D. D. Tho. Arundell Cantuar' Archiepiscopum Anno Dom. 1408. *&c.*

This note you see calls it Angel, not Arundel-steeple, as I suppose it would have done; or at the left have mentioned him the founder, had he indeed erected it. Besides I meet with the Angel-steeple in the Church-records long before *Arundells* time, .i. in the dayes of *Henry* of Eastry the Prior, and by the same name this very Steeple I finde to be called in divers dead mens wills [m] since *Arundells* time. Let me but adde that *Harpsfield* in the life of Archbishop *Arundel* mentions not this Steeple amongst the rest of his acts of note, and I proceed.

1317.

[m] *In Registris Consistorii & Officialitatis Cant.*

This nave or body of the Church *omnes recepit* (saith *Erasmus*) admits of all comers, but at the upper end for the better security of the upper part of the Church, where the shrine was and other treasure, was of old parted off from the Quire by certain iron grates or barres; the doores whereof for the same reason doubtlesse, Archbishop *Winchelsey*, by his Statutes [n], commanded to be kept alwayes close shut, unlesse in time of Divine Service, or at other times of necessary ingresse and egresse. Without offence to which injunction

[n] *Liber mss. Eccles. Christi Cant.*

junction let us enter. At or neare which place of entrance sometime stood a great crosse, in the head whereof was kept and inclosed that golden crown which (as is shewed before) King *Knute* gave to the Church, and under it an altar: which was known by the name of *Altare sanctæ crucis inter chorum & navem*, and *Altare sub magna cruce ecclesiæ*°.

° *In archivis Eccles. prad.*

Next observe we the first crosse-iles (wings some call them) of the Church, those (I mean) between the nave and the quire, which by the work, seem of like age with the body, saving that the North-Ile (the goodly and glorious window at the head whereof, a piece in it kinde beyond compare, was the gift of *Ed.* 4. as may be seen upon it) with the lofty Tower or Steeple in the middest or meeting of the Crosier by these capitall letters *T. G. P.* with the three gold stones; the mitre also and pastorall staffe in them both and Archbishop *Warham's* coat of armes beside in the roof of the latter (the Steeple;) I conceive of somewhat a later building, and perfected, as in the time, so chiefly at the cost of Prior *Goldstone* in *Hen.* 8. dayes.

In this North-Ile, between the cloyster-doore and the Lady-chapell is a place inclosed and set apart, called to this day the Martyrdome. Archbishop *Becket* (as tradition hath it) being here or hard by (at or upon the third or fourth griece or step of the *Pulpitum* or ascent to the Presbytery or quire, as some will) murdered, martyred they call it, whence these verses, on each leafe of the doore one, yet legible in part.

Martyrdome.

Est sacer intra locus, venerabilis, atque beatus
Præsul ubi sanctus Thomas est Martyrizatus.

Here sometime stood an Altar, by the wall, where now Dr *Chapman's* monument is set up, commonly called *Altare Martyrii Sancti Thomæ*. Which together with the place *Erasmus* saw, and hath left it thus described P. *Illic* (saith he) *ostenditur altare ligneum Divæ Virgini sacrum, pusillum, nec ulla re visendum, nisi monumento vetustatis luxum hisce temporibus exprobrante. Illic vir pius* (meaning *Becket*) *dicitur extremum*

P *Peregrinatio religionis ergò.*

tremum vale dixisse virgini, cum mors immineret. In ara est cuspis gladii, quo præfectus est vertex optimi præsulis, ac cerebrum confusum, videlicet quo mors esset præsentior. Hujus ferri sacram rubiginem amore martyris religiosè sumus exosculati. From being the keeper of this Altar, *Roger* the Abbat of S^t *Augustines* was chosen to that Abbacy by the Monks there, in hope that he would bring with him some speciall reliques (saith my Author [q]) of the blessed Martyr; herein not deceived, for (saith he) he conveied to them a great part of *Thomas* his bloud that was shed, and a piece of his crown that was pared off. A thing which they of Christ-Church could not of a long time digest, nor would they suffer the other in quiet with the purloyned reliques untill at length some amends was made them by that composition made between the two houses, passing over unto Christ-Church (in exchange for other elsewhere) those houses and ground beside their *Campanile*, whereof you may reade before: as *Thorne* comments on it, *nobis* (that is to S^t *Austins*) *multum inutilis & incommoda.* But *in callem regredior.* This place (no doubt) was of high esteem with our Ancestors, the walls whereof seem to have been hangd, and was a place pickt out for the solemnity of *Ed.* 1. espousalls with his Queen *Margaret*, whereof I reade thus in the records of the Church *Anno Dom.* 1299. *Quinto idus Septembris, Dominus Robertus Cant. Archiepiscopus celebravit sponsalia inter Dom. Edwardum Regem Angliæ & Margaretam sororem Regis Franciæ in ostio ecclesiæ versus claustrum juxta hostium Martyrii Sancti Thomæ.*

[q] Thorne *in vitis Abbat. Sancti Augustini.*

Lady-chapell.

I passe hence to the Chapell contiguous, commonly called the Lady-Chapell, a piece not old; by the work, it should be much what about the age of Dunstan-steeple. *In Anno Dom.* 1452. I finde [r] it called *Nova Capella beatæ Mariæ.*

[r] *Antiq. Brit. in vita* Stafford. *pag.* 289.

I confesse I reade of the Lady-chapell long before. Archbishop *Richard, Beckets* immediate Successor, was buried in it. But that Chapell stood within the old body of the Church, and was parcell of it. I have it from the Church records verified by the leaden Inscription and Pontificall reliques, to wit, his Cope, Crosier and Chalice lately found

in

in digging Dr *Anian's* grave by Sr *Iohn Boys* his monument on the North side of the body, toward the upper end. That old Chappell was not heard of since the present body of the Church was built.

S. *Michaels* Chapell.

By the entry or *testudo*, under the greeces or steps (the *pulpitum* as wont to be called) leading up to the Quire, from the body, I proceed and come to S. *Michaels* Chapell, standing on the other (the South) side of the Quire. A Chapell indeed in name old. For Archbishop *Langton* in *Hen.* 3 dayes is storied [r] to have been there intombed. But the work of the building of the modern Chapell will not bear that age. I am therefore perswaded that the old one was fain to be taken down, whilest the body and crosse Iles of the Church were in building, to give better way to that work, and that that being finished, this was new built as now it is.

[r] *Antiq. Brit. in ejus vita pag.* 149.

Quire.

Ascend we now by the steps or *Pulpitum* to the Quire (Chancell or Presbytery.) *Ad hunc conscenditur multis gradibus*, saith *Erasmus*: which whole work of the Quire, from end to end, I mean, from the Westerne doore thereof unto the Archiepiscopall throne or marble Chair behinde the high Altar, with the side-iles, crosse-iles and other buildings on both sides the Quire (the Quires curious Westerne doore-case onely excepted, built, I take it, about the time that the body was) together with the under-croft (or vaults) to them (except the Princes Chapell there) are much of an age; there is that harmonious symmetry and agreement betweene the parts. But certainly of what age I cannot define; onely confessing it farre elder then the Nave; I dare constantly and confidently deny it to be elder then the Norman conquest: becaus of the building of it upon Arches, a forme of Architecture though in use with and among the Romanes long before, yet after their departure not used here in England till the Normans brought it over with them (as I told you [s]) from France. So that (I say) elder then the conquest this piece cannot be, and I dare not pronounce it, the roof of it at lest-

[s] *Vide pag.* 113.

wise

wise to be so old, because of the many combustions, betiding the fabrick since the Conqueſt. But by many inducements I am throughly perſwaded that it is (for the main) the upper part of that new Church which *Lanfranc* firſt built, whereof I have treated ſufficiently before. And ſo I have ſhortly done with the antiquity of this fabrick, the Quire.

Now a word or two of the Ornaments, and what elſe in it may worthily call for our ſpeculation. To begin with the Hangings. Hangings ſetting forth the whole ſtory both of our Saviours life and death. They were given, one part of them by Prior *Goldſtone*, and the other by *Richard Dering* the Church-Cellerar, in *H.* 8. dayes. Witneſſe theſe ſeverall memorialls legible in the bordure of the hangings.

Hangings.

On the South-ſide.

Thomas Goldſtone hujus eccleſiæ Prior ſacræque Theologiæ Profeſſor me fieri fecit. Anno Dom. Milleſimo quingen^mo. undecimo.

On the North ſide.

Richardus Dering hujus eccleſiæ Commonachus & Celerarius me fieri fecit Anno Dom. Milleſimo quingen^mo undecimo.

In the Church records I meet with Inferior and Superior *chorus*; and one *Thomas Ingram* of *Canterbury*, by his will in the office gives *cuilibet Monacho de Superiori choro eccleſiæ Chriſti Cant.* xij^d. *& cuilibet Monacho de inferiori choro ejuſdem eccleſiæ* viij^d. Now as we ſee there are two rowes of ſtalls (an upper and a lower) on either ſide the Quire: ſo I conceive the ſeniors and ſuperiors of the Monks uſed to ſit in the upper, as the juniors or inferiors in the lower row, and that thence ſprang the name of the ſuperior and inferior chorus. 1486.

Above theſe ſtalls on the South ſide of the Quire ſtands the Archbiſhops wooden ſeat or chaire, ſometime richly guilt and otherwiſe well ſet forth, but now nothing ſpecious through age and late neglect. It is a cloſe ſeat made after the old faſhion of ſuch ſtalls, called thence Faldiſtoria [u]. [u] *Gloſſar.* D. H. Spelman. *in hac voce.*

A little higher up, on the other ſide of the Quire, be-

tween *Chichlies*, and *Bourgchiers* tombs was provision made heretofore for the storing and treasuring up of Saints reliques. This Repository was shewed to *Erasmus*, who spends these words upon it. *Ad latus Septentrionale* (saith he) *referuntur arcana, dictu mirum, quantum ossium illinc prolatum est, calvaria, menta, dentes, manus, digiti, integra brachia, quibus omnibus adoratis fiximus oscula: nec erat futurus finis, nisi qui mihi tum comes erat ejus peregrinationis parùm commodus, interpellasset ostentandi studium &c*[x]. Hence *Erasmus* then beheld, as we may now, the Altars table and ornaments; indeed (thanks to the piety of the times) very rich and becoming such dayes of blessed peace as our Church (by Gods mercy) now enjoyes, but not comparable surely to those that *Erasmus* saw, or else he much hyperboliseth, where he saith: *Diceres Midam & Crœsum fuisse mendicos, si spectares vim auri atque argenti*[y]. This Altar was and still is called the high Altar, more properly so, heretofore, then now, because it was the chief one in the whole Church, Christs Altar, and to distinguish it from the Saints Altars, whereof the Church had many, 25. in number, one in the middest of the crosier between the nave and the Quire, a second in the Martyrdome, a third in the Lady-chapell, a fourth in S^t *Michaels* chapell, two in either wing of the Quire *viz.* in each semicircle there one, one in the Vestry, one in S^t *Anselmes* Chapell on the other side of the Quire, three neare unto the high Altar it self, whereof one was S^t *Dunstans*, a second S^t *Elpheges*, a third (and that standing behinde the high Altar) S^t *Blases*, two at least in *Beckets* Chapell, whereof one in the little side Chapell against *Hen.* 4. monument, and the other beyond the shrine, in the place called *Becketscrown*, besides seven other in the undercroft, and two in the body of the Church which I had almost forgotten, whereof one was belonging to *Arundels*, and the other to *Brenchlyes* chantery there. One more there was, and that in the now Deanes-chapell.

[x] Peregrin. Relig. ergò.

[y] Eras. ubi supra.

Altars.

Becketts-chapell

But leaving these things and the Quire too, let us now ascend. *Post Altare summum rursus velut in novum templum ascenditur,*

aſcenditur, ſaith *Eraſmus*. To this I proceed, the upper part of the Church (I mean) from the grate between the Archiepiſcopall throne or marble chaire, by the Moſaick or Muſaick-work [z], upwards, called (from the ſtanding of his Shrine there) *Beckets* Chapell: which, with the *vertex* of the work, called *Beckets* crown (intended by *Eraſmus*, where he ſaith [a], *Illic in ſacello quodam oſtenditur tota facies optimi viri inaurata multíſque gemmis inſignita &c.*) the either ſide-Iles, (except the Chapell on the North-ſide, and the undercroft of it) I hold to be ſomewhat leſſe ancient then the Quire and it undercroft: The ocular and peeked or pointed form of the arch, the round marble pillars or columnes both above and below (to paſſe by other diſagreements eaſily obſervable) ſhowing a manifeſt diſcrepancy and difference of one from the other. For truth is, about the place where the Quire ends and that Chapell begins (obſerve but the works above and underneath, and you will eaſily perceive it) the Church once ended, and extended no further, the pillars and work coming on and cloſing there.

[z] *Vnde ſic dicta, vide* Pancirol. *par. prior. tit.* 23. & Martin. *Lexic. Philologic. verb. Muſivus.*

[a] *Peregrin. Relig. exgd.*

The certain age of this part neither can I finde, but from great probability do conceive it to be that new work (whereof *Edmerus* ſpeaks) begun and furthered by this Patron) Archbiſhop *Anſelme*, but continued and conſummated by *Ennulph* the Prior with the help of his Monks in *Hen.* 1. time. A work that (as I told you erewhile) was ſo envied of ſome about the King, and on the other ſide ſo much applauded and extolled by *William* the Monk of *Malmeſbury*, who for the windowes, pavement, and other ornaments of it preferres it to any other in the whole kingdome. *Nihil tale* (ſaith he) *poſsit in Anglia videri &c.* as before. Properties wherein it yet juſtly deſerves the compariſon.

Some haply may here ask me why *Beckets* crown, if it be a piece ſo ancient, is ſo imperfect on the top? For anſwer unto them, I ſay, that time was when that piece was to the minde of the firſt founders complete, being built not altogether ſo high at firſt as now it is. The Monks (ſaith tra- *Beckets-crown.*

dition) at the the time of the Dissolution were in hand (in honour of *Becket*) to have advanc'd the building to a higher pitch, but their fall prevented that's rise. So that whereas before it had a handsome complete battlement, it is now a great blemish to the Church, and an eye-sore to spectators, by the ragged and imperfect ruines of it. This is that *Corona Sancti Thomæ*, in beautifying whereof the Church Records tell me and I have before told you 115 *lib.* 12^{s}. was expended in *Hen.* the Priors time.

Vestry. Now retreating let us take a view of the Vestry. A place of the Greeks called *Diaconion* and *Diaconicon*; but of the Latines *Sacrarium*, *Secretarium*, and *Vestiarium*. This Vestry stands (like as Vestries generally do) on the North-side of the Quire. *Post hæc ducimur in Sacrarium* (the words which *Erasmus* [b] spends upon it:) *Deus bone, quæ illic pompa vestium holosericarum, quæ vis candelabrorum aureorum! Ibidem vidimus pedum Divi Thomæ. Videbatur arundo lamina argentea obvestita, minimum erat ponderis, nihil operis, nec altius quam usque ad cingulum &c.*

[b] *Peregrin. Relig. ergò.*

Sacrist. The keeper or curator of this place was usually called *Sacrista*: we English it the Sacristein or Sexten, and was one of the but three at first, afterwards foure *Obedientiarii* or officers (for so the word signifies, as *Obedientia* [c] doth an office) of the Church; to one or other of which all the under Officers and Ministers within the precinct, some few of the Priors retinue excepted, did relate & appertain, *viz.* the Cellerar, the Sacrist, the Chamberlaine and the Treasurer. Within and under the Sextens office were these [d].

[c] Cowell. Interpreter *in hac voce.*

[d] *Liber Eccles. Cant.*

1 *Custos de Wexhouse* (being, I take it, the small dark vault or grot under the steps leading up to *Beckets* Chapell.)

2. *Primus serviens ecclesiæ ad pulsandum.*
3. *Vigil ecclesiæ.*
4. *Plumbarius Sacristæ.*
5. *Duo clerici Altaris beatæ Mariæ.*
6. *Duo clerici tumbæ & Martyrii.*
7. *Quatuor servientes ecclesiæ ad pulsandum.*
8. *Vitriarius & garcio ejus.*
9. *Ostiarius Chori.*

10. *Serviens*

10. *Serviens feretri.*
11. *Aurifrig. & lotrix ecclesiæ.*

For which last (the rest being of easie understanding) I conceive it was one that wrought the Church Vestments or hangings and the like in gold: but referre you to Sir *H. Spelmans* Glossary, and *Martinius* Lexicon upon the word *Aurifrigium*, for fuller satisfaction. Here, as seasonable, let me remember unto you, that *Gervasius Doroberneńsis*, the Monke of this place, for his good authority, so often cited of our late Historians, was in his time, dignified with this Office, of the Sacrist here, a part whereof it was to deliver the Crosier to the new made Archbishop, which Ceremony this man very solemnely performed to Archbishop *Hubert* [e].

[e] Harpsfield. *Eccles. Hist. Sæcul* 12 *pag.* 342.

There is a Roome next wall to this, having had a doore leading into it from hence, wherein partly, and partly in the loft over this Vestry, the Church Records are kept. The Threasury we call it, but it was knowne to former times by the name either of *Armarium* or *Armariolum* [f]: and properly, since it was the Church Arcenall, yeelding them weapons or muniments wherewith to secure unto the Monkes their possessions and priviledges, whence also the Curator thereof was called *Armarius*.

Threasury.

[f] *Repertorium Munimentor. ecclesiæ Cant.*

Now a word or two of the Deanes-Chapell, and my survey of the Fabricks upper part is at an end. This Chapell, with the closet to it newer then the Chapell, fell to the then Deanes share upon the division of houses & buildings made anone after the change of the foundation by *Hen.* 8. By what name it was formerly called, is a thing uncertaine, or wherefore built. That Division calls it onely the Chapell next the Dorter. But observing the pictures of Pope *Alex.* 3. and *Lewis* 7. of *France* drawne on the Chapell-walls, the one opposite to the other, towards the East-end: observing also *Beckets* picture (as I take it, conjecturing by the new white glasse put in place of his coate of armes in the upper South-window, as the like was done generally throughout the Church where either this or his name was found:) and

Deanes-Chapell.

then considering what a Patron, Pope *Alex.* 3. was to *Becket*, what a friend K. *Lewis* 7. was to him in his exile, and lastly what a benefactor, for his sake to the Monkes after his death, and that the Records of the Church have a Charter of *Ed.* 2. of xx$^{l.}$ worth of land to be purchased for the sustentation of seven Chaplains that should dayly celebrate in the Chapell of S^{t} *Thomas* the martyr neare the Priory-gate for the soules of himselfe, his Ancestors &c. Considering lastly, that the Priors ancient Gate, or the Gate of the Priory was and is, neare this Chapell, being the same which leadeth from the Green-Court into that which we now call the darke Entry, and so to the doore there now stopped up, the Timber-frame whereof is yet hanging on the things, and anciently lead into the Priors Cellar, as that other hard by it into his Chamber. All these things (I say) observed and considered, I am assured that this was S^{t} *Thomas* Chapell, otherwise *Anno* 16. *Ed.* 2. called *Capella beatæ Mariæ & beati Thomæ martyris juxta portam Prioratus*; our Lady pictured in many of the Windowes sharing (it seemes) with him in the dedication.

hinges.

Library. Over this Chapell is the Church-library, not the same to the repaire whereof Archbishop *Hubert* gave the Church of *Halstow*, this being built (as erewhile I told you) by Archbishop *Chichley*, and borrowed from the Chapell, or superadded to it; the juniority of the worke, and the passage to it plainely intimate so much. It was by the founder and others once well stored with Bookes, but in mans memory shamefully robbed and spoiled of them all, an act much prejudiciall and very injurious both to posterity, and the Common-wealth of letters. The piety of the present Churchmen hath begun to repleniſh it, and may it have (what it well deserves) many benefactors, to the perfecting of the faire beginning; with which wish I leave both it and the Chapell.

Windowes. And now I shall desire you would take notice of the Windowes, especially in the Churches upper part, which both for the glasse and Iron-worke thereof are well worthy your

your obſervation. This part of the Church was highly commended of *Malmesbury* [g] in his time, amongſt other things, for this ornament. *Nihil tale poſsit in Anglia videri, &c.* ſaith he. And, I thinke his words hold true ſtill. And I beleeve as much may be ſaid of the Iron-worke about them, apparently various in every Window. Beſides, theſe Windowes affoord and offer to our view certaine verſes containing a paralell of the old and new Teſtament. They are many and therefore to avoyde too great an interruption here, you may finde them in my Appendix *Scriptura* 3.

[g] *De geſt. Pontifi. lib. 1. pag. 234. Edit. Francofurt.*

Let me now leade you to the Undercroft. A place fit, and haply (as one cauſe) fitted to keepe in memory the ſubterraneous Temples of the Primitives, in the times of perſecution. The Weſt part, whereof being ſpatious and lightſome, for many yeares hath beene the Strangers-Church. A congregation for the moſt part of diſtreſſed exiles, growne ſo great and yet daily multiplying, that the place in ſhort time is likly to prove a hive too little to containe ſuch a ſwarme. So great an alteration is there ſince the time the firſt of the tribe came hither, the number of them then conſiſting of but eighteene families or thereabouts, which with the termes or Articles granted them at their humble ſuite by the then Maior and Communalty of the City, upon their firſt admittance, will appeare unto you, if you peruſe what here followes [h].

Vndercroft.

French-Church.

[h] *Lib. cameræ Civitatis Cant.*

Digniſsimis Dominis Domino Maiori & fratribus Conſiliariis urbis Cantuarienſis Salutem.

Supplicant humilimè extranei veſtra libertate admiſſi in iſta urbe Cantuarienſi quat' velitis ſequentes articulos illis concedere.

Prior articulus.

1. *Quia religionis amore (quam libera conſcientia tenere percupiunt) patriam & propria bona reliquerunt, orant ſibi liberum exercitium ſuæ religionis permitti in hac urbe, quod ut fiat commodius*

commodius sibi assignari templum & locum in quo poterint sepelire mortuos suos.

Secundus articulus.

2. *Et ne sub eorum umbra & titulo religionis profani & male morati homines sese in hanc urbem intromittant per quos tota societas malè audiret apud cives vestros; supplicant nemini liberam mansionem in hac urbe permitti, nisi prius suæ probitatis sufficiens testimonium vobis dederit.*

Tertius Articulus.

3. *Et ne Iuventus inculta maneat, requirunt permissionem dari præceptori quem secum adduxerunt instruendi Iuvenes, tum eos quos secum adduxerunt, tum eos qui volunt linguam Gallicam discere.*

Quartus Articulus.

4. *Artes ad quas exercendas sunt vocati, & in quibus laborare cupit tota societas sub vestro favore & protectione sunt Florence, Serges, Bombasin, D. of Ascot Serges, &c. of Orleance, Frotz, Silkwever, Mouquade, Mauntes, Bages, &c. Stofe Mouquades.*

Nomina supplicantium sunt.

Hector Hamon Minister verbi Dei.
Vincentius Primont Institutor Iuventutis.
Egidius Cousin Magister operum, & conductor totius congregationis in opere.

Michael Cousin.	*Philippus de Neuz.*
Iacobus Querin.	*Robertus Iovelin.*
Petrus du Bose.	*Iohannes le Pelu.*
Iohannes de la Forterye.	*Petrus de spoptes.* Spoits.
Noel Lestene.	*Iacobus Bouclet.*
Nicolaus Dubuisson.	*Tres viduæ.*
Antonius du verdier.	

But enough of this. Returne wee to our Undercroft. Where, under the South-crosse Ile or wing of the Quire, was and still is (though not so used now) Prince *Edw.* Chapell. The story whereof take here from the relation of its estate given up to the Commissioners; those Emissaries sent

Blacke Princes Chapell.

sent to inquire and examine the state of all Chanteries, &c. upon and according to the Stat. 37. *Hen.* 8. *cap.* 4. which tels that the said Chantery was founded in Christ-Church, in a place called the Undercroft in the yeare of our Lord God 1363. by the aforenamed Prince *Edw.* who with licence of his Father, King *Ed.* 3. purchased lands [i], and made agreement with the Prior and Convent of Christ-Church for the contentation and stipend of two Chaplains: Ordeining S[r] *Iohn Steward*, and S[r] *Nicholas de Lodington* and their Successors for ever to receive yearely of the said Prior and Convent, forty markes above all charges of reparations or otherwise. Also the said Prince *Ed.* gave to the said Chaplaines and to their Successors for ever, a house being in Saint *Alphage* Parish of the yearely value of xx[s]. whereof 4[d]. is yearely resolute to S[t] *Austins*: the reparation whereof to be kept alwayes at the proper cost of the said P. and Co. of Christ-Church. Hence you may perceive the Founder and time of foundation of this Chapell. At or shortly after this relation given up, the Chap. formerly with grates and barres parted off from the rest of the Undercroft growing out of use and deserted, was laid open to it, and sithence (I take it) the double way beaten and made through the wall, for a passage, by that Chapell, to the French-Church there. I may not leave this Chapell before I have observed the roofe of it, a piece of newer and more curious worke then the rest of the Vaults about it, and yet the over built Structure as old as any that stands within the neighbour Vaults of elder-fashioned-worke. How this might be thus made, haply some will wonder. But their satisfaction is easie. For the elder Roofe of the Chapell (as it might well bee without indangering the Church) was undoubtedly taken downe, and that the Chapell might in all parts the better correspond and suite with the dignity and degree of the Founder, was rebuilt in that neate quaint manner that now it is.

[i] Fawkshall Mannor by *London. Lib. eccles. Cant.*

Leaving now this Chapell, come we to the next, commonly called the Lady *Vndercroft*, an edifice, since the Lady-Chapell.

Dissolution and Reformation quite deserted also and despicable, but formerly so much celebrated, of such high esteeme, and so very rich, that the sight of it debarred to the vulgar, was reserved for persons onely of great quality. *Erasmus*, who by especiall favour (Archbishop *Warham* recommending him) was brought to the sight of it, describes it thus [k]. "There (saith hee) the Virgin-mother "hath an habitation, but somewhat darke, inclosed with "a double Sept or Raile of Iron, for feare of theeves. For "indeed I never saw a thing more laden with riches. Lights "being brought, we saw a more then Royall spectacle. In "beauty it farre surpasseth that of *Walsingham*. This Cha- "pell (as he addes) is not shewed but to Noble men, and "especiall friends, &c. The Chapell doubtlesse is ancient. For in the Church-Records I read of *Altare beatæ Mariæ in Cryptis* almost 400 yeares agoe, to wit in the yeare 1242, and againe in the yeare 1322. At what time the Altars in the Undercroft are recorded to be these: S^t *John* the Baptist, S^t *Thomas* the Apostle, S^t *Clement* the Pope, S^t *Katherine* the Virgin, S^t *Nicholas* the Bishop, S^t *Mary Magdalen*, and S^t *Mary* the Virgin. If this word Altar amount not to prove it a Chapell: *Capella* (I am sure) it is called in the foundation of the Lady *Mohunes* Chantery, in the yeare 1397. long before Archbishop *Mortons* dayes, who some say was the founder of it. Which mistake in Print of the Chapells Antiquity, thus corrected, let us proceed.

[k] *Peregrin. Relig. erga.*

Beckets Tombe

A few steps forward brings us to *Beckets* Tombe, the place (I meane) above the Lady-Chapell, so called, and that from Archbishop *Beckets* first interment there; whose dead body the Assassinats giving out they would take and cast it forth into the open fields to be a prey for beasts and birds, or otherwise abuse the Carkasse [l], the then Monkes forthwith buried here, where afterwards it rested untill such time as *Stephen Langton* his Successor translated it in such solemne manner as you shall heare hereafter. In the meane time comes *Hen.* 2. with bloudy feete to visit this place, and pray at his Tombe, in part of his penance [m].

[l] *Antiq. Brit in ejus vita. pag.* 137. Matth. Paris. *Hist. Angl. pag.* 167. *Editio*, London.

[m] Roger Hoveden. *Annal. par. poster. pag.* 539. *Editio.* Francofurt.

Hither

Hither also came *Lewis* the seventh of *France*, and here offered his *Centum modios vini, per quandam cuppam auream in perpetuam eleemosynam annuatim in Castellaria Pistiaci recipiendos ad opus Conventus Cantuariæ*[n]. This parcell of the Undercroft (a most godly Vault and rarely paraleld, and a place, heretofore untill *Beckets* shrine and Saint-ships utter downefall and cashéering, no doubt much set by, and celebrated) fell to the share of D^r *Bray* his predecessors upon the division of houses and places of accommodation for the Deane and Prebendaries, whereof I have often told you. Which is all I have to say of it (unlesse I should remember the Altar once standing there, called *Altare Tumbæ beati Thomæ martyris*:) and periods my Survey of the Churches Fabricke, both Crypticall and other, saving that in a word or two I must remember the Cloister and Chapter-house.

[n] *Lib. eccles. Cant. Anno 1179.*

For the latter of which, questionlesse it is the same, which in Prior *Chillendens* time (as whilome was said) was new-builded; you may finde his name (as a benefactor) over the entrance, in the foote of the West-Window. This was not onely the place for Capitular meetings and treaties about Church-affaires, but also for the exercise and execution of regular Discipline. Hence the discipline here said to be inflicted on *Hen.* 2. for Archbishop *Beckets* murder, whereof our Stories tell[o].

[o] *Antiq. Brit. in ejus vita. pag.* 138.

As for the former (the Cloister, the keeping whereof, and so of the Refectory, the Dormitory and the Infirmary, very private, was cautiously provided for of Archbishop *Winchelsey* by his Statutes[p], especially excluding women thence) it likewise seemes to be the same which was then new set up. The South-pane or Quarter whereof, somewhat more beautified then the other three, I take to be that which Archbishop *Courtney* (as was shewed before) tooke order by his Will to be made, and hath his Armes set up about the entrance to it at the West-end. As for the many other Armes thicke set about the Cloister, by the way, I suppose them to be theirs that were benefactors in their

[p] *Liber Ms. eccl. Cant.*

time, either to the Church or Monastery, or both: whereof I perswade my selfe the number was not small, as may probably be argued from that one instance which Master *Cambden* gives of the new building of *Crowland* Abbey in *Lincolnshire*; whither I referre such as desire to know and learne, by what meanes such mighty huge and faire Religious houses and buildings as these were raised in former times. And this shall suffice to have spoken of the Church.

Monuments. Now to make my Survey compleate, I must another while play the *Mystagogus*, and shew you the Monuments, purposely reserving them till now, because being many, and some of them yeelding length of discourse, they would have too much interrupted my Survey of the Fabricke, if I should have intermixt them with it. Here I intend not a recitall of every Monument I meet with, but chiefely of the more ancient ones; those of latter times, being either fresh in memory, or more easily knowne by the Inscriptions and Epitaphs cut in the grave-stones, then those of elder times, either wanting Inscriptions *ab initio*, or else done in Brasse, which for the most part is either with age defaced, or the Brasse it selfe by wicked hands purloined. And not all of them neither will I set downe in this place, purposing to mention the Archbishops and Priors Monuments in their severall Catalogues.

Bishop *Bokingham's* Monument. And so I begin with the first (I meane, the lowermost) Monument in the body of the Church. Where is a very faire grave-stone with much of the Brasse yet remaining, and having almost all the Inscription or Epitaph still intire, saving (the principall) the interred parties name upon it. It begins thus. *Hic jacet in requie*----and there (the brasse being worne or rather torne away) breakes off. My diligence to inquire of the ancient retainers of the Church, whose Monument it was, could have no satisfaction. Yet at length one of them told me that the name was extant since his memory, which he said (as his memory served him) was either *Bobingham* or *Robingham*, or the like. This brought into my minde the name of *Bokingham*, which with

with Bokingham Chantery I had often read of in Records both of the Church and Consistory. From this hint therefore given, I proceeded in my search, and at length found this story of one *Iohn Bokyngham* or *Buckingham*, *viz.* That in *Rich.* 2. dayes he was keeper of the privy Seal; afterwards Lord Bishop of Lincolne. From whence in the yeare of our redemption 1397. Pope *Boniface* the 9th, bearing him some grudge, translated him perforce unto Lichfield, a Bishoprick not half so good, which he refused to accept, and choosing rather a retired Monastick course of life, became a Monk of this Church, where he spent the rest of his dayes. Afterwards amongst the Church Records I met with the foundation of his Chantery (the Instrument or Charter thereof I mean) his Will likewise, in which he appoints to be buried *In Navi ecclesiæ deorsum &c.* By this time (I suppose) you are satisfied with me whose monument this is. In the Covenants between him and the then Prior and Cov. for his Chantery, one article required them with all convenient speed, to build him a Chantery Chapell neare unto his sepulchre: but I finde none he had. By his will (*inter alia*) he gave to the fabrick of the high Altar (made it seems, about that time) xx *lib.* His monument thus restored I proceed.

¶ ¶ *Godw.* Catal. of BB in Lincolne. & *Harpsf. sæcul.* 14. *cap.* 27.

Observing by the way, and that in the next place, one rare piece of novelty, which, because it hath been hitherto omitted, and is so worthy as I may not altogether balk or utterly passe it over in silence, I must affoord a place here, and that not altogether improperly, since it is a monument; not of the dead, I confesse, but (which is much better) of the operative and exemplary piety of the living Donor. Whosoever knows not my meaning may know, that by the munificence of a late worthy member of this Church, Dr *Warner*, the now right reverend Lord Bishop of Rochester, the Church, this part of it at least, is newly much graced with (what before it never had, though much wanted) a fixed Font, and that such a one, as whether it be more curious or more costly, I am not able, if worthy to

Font.

judge; but both wayes (I am sure) so excellent and exquisite, that the Author cannot but be famous for it, whileſt the Church continues graced by it: and the rather, becauſe it is (I take it) the firſt thing of worth, that by any private hand hath been offered to this Church of latter times. Leaving this let us on.

In the ſame body, ſomewhat higher up, upon the grave-ſtone of one S^r *William Septvans*, I reade as followeth.

S^r W^m *Septvans* Knight.

Icy giſt Gulian Septvans chevalier qui movuſt le dernier iour D'auſt, Can de Grace. M. cccc. vij. *de quele alme Deux eit pite & mercy Amen.*

This S^r W^m. (ſaith *Wever*) ſerved in the wars of France, under *Ed.* 3. *Milton* by *Canterb.* (I take it, and as I gather by his Will[r]) was his ſeat. In and by which his Will, it is remarkable that he gave Manumiſſion to divers of his ſlaves and Natives.

[r] *In Regiſt. Conſiſtor. Cant.* Manumiſſion.

Hard by the former.

Sir W^m. *Septvans* Knight and *Eliſabeth* his wife.

Sub hoc marmore jacent corpora Willielmi Septvans militis, qui obiit quarto die menſis Martii Anno Dom. 1448. *& Eliſabethæ uxoris ejus filiæ Iohannis Peche militis, quæ obiit* 28. *Martii. ſequen' quorum animabus propitietur Deus.*

Sum quod eris, volui quod vis, credens quaſi credis
Vivere fortè diu, mox ruo morte ſpecu.
Ceſſi quo neſcis, nec quomodo, quando ſequeris,
Hinc ſimul in cœlis ut ſimus quoque preceris.

This family of the *Septvans*, or *de ſeptem vannis*, a long time together flouriſhed in theſe parts. Molond in Aſh was a ſeat of theirs, where in one of the windowes, this motto or impreſſe, properly, pertinently and moſt ſignificantly alluding to their coat, is found. *Diſſipabo inimicos Regis mei ut paleam.* Many of the family lie inter'd in Aſh-church. And of the name one, a Knight Templar he was as it ſeems by the croſſe-legged poſture of his effigies on the grave-ſtone, hath a monument in the Chancell of Chartham Church. He was one I ſuppoſe of the *Septvans* of Milton, anciently a Chapell to Chartham. *In callem regredior.*

Not

Not farre hence.

Hic jacet Odomarus Hengham armiger qui obiit 4. April. Anno Dom. 1411. Odmar Hengham.

On the South-side of the Body.

Hic jacet expectans misericordiam Dei, pernobilis vir Iohannes Guilford miles, unus Consiliarior. illustrissimi Regis Hen. 7. qui quidem Iohannes obiit 19 die Mensis Iul. 8. Hen. 7. Anno 1493. *Cujus animæ propitietur altissimus. Iesu Filius Dei miserere mei.* Sir *John Guilford.*

Of him and his familie *Wever* hath many things.

On the same side.

Hic jacent Willielmus Bruchelle (sive Brenchley) miles, quondam Iustitiarius Domini Regis de communi banco, qui obiit in Holborne in Suburb. London XX° *Maii* 1446. *& Ioanna uxor ejus quæ obiit* 1453. *Aug.* 8. He had a Chantery and Chantery-chapell, the revenues whereof the Dissolution seized on and swept away. The Chapell is that (I take it) hard by his monument, which is now called Deane *Nevells* Chapell, from his buriall there, and his cost in repairing it, whilest he lived for that purpose, after it had lien long desolate. Sir *Wm. Brenchley* Knight and *Joane* his wife.

There also.

Here lieth *Edmund Haute* Esquire----1408. By his Will[s], he gave ten pounds *operi ecclesiæ Christi Cant.* Sir *Edmund Haute.* [s] *In Reg. Consist. Cant.*

On the North-side of the Body.

Thomas Fogge jacet hic, jacet hic sua sponsa Iohanna,
Sint celo cives per te Deus hos & Osanna;
Regni protector Francos Britones superavit
Nobilis Rector sicuti Leo Castra predavit
Et quoque militiam sic pro patria peramavit
Ad summam patriam Deus hic ab agone vocavit. Sir *Thomas Fogge* Knight and *Joane* his wife.

Reade more of him, and others of his name and family, if you please you may in *Wever*. I finde ten marks given by him in his Will[t], *ad opus ecclesiæ Christi Cant. Anno* 1407. [t] *In Registro prædict.*

There.

Sub isto marmore requiescit corpus magistri Ricardi Willeford, quondam Capellani Cantariæ de Arundell, cujus animæ &c. obiit 1520. *Richard Willeford.*

There

There also.

Robert Clifford. *Hic jacet Robertus Clifford armiger, frater recolendæ memoriæ Domini Richardi Clifford Episcopi Londoniarum, qui obiit* ix° *die mensis Martii, Anno Dom.* 1422. *Cujus &c.*

There also.

Sr Wm. Arundell Knight. *Hic jacet Dominus Willielmus Arundell miles Iusticiarius Domini Regis.*

In the same body are also the monuments of Prebendary *Milles*, of one *Thomas Hoo* the younger of *Cant.* 1407. of *William Lovelace* Serjeant at Law, and high Steward of the liberties of Christ-Church, and of *Anne* his first wife 1576. of *Dobs* an Alderman of *Cant.* 1580. of the Lady *Crook* wife of Sr *Gerard Crook* Knight 1579. as also of divers other, but mostly obscure and mean personages, which I think not mention-worthy. Wherefore I leave the Nave, and step to the Martyrdome. Where I reade upon one of the grave-stones.

Sr John Hyneux Knight and *Elizabeth* his wife. *Hic jacet Iohannes Fyneux miles, & Elizabetha uxor ejus filia——Paston*——the rest gone. To supply which defect, I desire you to look back to the *Augustine*-Friers, where you shall finde that he was Lord chief Justice of the Common pleas, both under *Hen.* 7. and *Hen.* 8. and an especiall benefactor to that Covent.

In the Lady-Chapell.

Archd. Bourgchier. *Hic jacet sub hoc marmore expectans misericordiam Dei, venerabilis vir Magister Iohannes Bourchier Archidiaconus Cantuariensis, qui quidem Iohannes migravit ad Dominum sexto die mensis Novemb.* 1495. *Cujus &c.*

In S. *Michaels* Chapell.

Margaret Dutchesse of Clarence and her two husbands. Where (as *Wever* hath it) between her two husbands (*Iohn Beaufort*, Marquesse *Dorset*, lying on her left side, and *Thomas Plantagenet* Duke of Clarence, on her right) *Margaret*, daughter of *Thomas*, and sister, and one of the heires to *Edmund Holland*, Earls of Kent, lieth gloriously intombed. Of her and them you may be further informed, if you please to consult *Wevers* monuments. For I hasten.

Black Prince. And am now come to *Beckets* Chapell, where is offered

to

to our view the sumptuous monument of *Edward* sirnamed the Black Prince, (so by-named, not of his colour, but of his dreaded acts in battell) with his Epitaph, both in prose and verse, in the French tongue. It is large, and *Wever* hath taken it out already and englished it, wherefore that labour is saved. This was that Prince *Edward*, for whom, and by whom, in my survey of the Church, I told you, the Chapell and Chantery was founded in the Undercroft.

Here also is the tombe of *Hen.* 4. King of England, (gracious in his time to the Monks of this Church by his confirming to them the ancient priviledges and prerogatives of the same [u]) and of *Ioane* his second wife, daughter of *Charles* the fift, King of Navarre. Of them both, as also of *Mary*, the same *Henrie's* first wife, *Wever* hath many things, of him especially, both in verse and prose: amongst the rest his Will. In which (*inter alia*) I note that he willed to have a Chantery to consist of 2 Priests to sing and pray for his soul in this Church, and in such place thereof and manner as should seem good to his Cousin the Archbishop of *Canterbury* (*Tho. Arundell.*) In all probabilitie the little Chapell on the North-side of his monument is the very Chapell which was built for that purpose: the window-work whereof, by Prior *Goldstones* name in the foot of it, seems to be of his repairing.

Henry 4. and his two wives.

[u] Harpsfield *Secul.* 15. *cap.* 14. *pag.* 634.

I leave this Chapell and descend to the Undercroft. Where are two Lady-monuments, the one of *Isabel* Countesse of Athol, whereof let *Wever* further informe you.

Isabel Countesse of Atholl.

The other of the Lady *Mohun*, wherewith I will better acquaint you from the Charter or Instrument of her Chantery, recorded in a Lieger of the Church. She lived in the dayes of *Rich.* 2. and writes herself *Domina de Donesterr*, springing (it seems) from that noble and mighty house or family of the *Mohuns* of Dunster-castle in Sommersetshire, which (as my Author [x] addes) flourished from the Conquerours untill *Richard* the 2. dayes. In the Indenture between her and the then Prior and Covent, for the summe of 350 marks sterling (and certain utensils, and accoutre-

Ioan Lady *Mohun*.

[x] Cambd. *Britannia in Somersetshire.*

ments convenient for her Chantery) with which money the Mannor of Selgrave was purchaſed and amortized to them (the P. and C.) with licenſe of the King in that behalf, a perpetuall Chantery is granted unto her, by them, who covenant with her beſide, that when ſhe died her corps ſhould be laid in the tomb which ſhe of her own coſt had prepared and cauſed to be ſet up neare the Altar of our Lady in the Undercroft: And being there ſo entombed ſhould never be removed, nor the name of the tomb ever altered, but be honourably kept, and 5ˢ *per annum* given to the Clerk that kept the Lady-chapell, for the keeping clean of her tombe, with many other clauſes inſerted in the ſame Indenture, which to the end the Chantery might not vaniſh out of memory with their Succeſſors the Monks cauſed to be enrolled and recorded in their Martyrologe, that upon her obit-day it might be annually recited. The indenture is dated in the yeare 1395. 19. *Ric.* 2. I will give you the very words of her Epitaph, becauſe *Wever* hath ſet it down imperfectly.

Pour Dieu priez por l'ame Iohane Burwaſchs, que fut Dame de Mohun.

And ſo I have done, as with hers, ſo with the reſt alſo of the monuments mentionable in this place.

The Church it ſelf, with her appendent, annexed and connexed buildings thus throughly ſurveyed, my propoſed method ſends me to ſurvey next the other ancient buildings within the precinct of it and the Palace &c. I begin with the Palace.

Archbiſhops Palace.

Auguſtine the Monk, and the firſt Archbiſhop of this See and his aſſociats, being kindely received of King *Ethelbert*, and admitted into the City; for their preſent accommodation were ſeated (as whilome was told yon) firſt at Stablegate, neare unto this Palace, where preſently they beganne (ſaith venerable *Bede*[y]) *vitam imitari Apoſtolicam*. By which and other meanes at length converting the King to Chriſtianitie, and daily winning upon his favour; the King ſhortly after removing and withdrawing himſelf and his Court

[y] *Hiſt. eccleſ. lib. 1. c. 26.*

to

to Reculver, and there ſetling, as his Succeſſors in the Kentiſh Kingdome whileſt it laſted ever after did, (as ſome report[z]) beſtowes upon his beloved *Auguſtine* (for a perpetuall ſeate for him and his Succeſſors) his owne Royall Palace in the City, conceived to have ſtood much hereabout. This Palace with the neighbouring Church, *Auguſtine* afterward converted both into a Cathedrall and a Monaſtery, yet (as I take it) not dividing his dwelling or ſetting out his habitation apart from the Monkes; but, as he was to them conſidered as Cathedrall Canons, Biſhop, and conſidered as Clauſtrall Monkes, Abbat, or in place of Abbat; and *è converſo*, they to him conſidered as Biſhop, Cathedrall Canons and Chapter, and conſidered as Abbat, a Convent of Clauſtrall Monkes: So he and they and both their Succeſſors intercommuning, as in goods and poſſeſſions, ſo in one and the ſame habitation, of one intire precinct ever after untill (I take it) *Lanfrancs* dayes. Who innovating and altering the moſt of our faſhions, and former uſages in Church-affaires, and haply not digeſting this amongſt the reſt, thought good (its like) to change it. For no mention of any ſuch Palace or like ſeverall habitation for the Archbiſhop, is to be found before his time. He indeed, amongſt his other ſtructures built him a Court or Palace diſtinct from the Monkes. *Edificavit & curiam ſibi, &c.* ſaith *Edmerus*, ſpeaking of the ſame Archbiſhop[a]. He it was that firſt ſhifted and ſetled (in that manner that *Doomſdayes* Survey found them) the Mannors and Poſſeſſions betweene himſelfe and the Monkes; ſetting out to each of them and the Succeſſors of them both their diſtinct and proper parts[b]: and ſo no marvell if he diſcommoned himſelfe and his Succeſſors by a Palace, *per ſe*, from the Monkes ever after. *Lanfranc* then (I am perſwaded) firſt furniſhed the See with a Palace here. Whereof I thinke little or no part is left to be now ſurveyed: Neither Hall, Chapell, or other whole piece about it (I exclude the Hall where the Archbiſhops civill-Court is holden, which I ſhall ſhew was but of late laid to the Palace) being to my ſeeming of that Antiquity.

[z] *Antiq. Brit. in vita* Auguſtini.

[a] *Hiſt. Novor. lib. 1. pag. 8.*

[b] *Lib. eccleſiæ Cant.*

[c] *Peramb. of Kent in Cant.*

And no marvell: for this house (saith *Lambert* [c]) by that time *Hubert* the Archbishop had aspired to the See, was decayed, either with age, or flame, or both. Who therefore (saith he) pulled downe the most part of it, and in place thereof laid the foundation of that great Hall and other the Offices that are now to be seene. But by reason that himselfe wanted time (prevented by death) and some of his followers lacked money to performe the worke, it rested unperfect till the dayes of *Boniface*, who both substantially and beautifully finished the whole; and yet (as some thinke) *Stephen Langton* had accomplished the great Hall thereof before him. Thus *Lambert. Harpesfield* is expresse for *Langtons* building of the Hall. *Egregiam illam* (saith he [d]) *Palatii Cantuariensis ille aulam ædificavit.* For the rest, all or most of it is certainly much newer, as the work plainely discovers: whereof the present Gate-house (I am told) was sometime used for the *Lollards*-Tower or Prison, and so called.

[d] *Eccleſiaſtic. Hiſt. Sæcul. 13. cap. 5. pag. 434.*

Great-Hall.

Thus my Survey of the Palace would shortly end, but that I may not let the Great Hall (a piece of goodly structure) passe without some little digression and enlargement of my discourse touching the same, it being famous for many solemnities and celebrious assemblies there. Amongst the rest, for that of King *Ed.* 1. his Wedding feast kept there [e]. As also for that great state and solemnity of Archbishop *Warhams* intertainment both of the Emperour with his Mother, and the King and Queene of *England*, at a supper in the same Hall, and also of his owne entertainment there at his first coming and inthronization into the See; whereof his Successor (Archbishop *Parker*) and others make mention. And lastly for the intertainment there which the same Archbishop *Parker* gave the late Queene *Elizabeth*, and the French Monsieur, the Duke of *Rhetz*, and many of the English Nobility. So much for the Palace.

[e] *Stow.* Annals in *Ed.* 1.

Church-precinct.

I come now to the Church-precinct: which how it lyes and where it goes at this day, is a thing easily traced and found

found out, as thus. From the partition Wall betweene the Palace and it, neare the Rush-market to the Church-gate, and so directly upwards almost to Burgate, from thence by the Towne-Wall included to the Chancell-head of Northgate-Church, and from thence by the Almnary (or Mint-yard) Wall (crossing and taking in the way betweene the South-West corner of that Wall, and the opposite Palace Wall) to the Court-Gate, commonly called the Porters-Gate. Thus lyes the moderne precinct of the Church.

But time was when it lay otherwise, *Lanfranc* coming to the See; *Omnes Offitinas quæ infra murum Curiæ sunt, cum ipso muro ædificavit* (saith *Edmerus*[f].) *Si quis in prædicta eccle-sia* (saith *Theobald* the Archbishop in a Charter of his) *vel infra ambitum murorum ecclesiam & curiam nostram & mona-chorum cingentium, &c*[g]. The Court and Church you see was sometimes walled in; the Church-yard was the like. For by a Charter of *Hen.* 2. the Monkes of the place had a way granted them, or rather restored, *circa murum Cimi-terii sui tempore guerræ nuper sublat.* (meaning, I take it, that which happened at the end of King *Stephens* reigne:) which the King chargeth *Iohn* and *Hamon* the then *Præpositi* of the City to deliver them[h]. Some remaines of this old Wall yet appeare, as at D[r] *Causaubons* a little remanent of it, and a larger parcell and of good height by the Covent or Common-garden: whereby it appeares that this Wall stood some pretty distance from the Wall of the City. The interposed ground betweene which double Wall, not being then any parcell either of the Church demesnesse or liberty, lay partly in Northgate, partly in Burgate-Ward. That (I am sure) betweene Queningate and Burgate, called Queningate Lane, being in the Church-Records, before it came to the Monkes said to lye in *Berthade Burgate*, as I conceive it thence probable, the rest to have lyen in Northgate-Ward. Besides, within the moderne precinct, and that about the now Co. Garden, lay the best part of Saint *Michaels* Parish, and Queningate Parish betweene that and Queningate, within which Saint *Austins* Abbey, and di-

[f] *Hist. Novor. lib.* 1. *pag* 7.

[g] *Liber eccleſiæ Cant.*

[h] *Liber eccleſiæ prædict.*

vers private men beſide ſometimes had houſes, land and other intereſt, as they had alſo lower downe on the South-ſide of the now Church-yard. I will therefore (as pertinent) ſhew how in time the Church became poſſeſſed of the whole precinct as now it is.

And firſt for the South-ſide of the Church-yard, I read thus[i]. *Anno Domini* Miij°. *Ethelredus Dux dedit eccleſiæ Chriſti particulam terræ in Dorobernia quam ſibi rex Ethelredus dedit* xv *virgarum in longitudine, &* viij *virgarum in latitudine. Termini terræ ſunt hii. In orientali parte terra Regis. In parte auſtrali placea civitatis. In occidente terra eccleſiæ Chriſti. In Aquilone cimiterium Chriſti.* This parcell of land muſt needs lye on the South ſide of the Church-yard, the North and South bounds argue it ſo plainely. *Hen.* 1. by his Charter confirmes to *Hugh*, Abbat of Saint *Auſtins*, and to the Monkes there, *Omnes illas terras quas Monachi S. Trinitatis eis dederunt pro excambio terræ quam ab eis receperunt ad amplificandum cimiterium ſuum, &c.*

[i] *Liber eccleſiæ memoratæ.*

Saint *Auguſtines* Abbey (as you may remember I told you) had ſometimes alſo divers tenents, tenements and ground on the ſame quarter of the Church-yard, neare and behinde the *Campanile* or *Clocarium* of the Church, the ruined foundation whereof appearing now in the forme of a little Mount lyes incloſed in Mr Archdeacons Garden. Theſe houſes and lands in *Hen.* 2. time, and by his helpe, were obtained (upon exchange) of that neighbour Monaſtery, by the Monkes of this Church, as by what I have ſaid hereof before, and by the compoſition made touching the ſame, copied in my Appendix, may further appeare. p. 415.

One *Gervaſius de Cornhill*, whom that Compoſition (as you ſhall ſee) makes mention of, had divers tenements of his owne neere this *Campanile*, which the Church alſo about the ſame time, and for the ſame reaſons purchaſed of him, his ſonne *Reignald* and *Maud* his Wife, exchanging for them certaine ground in Friday-ſtreet *London*, which together with the former exchange were confirmed by ſeverall

verall Charters of *Hen.*2. to be ſeene in the Liegers of the Church. It ſeemes by the premiſſes that this *Campanile* did terminate both the Church-ground and liberty at this time. But after this double exchange I ſuppoſe thoſe houſes taken downe, and the ground there laid open unto the backſide of the row of ſhops along Burgate-ſtreet (Shops I call them, for ſuch they were built for, and not for dwelling-houſes, becauſe, I take it, of fires, which the neighbourhood of dwelling-houſes might occaſion to the Church; witneſſe thoſe by the Steeple, which we ſee were therefore purpoſely gotten in and had away:) And the ſame ground being ſo diſhouſed and laid open, was made cimitery ground, and became part and parcell of the Church-yard, and ſo accounted. For the reaſon which the Prior and Covent render and ſhow to Archbiſhop *Winchelſey* in *Ed.*1. time, why they ought not to contribute to the reparation of Saint *Mary Magdalens* Church in *Canterbury*, in reſpect of their rents of thoſe ſhops, was, that the ſame were *infra limites Cimiterii eccleſiæ Chriſti Cant. & de manſo Eccleſiæ*[k] *&c.* Hitherto of the Church-ground there.

[k] *Liber eccleſiæ memoratæ.*

Now for the ground betweene Northgate and Queningate. This parcell came firſt to the Church in *Hen.*2. time, and of his gift. For by his Charter extant in the Leigers of the Church, he gives to the Church, *in augmentum elemoſinariæ ſuæ* (as the words of it are) *placeam illam inter murum Civitatis & murum qui claudit curiam Prioris & monachorum, quæ jacet inter Norgate & Queningate. Quæ quidem placea continet in fine ſuo verſus Or.* xlj *pedes in latitudine, & verſus Occiden.* xxiiij *pedes ſimiliter in latitud. In medio ſui* xvij *pedes, & in longitudine* lxxj *perticas.* In the yeare 1305. the Monkes are preſented and charged by the Citizens to have ſtopped or made up the way betweene Queningate and Norgate: a thing confeſſed on the Monkes part, but defending themſelves by this Charter, they are acquited[l]. However for more ſurety (as I gueſſe) *Hen.*4. afterwards by his Charter, grants them *viam infra murum Civitatis Cantuar. quæ ducere ſolebat de Northgate uſque Queningate:* as the

[l] *Liber eccleſiæ Cant.*

the Church-Records informe me. And so much also for that parcell of the now precinct.

For the rest of it thereabout, namely at and neere Queningate, and betweene it and Burgate, that is the ground knowne of late dayes by the name of the Co. Garden. I have seene [m] severall deeds, that shew how, by parcells, it became added to and inclosed within the Church-precinct. As first, the Church hath a Composition made by the Monkes of the place with their neighbours of Saint *Austins*, and dated in the yeare 1287. wherein many houses &c. within Queningate, are (in exchange for other) passed over to the Church. *De terris & tenementis* (so runnes the Deed) *quæ dicti Abbas & Conventus habuerunt infra Queningate, viz.* iij^{s}. viij^{d}. *de duabus domibus Sacristiæ suæ, &* viij^{d}. *de una vacua placea jacente à vico ibidem usque ad murum ecclesiæ Christi præd'. Item* iiij^{s}. viij^{d}. *redditus de quadam domo elemosinariæ suæ quam ibidem Aldhelmus tenuit simul cum una pecia terræ quam similiter ille Aldhelmus tenuit ibidem. Item* xj^{s}. *de tribus domibus Thesaurariæ suæ ibidem. Quæ tenementa* (marke this) *& redditus cum pertinentiis remaneant dictis Priori & Capitulo & eorum successor. libera & quieta ab omni redditu & servitio in feodum & dominium & Ius ecclesiæ suæ in perpetuum.* Afterwards. i. in the 41. *Ed.* 3. I finde the two Monasteries come to Composition about certaine other houses and land situate and lying about this place. The preamble of the Indenture thus states the matter. *Quod cum iidem Prior & Conventus certa messuagia & tofta de quibus iidem Abbas & Conventus redditum* xv^{s}. *particulariter percipere consueverunt continentia in longitudine & latitudine dimidiam acram, dimid. rod. & quartam partem unius rod. terræ, & quæ de Nicolao Horne, Iohanne Calward, Henrico ate Forstall & aliis in Queningate-lane separatim acquisiverunt, & partem inde calumpniarunt, & residuum eorund. Messuag. & Toftor. in augmentationem gardini ipsorum Prio. & Conv. ibidem includere prætendunt, &c.* Thus you may perceive the Church-precinct extending and spreading further and further. And this composition gave scope for it. For after that preamble

[m] *In Archivis ejusd. eccles.*

it

it is yeelded by the Abbat and Covent of Saint *Austins*, what lay in them, that the Prior and Covent of Christ-Church, might at their pleasure incloſe thoſe meſſuages and ground.

After this came yet another parcell of the ground thereabouts to the Church. For I meete with a Deed or Charter of *Ralph Broughton* and *Iohn Tent* Chaplaines, made to the Church 16. *Rich.* 2. (amongſt other things) of one Meſſuage in the Pariſh of Saint *Michael* in *Canterbury* neare Quenegate, and of one Acre of Land in the ſame Pariſh neare Quenegate-lane: The houſe holding of the King in Burgage, and the Land of Saint *Austins* for x^s. rent *per annum*.

By this time (I take it) the Church had gotten in all the ground hereabouts, ſaving what lay betweene Queningate and Burgate, a ſlip called Queningate-lane. Now for that, I finde that by an Act of Parliament. 1. *Rich.* 3. (by which the Aldermanry of Weſtgate was granted to the City) the ſame parcell of ground, together with the Poſterne and Bridge, was granted to the Church. But in caſe of eviction of the Aldermanry from the City, the ſlip of ground and premiſſes was to returne to the City, a part of whoſe demeſneſſe it was in Fee-ferme. And ſurely ſo it did; for in the 1. *Hen.* 7. the ſame Aldermanry, by a like Act of Parliament was reſtored to S^r *George Brownes* heires, who by the former Act were made incapable of it, for their Fathers taking part with *Hen.* 7. againſt *Rich.* 3. But yet at length, after all this, by a compoſition betweene the Church and the City, made *Anno* 7. *Hen.* 7. the Church becomes ever after quietly ſeized both of the ſame ground and Wall, with the Towers, Poſterne, and Bridge.

Queningate-lane.

Aldermanry of Weſtgate.

Thus have I ſhewed you (as neere as I thinke it may be found) the extent of the ancient precinct, and how and when it became enlarged to that bigneſſe that now it beares. And ſo much of the precinct in generall.

I come now to the ſurvey of the particular ancient buildings in and about the ſame, beginning with the Church-gate.

Church-Gate.

gate. A very goodly, ſtrong and beautifull ſtructure, and of excellent artifice, built in the yeare 1507. as appeares by this now ſcarcely legible inſcription on the Gates-Front. *Hoc opus conſtructum eſt Anno Domini Milleſimo, Quingenteſimo ſeptimo. Thomas Goldſtone* the Junior, as I may call him, there being two (and he the latter) of that name, being then Prior, and (as he was famous for his piety that way) this workes great benefactor. A new Gate it is, and not the firſt (I take it) was builded there, but ſucceeding a former ſtanding where this doth. For that which is now Alderman *Nicholſons* dwelling houſe, is anciently. i. 41. *Hen.* 3. deſcribed [n] to ſtand *ante portam eccleſiæ ſanctæ Trinitatis*: the moſt ancient Gate ſtanding higher up, ſomewhat neerer Burgate, a good part whereof is yet remaining, but built up, and converted to private uſe. This (I ſuppoſe) is that *vetus porta cimiterii* the old Records of Chriſt-Church ſo often mention, the oppoſition of it to that which is now Maſter *Fidges*, and the other contiguous houſes to his being Church-houſes, ſerving to bound out and deſcribe their ſituation in the ancient Rentalls, calling them *Magna domus contra veterem portam cimiterii*. I have done with this Gate.

[n] *Charta in lib. Hoſp. de* Eſtbridge.

Cimitery-Gate.

By which entring the Church-yard, and walking up towards the Covent Garden, on the right hand, within the Cimitery-Gate there (ſo called, I take it, becauſe it had Cimitery ground lying on either ſide of it, that within it being called *Interius cimiterium*) I finde yet ſtanding the old Schoole-houſe, now put to other uſe, but (I am aſſured) that which was the Schoole-houſe, before the preſent Shoole-houſe in the Mint-yard. The often-cited Diviſion of houſes betweene the Deane and Preb. appointing out Maſter Archdeacons now Prebends-houſe, and ground, bounds it out one way to the Schoole-Garden. There are that remember the Free-Schoole kept there, and that by one Maſter *Twyne* (ſometime a Magiſtrate of the City) as they tell me. For it was a Free-Schoole for the City chiefly, and ſo called, and ſometime was of the liberty thereof, anciently

Schoole-houſe.

anciently wayed unto, and having a passage to it from some part of Burgate-street (I take it) leading you to the old doore of entrance which it had now made up at the South-end and West-side thereof, haply that which *Anno* 32. *Hen.* 3. is called *venella quæ tendit de Burgate-street versus portam domus Sacristæ*[o]. It was a place of situation, for privacy and retiredness, well chosen. *In deligendo loco certo auditorii civitatis electæ, adhuc danda opera, ut is quantum incommoditas civitatis patietur, sit salubris & separatus à tumultu transeuntium, maxime curruum seu plaustrorum, ne interpellentur docentes aut discentes, &c.* So *Tholosanus*[p]. What Antiquity the Free-Schoole in this place carries with it, I am uncertaine. Arch. *Theodore*, the seventh after *Augustine*, we read erected at *Canterbury* by licence of *Vitalianus* the Pope, a Schoole or Colledge (a kinde of Academicall foundation it was) wherein he placed professors of all the liberall sciences, which (saith my Author[q]) was the very patterne to that Schoole which *Sigebert* the King of East-Angle afterward builded, &c. But this Schoole long since vanished. The Danes have so often wasted, and other accidents and casualties have so altered the face of the City, that it were much folly now to seeke with hope to finde but the place. *Ipsa periere ruinæ.* Therefore no more of that Schoole.

[o] *Lib. Hosp. Pauperum Sacerdot. Cantuar.*

[p] *Repub. lib. 18. cap. 6. num. 1.*

[q] *Lamberts* Perambulation of *Kent* in *Canterbury.*

This we have in hand occurres to me[r] first in the yeare 1259. when as *Robertus Rector ecclesiæ Scholarium Civitatis Cantuar.* his presence is taken to witnesse an appeale of the Prior and Covent in a cause of theirs then depending before the Officiall of *Canterbury*. A while after this I read that *Robert Winchelsey*, that in time came to be Archbishop of *Canterbury* in *Ed.* 1. time, was a Scholar here: at *Canterbury* they say[s]; and therefore I suppose here. In whose immediate Successors time, there arose a great controversie betweene the Rector of this Schoole, and the Parson of Saint *Martin* (who it seemes by the right and custome of his Church held and kept a kinde of pettite Free-Schoole there) about the rights and liberties of either

[r] *Mss. in Archivis eccles. Cant.*

[s] Harpsfield *eccles. Hist. in ejus vita.*

Schoole. The Records of the difference regiſtred in Chriſt-Church, and faithfully extracted thence will beſt report the matter with the circumſtance, which therefore my Appendix ſhall make publike, *Scriptura* xj^a.

Of this Schoole the Archbiſhop *ſede plena*; and the Church, *ſede vacante*, were patrons. The Archbiſhops right will appeare unto you from thoſe Records. The Churches I gather from this note taken from other like Records. *Collatio magiſterii Scholarium grammaticalium Civitatis Cant. per Ricardum Priorem magiſtro Iohanni Bocton quem inveſtivit per ferulæ & virgæ traditionem, præſtito per eum Iuramento de fideliter & diligenter regendo.* This was in the yeare 1374. at what time the See was voyde by Archbiſhop *Wittleſey's* death. So much for the Schoole.

Honors. The next thing falling under my Survey are certaine old buildings called Honors or the Honors; in the apportionment of dwellings amongſt the firſt Deane and Preb. by that name divided and ſhared betweene the predeceſſors of Doctor *Ieffery*, and Doctor *Voſsius* now Prebends. With Sir *Henry Spelman*, and Doctor *Cowells* helpe, I underſtand the terme; but how to apply it, or how it may ſuite with the preſent buildings I know not: Unleſſe in that the late Priory of Chriſt-church being a Barony, and the Prior there, in right of his dignity, one of the ſpirituall Barons of the Parliament, thoſe buildings (ſometime the prime part of his ſeat) might ſpecially appertain unto him in right of the Barony, or be annexed to the Honor of the Barony, and thence take the name of Honors. Their name occurres not to me in any Record of the Church before this Diviſion, elſe haply I could have ſaid more of it, and with more certainty.

Fermary Chapell. A ſtep or two further brings me to the ruines of that building which in the Diviſion is called the Fermary-Chapell.

[*Quem refert Author Antiq. Britan vita Cutberti.* *Capgrave*[tells of a Chapell which he calls S^t *Iohns* ſtanding almoſt contiguous to Chriſt-Church, built by *Cuthbert* the Archbiſhop, amongſt other intents, for a place of buriall for him and his Succeſſors, and that he was therein interred.

red. Hence, and becauſe of the Statue or effigies of S^t *Iohn* (as they ſuppoſe it to be; though S^t *Iohn*, I take it, is no where pictured with a long beard and like an old man, but there) with S^t *Iohns*, *Ecce major me &c.* in part yet legible upon an open ſcrowl in his hand (though in a characTter I dare ſay leſſe ancient then the Conqueſt:) and from the neare ſite of it to the great Church, ſome are of opinion that this was that S^t *Iohns* Chapell *Capgrave* ſpeaks of. By their favour I think not. For firſt, granting for truth, that there ſometimes was ſuch a Chapell, and we have barely *Capgraves* teſtimony for it (ſomewhat a weak ground to build upon;) yet I cannot imagine that ſo much as is yet ſtanding of this Chapell could ſurvive and ſtand out ſo many Daniſh inrodes, devaſtations and other combuſtions as have betided this place ſince *Cuthberts* dayes. Beſides, *Capgrave* that tells of the beginning and foundation, withall ſtraightway ſhows the end and overthrow of that Chapell where he ſayes. "But this Church of S^t *Iohn* many ages ſince, to-"gether with Chriſt-Church, and the offices thereof "exchanged her ſubſtance with fire. Of the repaire or reedifying whereof I never read. Some ſuppoſing this and that other part of ancient building that is below it Weſt-ward, to have been one intire ſtructure, and to have had dependance one upon the other, do conceive it to have been the Church of S. *Trinitie* which Archbiſhop *Lanfranc* built. Indeed the arched or embowed work of it inclines my belief that it was a building erected ſince the Conqueſt. But others will have it to be the remaines of the old Church of S^t Saviour, that was built and ſtanding before the Conqueſt, that haply which *Agelnoth* the Archbiſhop in King *Knutes* time, after the former was deſtroyed and burnt by the Danes, reedified. But by their favour, it was neither this, that, nor tother. Truth is, as there is an upper and a lower part of this building, ſo was each part a diſtinct ſtructure by it ſelf, and not one intire piece, the lower or Weſtern part whereof was ſometime a Hall, for the pulling down whereof there paſſed a decree in Chapter *anno* 1545. whence

in the Division the very next yeare following it is called the late long Hall. And the upper or Eastern part of the building was this very Fermary or Infirmary-Chapell. The same Division calls it so, and that in regard it did sometime appertain and was appropriate to those of the Infirmary or Infirmitory (the *Nosocomium* I may call it) of the Minster situate by it, consisting chiefly of an Hall or Refectory, for their common board or table (if able and fit to come to it, otherwise feeding in their chambers) a kitchin to dresse their necessary provision in, a Dormitory or Dortor for their place of sleep and repose, distributed into certain distinct and severall chambers; of which, that one might not disturb another, every of the infirme folk had one proper to himself. And a private Chapell for their devotions, who either were sick and could not, or diseased and might not accompany their brethren in their more publick and common devotions in the Temple. Dr *Langworth* a late Predecessor of Dr *Blechynden* (as it is noted down in a Chapter book) *anno* 1579. took down a crosse wall between his house and Dr *Lawses* (a Predecessor of Dr *Brayes*) at the Churches charge, and paved the way between them with the stone. In all likelihood it was the Western wall of this Chapell, or the wall which terminated the Chapell Westward, a cleare argument of the disjunction and separation thereof from that other lower part of building. The Infirmary-hall or Refectory, which the Division calls the Table-hall, yet stands perfect and intire, being the same which is now Dr *Blechyndens* hall to his prebendall house, built with other rooms (as I finde) about the yeare 1342. For out of Threasurers Accompts of the Church, in that and the next yeare following, I have these notes. *viz.*

Infirmary.

Pro nova aula & una Camera de novo factis infirmar. 96 *lib.* 8s. 2d. *prater* 20 *marcas receptas à Feretrario pro nova camera faciend.*

Item pro novis cameris in firmar' & pentisiis circa aulam ibid' 61 *lib.* 1s. 6d.

Item pro novo pentisio juxta novas cameras infirmar. 6 *lib.* 15s. 4d. ob.

This

This Infirmary or *domus Infirmorum* I reade of in our Chronicles in King *Iohns* time. For the Monks of this Church quitting the Monaſtery by command of the King ſorely offended at them, for their choice of *Stephen Langton* for their Archbiſhop; 13 ſick Monks which could not remove, were left behinde (ſaith my Author[u]) *in domo Infirmorum*. The ſame had a bath at or neare the entrance of it, haply the leaden ciſtern yet remaining, of what uſe you may gather from the Decrees of *Lanfranc* in *Reyners* book. Archbiſhops *Winchelſey's* Statutes [x] alſo mention it, which have provided many things touching the place. Amongſt the reſt, that as a place of great ſecrecy, no ſecular ſhould be admitted into it to view or ſee it. And that the Prior of the Church ſhould, if not twice, yet at leaſt once a week perſonally viſit and view the place, to ſee that there be nothing wanting to the ſick there, nor ought elſe amiſſe, or if ſo, to ſee it reformed. It had a ſpeciall Curator beſide, who was called *Infirmarius*. But let us hence.

[u] *Matt. Paris pag. 299.*

[x] *Liber mſ. Eccleſ. Cant.*

Of ancient buildings the next unto this is the Dortor, the common Dormitory for the Monks, a very old piece, as any now ſtands (I beleeve) within the precinct. Here the Monks (according to S. *Benets* rule) ſlept *veſtiti*. i. in their clothes, their regular habit, lying in the woollen, and without either ſheet or ſhirt. Would you know why? Partly (I take it) to further them in the way of Mortification of their bodies, and partly for their more readineſſe to attend their Nocturnes, that is, their night Devotions, which in imitation of the Primitives, they obſerved at certain of their Canonicall houres. To prevent diſturbance this place had two Vigils or Watchmen that guarded it every night; the one till midnight, the other till break of day. By Arch-Biſhop *Winchelſey's* Statutes, no woman or ſtranger might by any meanes have acceſſe thither.

Dortor.

[y] *Mſ. memorand.*

Neare unto this Dortor, are the ruines of the Kitchen, Pantry, Larder, and other like rooms or offices built for the common uſe and ſervice of the Covent in point of food and repaſt, which was ſerved in to them in their Common Hall

Refectory. Hall or Refectory built contiguous to the Kitchen (the Remaines whereof show it to have been a very goodly, large and curious piece of structure) opening on the South-side with a faire doore into the Cloister, before which doore sometimes stood a double cistern, partly (I take it) for the service of the Hall, and partly as a laver used at that Ceremony of washing the hands and feet of the Monks by the chief Prelate or Superintendent by our Saviours example towards his Disciples, commanded by S^t *Benets* rule at certain times, especially at their Mandy, to be observed. This Hall they called the *Fratria*, in old English the *Frater* (so the Division calls it) because it was the common place of resort and meeting for the Fraternitie to their repast served into them from the contiguous Kitchen. Their ordinary fare and food here was fish and fruits, where they were not more commonly and constantly served in, then flesh was rarely or never. Abstinence from which being, as to all sorts of Monks in generall, so to these in particular expressely enjoyned, and strictly imposed, the common Refectory might upon no terms admit of or affoord any. But were any of the family sick, it was to be had for him in the Infirmary. The guests likewise in the *Cella Hospitum* (the guessing chamber I may call it) were not denied it: and besides, the Prior (to whose conscience and discretion in this behalf much was left) if he saw cause to refresh any one or more with the flesh at his own table in his private chamber, he might call unto him thither now and then such as he thought fit. Thus and in these cases and places flesh might be at any time, and was many times eaten. But within the publick Refectory never, and that (as I conceive) because of the rules violation in that behalf, which these specialties were so farre from infringing, that like as exceptions do a generall rule, they rather confirmed the same in the generality of it. For as in point either of the office or other like agends in the Church, or of rest and repose in the Dortor, by observing the rules (that is, the rites and customes) of the Monasterie in those cases

Decreta Lanfranci & cærimoniale Benedictin.

in

in the places proper thereunto, the Church and Dortor; by the generality of the Monks, the rule in thoſe caſes was conceived and conſtrued to be kept and fulfilled: So likewiſe by obſerving the Monaſtick rules and cuſtomes for food and repaſt (and particularly this of abſtinence from fleſh) in the Refectory, the proper place of common refection to the whole Convent in generall, the rule in that caſe was by common intendment kept unviolated. And that it might be ſo, it was (no doubt) one main end of deviſing and erecting theſe common Refectories. For might the Monks have been allowed their particular Cells, and a *Præbenda*, or portion ſet them out wherewith to finde themſelves, and provide them of their own commons, as our Prebendaries now have, it might juſtly be feared that the rule in this point of abſtinence from fleſh, would be either not at all, or nothing ſo well obſerved, as in the common and publick Refectory, where each one ſaw what his fellow ate. The conſideration whereof probably moved *Wlfred* the Archbiſhop of this Church 800 yeers ago and upwards (when by his Codicill he allowed the then Monks of this place their proper Cells, or houſes) to provide that the having of them ſhould not excuſe nor hinder their reſort to the Church, for prayers and other like agends there, at their canonicall houres, from the common Refectory for their boord, nor from the common Dormitory for their bed. As you ſhall finde by the Charter it ſelf (if you peruſe it) in my Appendix *Scriptura* 36. The Latine is much to blame, and the ſenſe ſomewhat imperfect and incoherent, but I thought it not fit, nor my part to vary from it in the leaſt ſyllable. 33.

Of this Hall and the proviſion for the ſame and the ordering thereof, the chief care and overſight was intruſted to the Cellerar one of the foure great *Obedientiarii* (or Officers) of the Monaſtery, as I told you: The *Sacriſta*, *Camerarius* and *Theſaurarius* being the other three. The Threaſurers office was to collect and gather in the rents and revenues of the Monaſtery. The Chamberlains chiefly

Cellerar. Sacriſt. Chamberlain. Threaſurer.

consisted in the care of *vestitus* or clothing for the Monks, and therefore he had the charge of the *Sartrinum* and *Sutrinum*, the store-houses of that sort of provision, as I guesse by officers and retainers to them, such as these[a]. *Magister Cissor. Secundus Cissor. Pelliparius. Magister sutor & garcio ejus. Tres servientes in Lavendria &c.* whence he was also called *Vestiarius*. It was the Sacrists or Sextens office and businesse to see the Church, the Temple, kept *sartum tectum*, and to have care of the sacred vessells, the vestments, ornaments, books and utensils of the Church, and to dispose of and order both the place and manner of interring the dead, both Monks and others. And our Cellerars office regarded the * *Cibum Monachorum*, the provision of food for the Monks and the ordering thereof, to which end he had the *Pistrinum* and the *Bracinum* (the Bakehouse and the Brewhouse or Maulthouse) under his charge. Accordingly, at the setling of the Churches Mannors by Archbishop *Lanfranc* some were assigned and allotted to the feeding, other to the clothing of the Monks: as you shall finde by the distinction which is observed in the recitall of those Mannors in Doomsday book, where some are said and set down to appertain to the Monks *ad cibum*, other *ad vestitum*.

[a] *Lib. Eccleſiæ Cantuar.*

* Or *victum*.

By the way will you heare a learned mans opinion of this distinction of Monastick Offices, and assigning out unto them their peculiar ferms and revenues? *Non est dubium* (saith *Roverius* in his Illustrations of the History of S. *Iohns* Monastery at *Rheimes pag.* 649.) *Quin inde maxima fuerit & disciplinæ & rei familiaris in Monasteriis labes, quòd domesticis inprimis administris, ac subinde etiam Monachis singulis suæ attributæ fuerint sigillatim prædiorum aut proventuum Monasterii partes. Nam lapsum inde est paupertatis studium, jacta avaritiæ semina, charitas publicè imminuta, traductæ in affines Monasteriorum facultates, licentiæ, ac vitiis suppeditata alimenta. Irrepsit verò hæc lues in Monasteria vulgò post annum millesimum. Ac licèt eatenus administrationes ejusmodi obedientiæ dicerentur, quòd solo Abbatis & Capituli imperio, atque arbitrio quamdiu*

diu libitum esset gererentur; tamen haud multò postea Beneficiorum nomen, ac jus obtinuerunt, magnamque monasticis statutis, vitæque religiosæ puritati, ac perfectioni perturbationem attulere. Thus he. And now I proceed.

The Cellerar no doubt was a great man in the Colledge. Archbishop *Winchelseys* statutes [b] agreeably to *Lanfranc's* decrees, which say he ought to be *Pater Monasterii*, expresly call him so. *Item omnes Custodes Maneriorum, necnon omnes Obedientiarii excepto duntaxat Maiore Celerario, qui pater dicitur Monasterii, &c.* and that he was a great man in his place may appeare by the large extent of his charge. In the list of the Churches family taken in the yeare 1322. I finde all these persons sorting to his Office.

[b] *Lib. eccles. Cant.*

Senescallus Libertatum.	*Salsarius qui est Ostiarius*
Clericus sen' Libertatum.	*Coquinæ, & garcio ejus.*
Senescallus aulæ hospitum.	*Focarius coquinæ.*
Ianitor portæ exterior. Curiæ.	*Portarius.*
Ianitor portæ cimiterii.	*Partitor coquinæ.*
Panetar. in Celar.	*Tractor vini & cervisiæ*
Garcio ejus.	*Qui est Cupparius.*
Hostiarius Claustri.	*Garcio ejus.*
Garcio ejus.	*Armiger Celerarii.*
Panetarius aulæ.	*Stabularius Celerarii.*
Vigil Curiæ.	*Carectarius Celerarii*
Scutellarius aulæ.	*Et duo garciones ejus.*
Potagiarius.	*Coltonarius interior.*
Scutellarius refectorii.	*Coltonarius exterior.*
Garcio ejus.	*Venator, & garcio ejus.*
Lardarius qui est j[us] coquus.	*Ianitor portæ aulæ.*
Conventus & garcio ejus.	*Garcio ejus.*
Secundus cocus conventus.	*Custos prati Celerarii.*
Cocus aulæ & garcio ejus.	*Gayolarius.*

These (I take it) with those of the Bakehouse and Brewhouse or Malt-house, were the officers and retainers, whereof the Cellerars Halimot occurring to me in a very

Cellerars-Halimot.

ancient Deed of this Church did consist, which I suppose was holden of him in his proper Hall, and thence tooke it name of Halimot, to say, *Conventus aulæ*. The office was indeed so exceeding great and troublesome, that like as the Prior, for the same reason had his *Sub-Prior*, or *Prior claustri*; the *Sacrist* or *Sexten*, for the like cause his *Sub-sacrista*: so had this our Cellerar his *Sub-Cellerarius* to assist him and beare a share with him (and surely need enough) in the managing of this burthensome office, and weighty province.

[c] Spelman. Gloss. in Verb. Cellerarius.

I read [c] that in the Abbey of S^t *Edmunds-bury*, *illustris adium pars cum latifundiis ejus muneri designata fuit*, as my Authors owne words are. So had our Cellerar here. For he had a large part of principall housing alotted him, all contiguous to the Covent-Hall and Kitchen (the Sphere wherein he chiefely moved) namely his Hall and his Lodgings,

Cellerars-Hall

as they were called. His Hall that which is now the Archbishops for the keeping of his temporall Courts. An ancient peece, and (I take it) a parcell of that housing *Edmerus* [d] speakes of, which he saith Archbishop *Lanfranc* upon the increase of the number of his Monkes pulling downe the former too little for their use, secondly built better and larger then the former: the Dortor and North-Hall, being other part of it, as I conceive, all built upon brave arched vaults of stone. Into this (the Cellerars) Hall, the present passage lyes by the Palace Greene or Court; whereas the ancient ordinary way to it was on the other side the Hall, in at a faire doore, over which is cut in the stone-worke the resemblance of the Holy Ghost in the Doves forme descending on our Saviour, and under his feete the statue of an Archbishop (haply the Founder) in his Pontificalls. Betweene this Hall and the Court-gate sometimes lay a passage by and through the long low Entry, in the Division called the Pantise, whereby ingresse and regresse, carriage and recarriage might be made to and from the Hall.

[d] *Hist. Novor. lib. 1. pag. 7. & 8.*

Cellerats-Lodgings.

His Lodgings lay on the West-side or Quarter of the Cloister, into which it had a double doore, having in the Windowes,

Windowes, the name, coate of armes and *Rebus* or name-device of *Richard Dering* the Monke, one of them [c] that conspired with the Holy Maide of *Kent* in *Hen.*8. dayes, and saluted Tiburne for his paines, who in his time was Cellerar to the Church. The same *Hen.*8. afterward in his new erection and dotation of the Church, expressely reserves to him and his Successors both Hall, and Lodgings, by the names of the Cellerars Hall, and the Cellerars Lodgings. But they are since come to the See, and laid to the Palace, and passages made to them from the same. [c] *Vide Stat.* 25. *Hen.*8.

I have done with them, and passe from thence to the Court-Gate. Court-Gate, commonly called the Porters-Gate, built (as I take it) by the old generall founder Archbishop *Lanfranc*. On the North-side whereof stands an ancient stone-worke-pile, the North part whereof. i. from the staires or ascent North-ward, is now Dr *Casaubons* Prebends house. The name of which building is now quite lost, saving that some call it Hog-Hall: haply rather (as *Hogia, Hoga, Hogium* and *Hogum* is by Sr *Henry Spelman* [f] derived from the German Hog, signifying high, or mounted) becaufe of the high and lofty site and posture of it, then, as some dreame, from the dressing of Hogs sometime in the Undercroft of it, a use for which it were absurd to thinke it built. Others from the site of it call it, and so doe some of the Church-Records, North-Hall, and *magna aula juxta portam curiæ versus Aquilonem.* I finde it also in some of the Church Records called *Oriall*; but whether from the same originall with *Oriall* Colledge in *Oxford*, which name some conceive to be a corruption of *Aul-royall*, I leave to other mens judgements. But all this while we are without satisfaction for what use so strong and goodly a foundation as this is standing upon Vaults, and having to it a very gracefull ascent by stone-steps, beset on either side with smal Marble Columnes and other (arched) stone-worke was intended or how used in former time. If I may speake my opinion, I shall tell you (and I thinke rightly) what it was. Hog-Hall. [f] *Glossar.*

There was (you must know then) before the Dissolution

(as by Saint *Benets* Rule there ought to be) Hospitality kept and intertainment affoorded and allowed both at Bed and Boord unto such strangers (Travellers and Pilgrimes especially) as resorting to the Monastery should crave it of the Monkes: and consequently there was a place in the Monastery set apart for that purpose. This place of receipt they
Aula Hospitum. called *Aula & Camera Hospitum.* Now I am perswaded the present building was that *Aula & Camera Hospitum.* I will give you my reasons.

1. First it stood and stands most conveniently for the purpose, being by the Court-Gate, remote from the Monastery which strangers were not to pry into. And Archbishop
8 Lib. Mf. eccles. Cant. *Winchelsey* his Statutes 8 making mention of the place, seeme to intimate the standing of it within the Court. *Item aula Hospitum & paralitorium & quæcunque officia ac domus exterioris curiæ, &c.* Say the same Stat.

2. Secondly the Cellerar had charge of it. Now the Pentice or Entry betweene the Court-Gate and his Hall did (as it were) make them meete.

3. Thirdly the present building was not onely a Hall, but divided (as appeares by it) into an Hall and a Chamber (or Parlor) so to accommodate the intertained gueſt with both Bed and Boord, and what doe the same *Winch.* Statutes call it but *Aula Hospitum & Paralitorium?* as you see before.

I must acknowledge to have received some light also in this matter from the following story. A Keeper of Prince *Edwards* Ward-Robe (say the Records of the Church) in the great North-Hall of the Court, in the yeare 1304. kills another man within the precinct, and flyes streight way to the Chamber of the Hall, and though he were required by the Steward of the Church, refuseth to come forth, or to suffer any to enter. Whereupon the Prince being consulted, another Keeper is sent downe, and order given to have the malefactor brought to his triall by a prefixed time. In the interim the Justices in a Sessions holden *ante portam castri Cant.* inquire of the murder and finde it.

Shortly

Shortly after the malefactor is brought before some Judges *regia placita tenentibus* in the Archbishops Palace, where it being demanded of him how he would or could acquit himself, he answers that being a Clerk, he cannot *sine Ordinario suo respondere*: whereupon, being first found guilty of the fact by the Jury, he is, as convicted, delivered over to the Ordinary, and sent to the Archbishops Gaole at Maidstone. Thus goes the Story. Now I collect from hence that the Prince himself had been received here, and intertainment affoorded to his wardrobe after his departure; a use sutable to the condition of the place in hand. By this time (I trow) you see enough to perswade your beleef of this building to have been the *Aula* and *Camera Hospitum*. And now knowing what it was I shall next acquaint you with what I further reade concerning it in the Church-records.

The Hall had her proper and peculiar Steward; who, under the Cellerar, was to see to the accommodation of the guests with all necessaries according to the Statutes and Customes of the Monastery. He was called *Senescallus aulæ Hospitum*. Here was intertainment to be had of charity, for religious and secular guests, and that (by the Statutes of Archbishop *Winchelsey*) for the space of at least a day and a night: horse and man. On the top or by the foot of the Staire-case of stone vaulted underneath, anciently hung a gate, whereof (it seems) there was a constant keeper, who had his chamber hard at hand. For in the yeare 1382. I finde the Prior and Covent make a donation *Custodiæ portæ interioris juxta aulam Hospitii servienti & armigero suo, cum camera dicti Custodis &c.* So much of this pile.

But by the way we must allow the Steward of the Liberties a part of this building for the keeping of his Courts, which have been holden here from good antiquity: witnesse these words extracted from a Charter [h] of *H. 6. de Curia tenenda &c. Sciatis* (saith he) *quòd nos considerantes quòd Prior eccl. & ejusd. loci conventus & prædecessores sui usi sunt & consueverunt à tempore quo hominum memoria non existat habere* Stewards-court.

[h] *In Archivis Eccles. Cant.*

habere tenere apud North-hall, infra metas & septa eccles. sive Prioratus prædicti coram Ballivo suo pro tempore existente de tribus septimanis, in tres septimanas quandam curiam vocatam High Court, & in eadem Curia tenere, audire et terminare placita &c. This Court (it seems) was first set up with the Archbishops licence many ages since. *Concessit autem eis Archiepiscopus gratis habere curiam suam de propriis hominibus eorum*, as *Roger Hoveden* hath it speaking of Archbishop *Hubert*, *sub anno* 1200, and recording there the agreement made between him and the Monks, first falling out about the Chapell at Lambeth. I have nothing more to observe of this Court, except the smallnesse of the room that it is kept in. The reason whereof may be this. The Dissolution diminishing the revenues of the Church made the Churchmen (I suppose) to lessen their Court.

Almnery. Hard by this place, in times past and untill the Dissolution stood the Almnery or Elemosinary of the Church, being the place where the poore were daily fed with the remaines of such fare as came from the Refectory and other tables kept within the Monastery. *Omnes etiam reliquiæ & fragmenta tam ciberum quam potuum Refectorii, cameræ Prioris, mensæ Magistri, Infirmitorii & etiam Aulæ hospitum in vasis ad id congruis colligantur, & ad elemosinam plenè & integrè reserventur, in usus alios quam puram elemosinam nullatenus convertenda*: say the private Stat. of this Church made by Archbishop *Winchelsey*. Agreeable to that ordinance in the Provinciall Constitutions[i]. *Omnia autem victualia religiosis apponenda sine subtractione aliqua eis apponantur tam in conventu quam alibi ubi reficiuntur. Et de omnibus appositis totum residuum sine diminutione aliqua cedat in elemosinam per Elemosinarium egentibus simul erogandum. Ita quòd nec Abbas nec Prior nec Elemosinarius possit contra hoc dispensare.* The Monk that was intrusted with the care of this place was called *Decanus Elemosinariæ* and *Elemosinarius Ecclesiæ*, the Church-Almoner. King *Hen.* 2. by his Charter, gave unto the Monks, for and in augmentation of this their Almnery, the ground between Northgate and Queningate as is afore shewed.

[i] *Cap. omnem. de statu regular.*

ſhewed. And Archbiſhop *Richard* (*Beckets* immediate Succeſſor) appropriated to this Almnery (or, if you will, to the Monkes *ad uſum Elemoſinariæ*) the Churches of *Monkton*, *Eaſtry*, *Mepham*, and *Eynesford*. Whereof *Harpesfield* thus [k]. *Magnum tamen ſui* (ſaith he ſpeaking of that Archbiſhop) *pauperibus quibus liberaliter perpetua e leemoſina proſpexit, ad quem uſum appropriavit eccleſias Monakenſem, Eſtrienſem, Mephamenſem & Eyneſſordenſem, deſiderium reliquit.* Afterwards [l] in the yeare 1319. 11. *Ed.* 2. *Henricus de Eſtria* the then Prior of the Church, within the precinct of the ſame Almnery, erected a Chapell and founded a Chantery of ſixe Prieſts to pray, ſing and celebrate for the ſoules of King *Ed.* 1. *Ed.* 2. Archbiſhop *Lanfranc* and *Winchelſey*, with the Founder himſelfe and ſome others, confirmed by the Kings Charter. Contiguous whereunto hee built a Chamber for the Prieſts, and afterwards. i. in the yeare 1327. his Succeſſor, with conſent of the Covent aſſigned and appropriated the Parſonage of *Weſtcliffe* by *Dover* to the Almnery for ever, for the ſuſtentation of the Prieſts, and the maintenance of the Chapell, and Chamber, &c. Which both are as yet ſtanding, but converted to the Free-Schoole and houſing for the Schoole-Maſter. This Almnery was taken and pared from the Church at the Diſſolution, but reſtored by Queene *Mary*, through her Couſin Cardinall *Pooles* meanes. In the Charter of which reſtitution [m] mention is made of a Mint there, ſomtimes kept by her Father (*Hen.* 8.) from whence it tooke (as I told you formerly) and to this day retaines the name of the Mint or Mint-yard. And thus I have done with the third particular head of my diſcourſe concerning the Church: and come in the next place to (my third particular) the Catalogue of benefactors.

[k] *Hiſt. eccleſ. Secul.* 12.

[l] *Lib. eccleſ. Cant.*

[m] *An Archivis eccleſiæ præd.*

fourth

A Catalogue of the principall benefactors to the Church.

4. Particular. SOme, it is well knowne, have written whole Bookes of the foundations, gifts, donations, and endowments of Churches, Colledges, and the like. Witnesse (amongst the rest) for the parts of Germany chiefely, the *Codex donationum* written by *Miræus*. And all this to very good ends, namely to preserve the honour and memory of such pious and devout benefactors, and to commend the worthy example of their zeale and piety to the imitation both of the present and future ages, at home and abroad. And for the very same purpose have I pitched upon the ensuing Catalogue, containing the goodly company of pious benefactors to the Church of *Canterbury*, with a briefe memoriall of their severall gifts, as I finde them there upon Record.

Donationes Maneriorum & Eccleſiarum eccleſiæ Chriſti *Cantuarien.* & nomina donantium, unà cum privilegiis & libertat' eid. eccleſ. conceſſis.

Palatium regium in Cantuar.

ETHelbertus Rex, *Anno regni ſui* XXXV. *ad fidem Chriſti per ſanct. Auguſtinum converſus, ſtatim Palatium ſuum eidem Auguſtino & ſucceſſoribus ſuis infra Civitatem Doroberniam perpetuò dedit, ut ibi ſedem Metropolitanam in evum haberent* *, *quam beatus Gregorius primam totius regni eſſe decrevit & confirmavit, ut ſicut prima fuit fidem ſuſcipiendo, prima eſſet in dignitate. Hoc donum fecit rex Anno Domini.* DXCVII.

* *In quo fundata eſt eccleſiæ Cantuarien. & in nomine ſancti ſalvatoris dedicata.* As in another *Mſ.* of the Church.

Adeſham.

Ethelbaldus filius Ethelberti dedit monachis ejuſdem eccleſiæ manerium de Adeſham ad cibum, Anno Domini DCXVI. *cum campis, ſiluis, paſcuis & omnibus aliis ad villam illam rite pertinentibus, liber. ab omnibus ſecularibus ſervitiis, & fiſcali tributo, exceptis iſtis tribus conſuetudinibus, expeditione, Pontis Arciſve conſtructione. i. communi labore de quo nullus excipiebatur.*

Anno

Anno Domini Dclxxx. *Cedwalla Rex dedit Wilfrico Archiepiscopo Pageham, cum appendiciis ejus. scil. Slindon, Scrippaneg, Ceretun, Bucgrenora, Beorgamstede, Chrismehamme, Mundanham aquilonare & aliud Mundanham.* Pageham.

Anno Domini Dclxxxvij. *Cedwalla Rex cum conjuge sua Keneldritha dedit Theodoro Archiepiscopo & familiæ ecclesiæ Christi in Dorobernia, Geddinge & Wodetone, liberè sicut Adesham.* Geddinge. Wodetone.

Anno Domini Dclxxxxiij. *Withredus Rex Cantiæ dedit terram quatuor aratrorum pro amore Dei & Brithwaldi Archiepiscopi, ecclesiæ beatæ Mariæ quæ sita est apud Liminge, quæ terra vocatur Nunhelmestun, L. S. A.* *. Nunhelmestun.

* *i. Liberè sicut Adesham.*

Anno Domini Dccxlj. *Eadbriht Rex dedit ecclesiæ Christi in Dorobernia capturam piscium in Lamhethe, & alia quædam ecclesiæ de Liminge, tempore Cuthberti Archiepiscopi, L. S. A.* Piscaria de Lamhethe.

Anno Domini Dccxlvij. *Eadbertus Rex Kanciæ dedit ecclesiæ de Reculure, tempore Bregwini Archiepiscopi tributum unius navis in villa de Fordwic.*

Anno Domini Dcclxxiiij. *Offa Rex, Ianiberto Archiepiscopo rogante, dedit monachis ecclesiæ Christi Doroberniæ Hlyden juxta Sandwicum, L. S. A.* Hlyden.

Eodem Anno Offa Rex totius Angliæ dedit Ianiberto Archiepiscopo ad ecclesiam Christi Dorober. terram trium aratrorum, quam Cantiam Anglice dicunt thre swolinges in occidentali parte regionis quæ dicitur Mersware, ubi nominatur illa terra data Hlyden. Et signatum est hoc scriptum signis prædict. Regis & Archiepiscopo, & similiter Kinedrithæ reginæ, trium Episcoporum, quinque Abbatum, Edbaldi Ducis & xi. Principum. Hlyden.

Wullafus dedit Bramling Monachis ecclesiæ Christi Cantuar. qui illud habuit ex dono Edwlfi Regis idem donum confirmantis, ut scriptum suum inde testatur. Bramling.

Anno Domini Dcclxxxiiij. *Eadmundus Rex Kanciæ dedit Hwatrede Abbati de Reculure, & ejus familiæ ibidem degenti Scheldwihc, scil. terram* xij *aratrorum. L. S. A.* Sheldwich.

Anno Domini Dccxc. *Offa Rex Anglorum Anno regni sui* xxxviij. *ad instigationem Athelardi Archiepiscopi, dedit ecclesiæ sancti Salvatoris in Dorobernia* xc. *tributaria terræ bipartita*

Lingahæſe. Geddinges. Twicanham. *in duobus locis,* lx *in loco qui dicitur Lingahæſe & Geddingas, circa rivulum qui dicitur Fiſces burna, &* xxx *in aquilonali ripa fluminis Tamis, ubi appellatur Twicanham :* lx *ad emendationem eccleſiæ Salvatoris, &* xxx *ad indumentum fratrum qui Deo ſerviunt in illa ſancta eccleſia.*

Otteford. Yecham. Rokinge. Sandherſt. Bocholt. Blean & al. *Anno Domini* Dccxcj. *Offa Rex dedit eccleſiæ Chriſti Doroberniæ, Otteford, & terram quindecim aratrorum in provincia Canciæ nomine Yecham, ad cibum monachorum. Perhamſtede, Rokinge & Andred ad paſcua porcorum. Dunmalingdene, Sandherſt, Smnthelmmgdene. Et in ſilvis qui dicuntur Bocholte & Blean Heaubric. Et aliud inter torrentem nomine Eortburnan & Aghne, Orgariſwike, treon, & paſtum unius gregis juxta Theningden, & quinquaginta porcorum binnan Smede.*

Tenham. *Eodem anno. Cenulfus Rex, rogatu Athelardi Archiepiſcopi Doroberniæ dedit vicario munere terram duodecim aratrorum ubi dicitur Tenham, ad Metropolem Salvatoris eccleſiam in Dorobernia. Hanc munificentiam maxime fecit Rex quia idem Archiepiſcopus gratia recompenſationis terram* xij *aratrorum dedit in loco ubi dicitur Creges emilina.*

Cherring. Chert. Burne & al. *Anno Domini* Dccxcix. *Cenewlfus Rex, Archiepiſcopo Athelardo rogante, eccleſiæ Chriſti in Dorobernia reddidit terras quas Offa Rex abſtulerat Ianiberto Archiepiſcopo. ſcil. Cherring. Selebertes Chert ad veſtimentum monachorum. Brumgland &*

Terra in Cant. *Burne.*

Anno Domini Dcccviij. *Cenulfus Rex & Rex Cuthredus dederunt eccleſiæ de Liminge, ubi jacet corpus beatæ Eadburgæ ſex manſuras in civitate Doroberniæ, rogatu Athelardi Archiep.*

Burne. *Anno Domini* Dcccv. *Athelardus Archiep. dedit vel potius reſtituit monachis eccleſiæ Dorobern. villam dictam Burne, advictum monachorum, ſcil. terram quatuor aratrorum, quam terram prius homo bonus, nomine Aldhun, qui in hac regali villa hujus civitatis Præfectus fuit, prædictis monachis contulit ad victum, ſed rapacitate Offæ Regis de eadem terra privata eſt eadem eccleſia. L. S. A.* *.

i. Libere ſcilicet. Adeſham. Bocholt. *Eod. Anno Cuthredus Rex Canciæ, cum licentia Cenulfi Regis Merciæ, tempore Wlfredi Archiep. dedit eccleſiæ Chriſti Cant. terram duorum aratrorum, quæ dicitur Bocholte & Kingeſcualand. L. S. A.*

Eod.

Eod. Anno Cenulfus Rex dedit Wlfredo Archiepiſcopo, ad opus ecclesiæ Chriſti in Dorobernia terram x *aratrorum ſcil.* Bixle. Bixle.

L. S. A.

Anno Domini Dcccix. *Cenulfus Rex Canciæ dedit Wlfredo Archiepiſc. Dorobernie, & monachis eccleſiæ Chriſti, terram ſeptem aratrorum, quæ dicitur* Bereham. *L. S. A.* Bereham.

Anno Domini Dcccxj. *Wlfredus Archiepiſc. emit à Cenulfo Rege has terras, ad opus eccleſiæ Chriſti in Dorobernia, ſcil. Gravenea. Caſsingburnan. Ealmeſtede. Suuithunigland juxta Gravene, & Appingland. L. S. A.* Gravene. Elmeſted. & al.

Anno Domini eod. Wlfredus Archiepiſc. Doroberniæ concambium fecit cum conventu ſuo de villa de Eaſtria pro Burne. Eaſtria pro Burne.

Anno Domini Dcccxiiij. *Cenulfus Rex dedit Wlfredo Archiepiſcopo, & monachis in eccleſia Chriſti Doroberniæ circiter* xxx *jugera inter duos gremiales rivos fluminis quod dicitur Stour, & vocatur terra illa Binne. L. S. A.* Binne.

Lyfchild dedit Middeltone Wlfredo Archiepiſcopo, & monachis eccleſiæ Chriſti Cant. & poſtea ſcil. Anno Dom. Dcccxxij. *Cenulfus Rex Merciorum idem donum confirmavit, ab omni ſeculari gravitate liberum, & fiſcali tributo.* Meltone.

Anno Domini Dcccxxij. *Cenulfus Rex dedit Wlfredo Archiepiſc. Coppanſtan. Gretamarſc. & Shaldeford. L. S. M.* *. Shaldeford.

Eod. Anno Beornulfus Rex Merciorum dedit eccleſiæ Chriſti Godmerſham, ad victum & veſtitum monachorum, rogante Wlfredo Archiep. L. S. A. * *i. Libere ſicut* Meltone. Godmerſham.

Eod. Anno Wlfredus Archiep. Doroberniæ concilium celebravit in loco præclaro qui dicitur Cloveſho, preſente Beornulpho Rege Merciorum, ſuper libertate eccleſiæ, ubi idem Archiepiſcopus recuperavit quaſdam terras eccleſiæ Chriſti Doroberniæ ablatis, ſcil. Harghes, Herefordingland, Wambelean, Gedding & Cumbe. Harghes. Gedding. Cumbe, & al.

Anno Domini Dcccxxiij. *Cenulfus Rex dedit Wlfredo Archiep. quandam terram infra mœnia urbis Doroberniæ, ſcil.* lx *pedum in longitud. &* xxx *pedum in latitud. partem etiam extra civitatem ab aquilone Civitatis* xxx *jugera,* xxv *in arido campo &* v *agros prati.* *Terra in Cant. & extra.

Liſſtanus dedit Southcherch monachis eccleſiæ Chriſti Cant. Southcherch.

Et postea Celulfus Rex Merciorum dedit eisdem, et idem donum confirmavit.

Eghethorne & Langdone *pro* Bereham

Anno Dom. Dcccxxiiij. *Wlfredus Archiepiscopus dedit Monachis ecclesiæ Christi Dorobern. Eghethorne et Langedone pro commutatione de Bereham.*

Terra in Cant.

Item idem dedit eisdem villam quæ dicitur Eastur-Waldington in occidentali plaga ecclesiæ Christi, infra mœnia urbis Doroberniæ, intra ripam fluminis Stoure.

Byri.

Item idem dedit eisdem terram quæ vocatur Folquingland in regione Estriæ. Ruriculum quoque unius aratri in loco qui vocatur Byri.

Brotewelle.

Anno Domini Dcccxxviij. *Wiglaf Rex Merciorum dedit ecclesiæ Christi Dorobern. et Wlfredo Archiep. ejusd. ecclesiæ Brotewelle in Midd*. L. S. A.*

Harghes. Otteford. *& alia.*

Anno Domini Dcccxxx. *Werhardus Presbyter præpotens in Anglia, de præcepto Archiepiscopi dedit Monachis ecclesiæ Christi Dorobern. terras prius ablatas, scil. Harghes* Ciiij. *hydas. Otteford* C. *hydas. Graveneyam* xxxij. *hydas. Burnan* xliiij. *hydas. Seswalun* x. *hydas. Bereham* xxxvj *hydas &c.*

Ebbeney & *alia.*

Anno Domini Dcccxxxij. *Rex Athulfus instinctu Ceolnothi Archiepisc. dedit Ebbeneyam, Defertheſia, Mistanham, Langebornam, Blakebornhamme, Plegimunhamme, Ofnehamme, & silvam quæ vocatur Ostrynden, & villam juxta civitatem Doroberniæ quæ vocatur Bertun, ad quam pertinent quinque jugera & duo prata apud Scertingan, & aliud apud Tanintun. omnia L. S. A.*

* *i. Liberè sicut* Adesham.

Lose.

Ethelwlfus Rex dedit Lose Suete viduæ & filiæ ejus, & illæ dederunt Monachis ecclesiæ Christi Cantuar. & est de vestitu eorum.

Anno Domini Dcccxxxv. *Cinnewarra Abbatissa dedit Humberto Duci terram juris sui, nomine Wircesmuth, ea conditione ut omni anno det ecclesiæ Christi in Dorobernia pro gablo, plumbum trecentorum solidorum ad opus ejusdem ecclesiæ Archiepiscopo Ceolnotho, & successoribus suis in perpetuum.*

Hadleghe.

Eod' anno Hadleghe in Suthfolca data fuit per Elfledam scicente & consentiente Ethelredo Rege.

Mallings.

Anno Domini Dcccxxxviij. *Ecgbertus & Athelwlfus Rex filius*

filius ejus dederunt ecclesiæ Christi in Dorobernia Mallings in Suthsexan, quod viz. manerium prius eidem ecclesiæ dedit Baldredus Rex, sed quia non fuit de consensu magnatum regni, donum id non potuit valere. Et ideo isto anno in concilio apud Kingstone celebrato ab Archiepisc. Doroberniæ Ceolnotho restauratum est ecclesiæ antedictæ. L. S. A.

Anno Domini Dcccxxxix. *Ceolnothus Archiepiscopus propria pecunia sua emit Chert à quodam principe vocato Halethe concedente Rege Athelwlfo, & eandem villam eccles. Christi Monachis dedit. L. S. A.* Chert.

Anno Domini Dcccxxxix. *Athulfus Rex dedit Ceolnotho Archiepiscopo Eastreasta Delham, scil.* vij *jugera, quæ viz. terra adjacet ecclesiæ S. Mariæ de Liming. L. S. A.*

Anno Domini Dcccl xxj. *Elfredus Dux dedit Ethelredo Archiepiscopo Doroberniæ, & Monachis ejusdem ecclesiæ villam de Chertham, ad vestitum Monachor. ut patet per chartam suam inde confectam, quam potius Codicellum dicimus.* Chertham.

Anno Domini Dcccxcv. *Wefingwerhs juxta flumen quod dicitur Romeneya datum fuit per Plegmundum Archiepiscopum ecclesiæ Christi.*

Anno Domini Dcccxlix. * *Heth dat' fuit per Elfredum Regem Plegmundo Archiepiscopo, & successoribus suis ad opus ecclesiæ et Monachorum.* * Another *Ms.* calls it *Etheredsbith.* [Heth.

Anno Domini Dcccc xxiij. *Wlfelmus Archiepiscopus agros comparavit ab incolis qui nominantur Waldland & Wlfrethingland, juxta locum qui dicitur Rethercheap, extra portas Doroberniæ.*

Anno Domini Dcccc xxvij. *Athelstanus Rex, pro anima patris sui Edwardi & honore Wlfelmi Archisacerdocis Doroberniæ, dedit Folkstane sitam super mare, ubi quondam fuit Monasterium & Abbatia sanctarum virginum, ubi etiam sepulta est S. Eanswitha, qui locus à Paganis destructus fuit. L. S. A.* * Folkstane.

* *i. Liberè sicut* Adesham.

Anno Dom. Dcccc xxxiiij. *Eylfleda dedit Hamme Ecclesiæ Christi Cant.* Hamme.

Anno Domini Dcccc xxxix. *Winhelmus dedit Wlfelmo Archiep. Dorober.* xj. *agros* * *à meridie Doroberniæ. Et est terra illa circumdata his terminis. Ab oriente Adredsland, ab aquilone Kingsland*

Terra à meridie Doroberniæ.

* *Jugera*, as in another *Ms.*

Kingsland, à meridie publica ſtrata, & ab occidente Brihtelmeſland. Factum fuit donum iſtud in præſentia Athelſtani Regis.

Mepeham. *Anno Domini* Dcccxl. *Eadulfus Dux per conceſsionem Regis Athelſtani, præſente Wlfelmo Archiep. dedit Mepeham. L. S. M.*

Preſtantun Wingham & al. *Anno Domini* Dcccxlj. *Preſtantun. Wingham. Wolecumbe, Swerdlingan, Boſington & Graveney reſtitut. eccleſiæ per Eadmundum Regem, & Eadredum fratrem ejus, & Edwinum filium ejuſdem Edmundi.*

Terrings. *Athelſtan Rex dedit villam de Terrings ſitam ſuper mare in Suthſexan, eccleſiæ Chriſti in Dorob. L. S. A.*

Anno Domini Dcccxliij. *Eardulfus Rex Cantiæ dedit Heahberthæ Abbati de Racul & ejus familiæ, ſcil. Monachis conſiſtentibus in illo loco vocato Raculfre, et etiam unius aratri in loco qui nominatur Perhamſtede.*

Pecchinges. *Anno Domini* Dcccxlvij. *Pecchings dat' eccleſiæ per Wlfricum, preſente et conſentiente Rege Edredo, matreque ejus Regina Eadgiva, Odoneque Archiepiſcopo Doroberniæ, Wlſtano Archiepiſcopo Eborac. et aliis multis nobilibus. L. S. A.*

Monaſterium Raculfenſe. *Anno Domini* Dcccxlix. *Edredus Rex preſente Odone Archiepiſcopo Eadgiva regina matre ipſius Edredi dedit eccleſiæ Chriſti in Dorobernia Monaſterium Raculfenſe bis denis ſemiſque eſtimatum caſſatis cum omnibus pertinen' ſive litorum ſive camporum, agrorum, ſaltuumve. L. S. A.*

Iccham. *Anno Dom.* Dcccclviij. *Villa de Iccham data fuit per Athelwardum, præſente Odone Archiepiſcopo.*

Meapham & alia. *Anno Domini* Dcccclxj. *Ediva regina, alio nomine dicta Edgiva, ſcil. mater Eadmundi et Eadredi Regum dedit Mepeham, Coulings, Oſterland, Leanham, Pecham, Farnleghe Monketone, et Aldintone, huic eccleſiæ.*

Anno Domini Dcccclxiij. *Dunſtanus, de conſenſu regis Edgari dedit huic eccleſ. Fengg'* vij. *aratrorum, quod Anglicè dicitur* vij *hides emptorum de Ingelram Optimato ejuſdem regis.*

Anno Domini Dcccclxiiij. *Ethelſtanus, conſentiente et concedente Archiepiſc. Dunſtano dedit eccleſiæ Sanctæ Mariæ de Liminges, ubi ſepulta eſt ſancta Eadburga terram unius jugeri quæ Vleham nominatur.*

Anno

Anno Domini Dcccclxxix. *Egelredus Rex dedit eccleſiæ in Dorobernia Sandwich, ad veſtitum Monachorum, et Eſtreyam ad cibum Monachor. L. S. A.* Sandwich. Eſtrey.

Anno Domini Dccccxcj. *Aſchwinus Dorſetenſis Epiſcopus reddidit eccleſiæ Chriſti Alfrico Archiepiſcopo Riſbergh.* Risbergh.

Anno Domini Dccccxcvij. *Elfgiva regina dedit huic eccleſiæ Newinton et Brotewelle in regione de Oxinaford, et calicem aureum cum patena aurea, in quo ſunt* xiij. *marcæ de puro auro, et duo dorſalia de pallio, et duas capas de pallio cum taſſellis auro paratis. L. S. A*.* Newinton & Brotewell. & al. * .i. Liberè ſicut Adeſham.

A° D. Dccccl*xxx*. *Athelſtanus filius Aelthredi, de conſenſu et licentia ejus dedit eccleſiæ Doroberniæ Holingburnan, ad cibum Monachorum, quam villam emit à patre ſuo. L. S. A.* * Mxv. as in another Mſ. Holingburne.

Edmundus Rex filius Edivæ Reginæ dedit Preſton, et Eylwartone Monachis eccleſiæ Chriſti Cantuar. et eſt de victu eorum.* * .i. Copton. Preſton & Eylwarton.

A° D. Dccccxlj. *Dux Brithnotus iturus ad bellum contra paganos, dedit Laling, Illegh, Hadlegh, conſentiente Rege Ethelredo, preſente Sirico Archiep. Dorober.* Laling. Illegh. Hadlegh.

A° D. Miij° *Ethelredus Dux dedit eccleſiæ Chriſti particulam terræ in Dorobernia, quam ſibi Rex Ethelredus dedit,* xv. *virgarum in longitud. et* viij. *virgarum in latitud. et* vj. *agros extra murum. Termini terræ infra murum ſunt hii. In orientali parte terra Regis, in parte auſtrali placea civitatis. In occidente terra eccleſiæ Chriſti. In aquilone cœmiterium Chriſti.* Terra in Cant. & extra.

A° D. Mvj. *Ethelredus Rex confirmavit omnes donationes terrarum quæ datæ ſunt eccleſiæ Chriſti in Dorobernia, et ſuper hoc ſcriptum ſuum dedit Elfrico Archiep. cum piſcationibus, venationibus, aucupationibus, et aliis omnibus libertatibus, exceptis illis tribus in Adeſham, ſigno ipſius confirmatum, una cum* xxxj. *ſignis optimatum ſuorum.* Confirmatio Donationum & Libertatum.

Eod' anno Ethelric & Leofwina, annuente rege Ethelredo, dederunt Bocking et Merſey ad victum Monachorum. Bocking & Merſey.

Anno Domini Mx. *Elfegus Archiepiſcopus adauxit eccleſiæ Chriſti Cantuar. quandam terram, nomine Werehorne, Fremingham et Wodetone, et eſt de veſtitu Monachorum. L. S. M.*.* Werehorne & alia. * .i. Liberè ſicut Milton.

Anno Dom. Mxviij. *Meſteham et Cheyham, duæ villæ in regione Surreyæ dat. per Ethelſtanum, qui et Livingus.* Merſteham. & Cheyham.

Eod. anno Knuht Rex dedit Livingo Archiepiscopo, ad opus ecclesiæ, silvam Heseleherst. L. S. A.

Portus Sandwici,

A° D. Mxxiij. *Kanutus Rex dedit ecclesiæ Christi in Doroberniaportum de Sandwico cum corona sua aurea, quæ adhuc servatur in capite crucis majoris in navi ejusdem ecclesiæ. Portum illum dedit Monachis cum thelonio ejusdem villæ, wrecco maris & omnibus aliis consuetudinibus ad portum illum pertinentibus.*

* Episcopum S. Martini, quæ ecclesia sita est extra civitatem Doroberniæ in Oriente. as another Ms. hath it.

A° D. Mxxxij. *Apuldre, Orpintone, Palstre, & Wihttrischeham dat' ecclesiæ per Edsinum presbiterum *, consentientibus Canuto Rege, & Elfgiva, Regina sua.*

Apuldre & alia.

A° D. Mxxxvj. *Theored. consentiente & concedente Knuto, dedit Horsleghe, ad opus & victum Monachorum. L. S. A.*

Horsleghe.

Memorandum quòd idem Rex Kanute, confirmavit privilegia prædecessorum suorum legalia in libertatem Monasteriorum infra Kanciam positorum.

Heth & Saltwode.

Eod. anno. Hethe & Saltwode data ecclesiæ per unum de principibus Angliæ, nomine Haldene.

Godmersham.

Eod' anno. Godmersham data fuit ecclesiæ per Egelnothum Archiepiscopum.

Folkstane.

A° D. Mxxxviij. *Knuthus Rex reddidit ecclesiæ Christi in Doroberniavillam de Folkstane, quam olim Rex Atbelstanus filius regis Edwardi eidem ecclesiæ dedit, ea conditione hanc donationem fecit Knutus, ut nunquam alienaretur eadem villa per Archiepiscopum sine licentia Regis & Monachorum.*

Thurrock.

Wlstanus, cognomento Wildepreost, annuente Domino suo Hardeknuto, dedit huic ecclesiæ Thurrock.

Chert. Stouting. Meletune

A° D. Mxliiij. *Egelricus Bigge dedit huic eccles. Chert, Stouting & Meletune.*

Stistede. Goggeshale.

A. D. Mxlvj. *Wlfgith relicta Elfwine, & Godwinus, consentiente sancto Edwardo Rege dederunt ecclesiæ Christi in Dorobernia, Stistede & Goggeshale in Essex, ad victum Monachorum. L. S. A.*

Chertham & Waleworth.

A. D. Mlj. *Villæ de Chertham & Waleworth concessæ & confirmatæ fuerunt per sanctum Edwardum, cum maneriis jam habitis, & multis libertatibus concessis. Prædictam villam Walworth Edmundus Rex dedit cuidam joculatori suo nomine Hitardo.*

Tempore

Tempore tandem Regis Edwardi idem Hitardus volens limina Apostolorum Romæ venit ad ecclesiam Christi in Dorobernia, & per consensum & concessionem Regis Edwardi dedit eandem villam eidem ecclesiæ Christi, chartam quoque ejusdem terræ posuit super altare Christi &c.

Siwardus & Matildis uxor ejus dederunt Mersham Monachis ecclesiæ Christi Cantuar. Sancto Edwardo Rege anno Domini Mlj. *per scriptum suum idem donum confirmante, & est de cibo eorum.* Mersham.

Eod' anno. Sake. Sokne & aliæ libertates concessæ & confirmatæ per S. Edwardum. Libertates.

Carta ejusdem de libera Warenna.

A. D. Mliij. *Brihtmerus civis London dedit ecclesiæ Cantuar. messuagium suum apud Gerscherche, & de licentia & consensu Stigandi Archiepiscopi & Godrici Decani dedit eidem ecclesiam omnium Sanctorum, testimonio Liefstani Portreve & aliorum.* Messuagium & Ecclesia in Civitate London.

Willielmus Rex conquestor reddidit manerium de Haltone in comitatu Bock. Monachis ecclesiæ Christi Cantuar. antiquis & modernis temporibus à jure ipsius ecclesiæ ablatum, & multa alia ut in martilagio continetur. Et plenius scriptum suum inde confectum testatur. Pro Deo & salute animæ suæ gratis hoc fecit, & sine ullo pretio.* Haltone. * Ita Mſ.

A. D. Mlxxv. *Conquestor confirmavit donum fratris sui Odonis Episcopi Baiocensis, & Comitis Canciæ de domibus in Sandwico datis ecclesiæ &c.* Domus in Sandwico.

Carta Regis W^mi Conquestoris ut Monachi Cantuar. omnes terras suas liberè teneant.

Similis Carta Regis Hen. 1. & 2.

A° D. Mlxxiij. *Conquestor confirmavit Lanfranco Archiepisc. omnes consuetudines in ecclesia de Newenton antecessorum ejus, & in ecclesia sancti Martini de Doffris, & in Scapeia.*

Charta ejusdem de eadem in omnibus Dominicis ecclesiæ Christi Cantuar.

Charta ejusdem Anglicè & Latinè de libertatibus ecclesiæ Christi Cant. concessis.

Charta ejusd' de libertatibus quas S. Edw. concessit eid' ecclesiæ.

Charta Regis Henrici primi de eisdem.

Charta Regis Richardi de eisdem.

Broke. *Karlemannus levita dedit Broke ecclesiæ Christi Cantuar. & postea Hen. Rex 1mus idem manerium per chartam suam eidem ecclesiæ contulit, & Hen. Rex 2dus per chartam suam idem manerium confirmavit.*

Slindone. *Aº D. Mcvj. Rex Hen. 1. rogatus ab Anselmo Archiep. reddidit ecclesiæ Christi Cant. villam quæ vocatur Slindone in Suthsex.*

Carta Regis Hen. 1. Hen. 3. & Richardi de Geld & Danegeld.

Medietas Altaris. *Anselmus Archiepiscopus Cantuar. reddidit monachis ecclesiæ suæ medietatem altaris Christi, quam in manu sua habebat post mortem prædecessoris sui Lanfranci Archiepiscopi, qui eis aliam medietatem, cognita veritate quòd ad illos pertineret, in vita sua*

Stistede. *reddiderat. Similiter & manerium de Stistede eis reddidit idem Anselmus, eò quòd ad eos pertinere scitur.*

Ecclesia Sancti Martini Dovor *Aº D. Mcxxx. Henricus Rex primus dedit ecclesiam sancti Martini Dover monachis ecclesiæ Christi Cantuar. in dedicatione ejusdem ecclesiæ Cant. cum omnibus pertinen. & provenien. tam in terra quam in mari, ut inde chartatestatur.*

Reculver octo libr. *Aº Eodem Wmus Archiep. dedit octo libras annui redditus de manerio suo de Reculvere, monachis ecclesiæ Christi Cant. in dotem ipsius ecclesiæ Cant. in perpetuum & hoc tempore Regis Hen. 1. quod donum S. Edmundus Archiepisc. postea confirmavit.*

Diepham. *Aº D. Mcxlvj. Henricus de Rya seisivit ecclesiam Christi Cant. de manerio de Diepham per quendam cultellum super altari Christi, presentibus Teobaldo Archiepiscopo, Waltero Priore aliisque multis, & acceptus fuit in fraternitatem à prædictis Archiepisc. & Prio. Anno supradicto. Quam donationem Hen. Rex. 2. confirmavit.*

Berkesore. *Manerium de Berkesore datum per Stephanum Regem, ad inveniendum lumen ante capsam beati Anselmi Archiepiscopi.*

Berkesore, Leisdone &c. *Henricus Rex 2dus dedit & confirmavit Deo, beato Thomæ, & ecclesiæ S. Trinitatis Cantuar. xv libratas redditus in Berkesor, & in Hokis aisse, & Rissendona, & xxv libratas redditus in Leisdona, & ita libere &c. sicut ego &c.*

Doccombe. *Wmus Tracy dedit Doccombe tempore Regis Hen. 2di. idem donum comfirmantis.*

Carta

Carta Regis Hen. 2di. de via circa murum Cemiterii nostri.
Carta ejusdem de terra nostra super montes de Hollingborne. Hollingbourne.
Carta ejusdem de libertatibus nostris liberè tenendis.
Carta Regis Stephani de eisdem.

Aº D. Mcxcix. *Richardus Rex primus, anno regni sui primo,* Boscus de Blean. *dedit Boscum de Blean, monachis ecclesiæ Christi Cant. per unum par cirotecarum, salvo tamen uno summario quem pater ejusdem regis concesit ecclesiæ & canonicis S. Gregorii in eod. bosco.*

Duæ cartæ Alienoræ reginæ de xiij *tenementis in Iudaismo* Tenamenta in Cant. *Cantuar.*

Carta ejusdem de maneriis de Terstane & Westfarlegh, cum ad- Terstane & alia pro Sandwico. *vocationibus ecclesiarum de Westclive & Westerham pro portu de Sandwice, quam donationem Edwardus Rex primus per cartam suam confirmavit.*

Aº D. Mcccxxvj. *Dominus Walterus Raynold Archiepisc. de* Caldecote. Torholte. *licentia speciali Ed. Regis 3. dedit monachis ecclesiæ Christi Cant. manerium de Caldecote juxta Cantuar. cum bosco de Torholte, & cum omnibus & singulis libertatibus, &c.*

Aº R. R. Ed. 3. xxvijº. *Richardus Bovyton, de licentia speciali* Bovyton. *ejusdem regis dedit manerium suum de Bovyton, cum omnibus pertinen. in villa de Bocking in Com. Essex, Priori & Conventui ecclesiæ Christi Cant.*

Dominus Edus Princeps filius Regis Ed. 3. dedit monachis ec- Fawksshall. *clesiæ Cant. manerium de Fawkesshall, eodem rege Edwardo idem donum confirmante, ad sustentationem duorum Capellanorum in eadem ecclesia celebratur.*

Edwardus 3. Anno Regni sui xxxviij. *dedit in escambium* Borle pro Sandwico. *Prio. & Conventui ecclesiæ Christi Cant. manerium de Borle in Comitatu Essex, pro consuetudinibus & redditibus una cum omnibus juribus &c. quæ iidem P. & C. habuer' vel habere aliquo modo potuerunt in villa & portu de Sandwico, cum aliis redditibus in insula de Scapeia, ut in carta, &c.*

Carta Regis Hen. 4. ne furagium capiatur ubicunque in Comitatu Canciæ ad equos sustentandos in castello Dovor.

Item carta ejusdem regis, de via infra murum Civitatis Cant. quæ ducere solebat de Northgate usque Quenyngate.

Ecclesiæ appropriatæ ecclesiæ Christi Cantuar.

Halstowe. *Hubertus Archiepiscopus dedit ecclesiam de Halstow, ad officium Precentoris, pro reparatione librorum ecclesiæ Christi Cantuar. & postea Bonifacius Archiepiscopus eandem ecclesiam per sigillum suum confirmavit.*

Freningham. *Stephanus Archiepiscopus dedit ecclesiam de Freningham, & per sigillum suum confirmavit, ad opus Elemosinariæ ecclesiæ Christi Cantuar. Anno Domini* Mccxxv.

Fairfield. *Sanctus Edmundus Archiepisc. dedit ecclesiam de Fairfield ecclesiæ Christi Cant. & per sigillum suum confirmavit Anno Pontificat. sui quarto.*

Deipham. *Gregorius Papa* ix. *de assensu Episcopi Norwicen. & Capituli ejusdem ecclesiæ, confirmavit ecclesiam de Deipham ad opus ecclesiæ Christi Cantuar. ut patet per bullam suam inde confectam. Anno Pontificat. sui primo.*

Sesaltre. *Idem Papa appropriavit ecclesiam de Sesaltre monachis ecclesiæ Christi Cantuar. in sustentationem eorum, ut patet per bullam &c. Anno Pontificatus sui* x^mo.

Esshe. *Edwardus Rex* 2^dus *Anno Regni sui* xix^no *appropriavit ecclesiam de Esshe in Comitatu Suffolc. ad novam capellam Elemosinariæ ecclesiæ Christi Cantuar.*

Monketon. Eastry. *Simon Islep Archiepiscopus, de speciali confirmatione Regis Edwardi* 3^tii. *Anno ejusdem regis* xxxix^no. *fecit appropriari ecclesias de Monketon & Eastry monachis ecclesiæ Christi Cantuar.*

Pageham. *Idem Archiep. de speciali confirmatione & licentia ejusdem Regis, Anno Regni sui* xlvj^o. *fecit appropriari ecclesiam de Pageham in augmentationem scolarium studentium Oxoniæ in Collegio ecclesiæ Christi Cantuar.*

Mepeham. *Willielmus Courtney Archiepisc. de speciali licentia Regis Ricardi secundi, Anno regni sui nono, fecit appropriari ecclesiam de Mepeham monachis ecclesiæ Christi Cantuar.*

Godmersham. A^o D. Mcccxcvij. *Dom. Thomas Arundell Cantuar. Archiepisc. de licentia speciali Regis Ricardi* 2^di. *fecit appropriari ecclesiam*

eccleſiam de Godmerſham monachis eccleſiæ Chriſti Cantuar. ad fabricam eccleſiæ Chriſti prædictæ.

A° D. Mcccc°. *Idem Archiepiſcopus, de licentia ſpeciali regis Hen.4ti. regni vero ſui Anno 2do. fecit appropriari eccleſiam de Weſtwell monachis eccleſiæ Chriſti Cantuar. ad habendum vacationem eccleſiæ de Aldermancherche London, ad opus eccleſiæ Chriſti prædictæ.* Weſtwell.

De eccleſiis de Weſterham & Weſtclyve vide cum maneriis de Weſtfarlegh & Terſtane, ut ſupra patet. Weſterham Weſtclyve.

Here the Record ends: much ſooner (I confeſſe) then it ſhould. For a multitude of benefactors there were, both before and after this time that are here omitted. But (I take it) theſe were all or the moſt of the chiefe, and it would have beene an endleſſe worke to have mentioned all. In which regard, I hope, it will not be expected that I ſhould perfect the Catalogue. I paſſe therefore from it,

And now am come to my Catalogue of the { 1 Archbiſhops, 2 Priors, 3 Archdeacons } of the Church. 5. Particular.

Beginning with the Archbiſhops, let me ſet before you in the firſt place, a few things very fit to be premiſed. *viz.*

1. The Antiquity of Archbiſhops in generall, and the cauſe of their firſt Inſtitution.
2. The Antiquity of our Archbiſhops in particular, with the number of Archbiſhops in *England*, in former time, and at this day.

FOr the firſt (the Antiquity of Archbiſhops, &c.) I ſhall not need take much paines to ſearch it out. For truth is, the Antiquity both of the name and office of an Archbiſhop is already ſo fully laid downe and proved to my hand by the worthily admired Author of the Defence of the anſwer to the Admonition, and ſo vindicated and cleered from the aſperſion of Antichriſtianiſme (wherewith ſome late turbulent Innovators have beene pleaſed falſly to ſtigmatize

matize them) and by his learned pen, who fetcheth and deriveth them (so venerable is their Antiquity) from before the time of the Gospells publike embracing by any Prince, or in any Kingdome, and (if I mistake him not) the Office, though not the Name, from the Apostolike times; and Bishop *Bilson* also, Bishop *Downham*, and many others, as the learned well know, have so laboured in this argument, that if I shall further proceed in the observing of the Antiquity of Archbishops, I shall but, as it were, *actum agere*. And therefore will it suffice that *remissivè*, I referre the reader to these mens Learned Labours, whom I have chosen to cite, because the vulgar, whose onely information I here intend, can more easily both purchase and peruse them, their workes like themselves speaking English. The learned, I know, can further satisfie themselves in the point from *Bertherius* in his *Pithanôn*, and *Morinus* of late, in *Ecclesiasticæ Exercitationes*, not to mention divers others. Of the former also, he may see those men answered, who (relishing nothing but a *Presbyterian-Vtopian parity* in the Ministery) under the pretence of zeale for the Reformation (as they terme it) of disorders in the Church-government by Archbishops &c. kick and carpe at the same, and upon occasion which un-offered they take of the report of those, who to shew the originall of Archbishops in the Church, say that they succeeded in the places of the *Archiflamines* (certaine heathen High-Priests, or Arch-Priests, which had the oversight of the manners of the *Flamins*, heathen Priests likewise, as Judges over them: of whom *Duarenus*[n], *Alexander ab Alexandro*[o], and our Countryman[p] *Fox* with others make mention) collect and conclude thus. "That the ministery of the Gospell was framed by "example of idolatrous and heathenish functions. Of my fore-cited Authors the Defender of the Answer to the Admonition chiefely takes these men to taske. After what manner he encountreth their arguments would be too prolix here to relate, and because his larger discourse is, in my opinion well abridged and epitonized by M^r *Mason*:

[n] *Tract. de Beneficiis.*
[o] *Genial. Dier.*
[p] *Acts &c. Monum.*

I have choſen rather to preſent you with theſe words of his. *Sed id demum* (ſaith he[q]) *illos peſsimè habet quòd Epiſcopi noſtri atque Archiepiſcopi ſedes ſuas ad Flaminum atque Archiflaminum Ethnicorum numerum aptatas habuiſſe dicuntur. verum quid obſecro inde naſcetur incommodi, ſi pulſis Idolorum cultoribus, veri Dei adoratores ſuccedunt? Neque enim ulli loci Epiſcopatibus erigendis aptiores quam maximæ & frequentiſsimæ Civitates. Ipſi Apoſtoli in nobiliſsimis urbibus in quibus fuerant, aliquando Flamines & Archiflamines aut ſacrorum Præſides eorum non diſsimiles Epiſcopos conſtituerunt, &c.* Thus farre Mr *Maſon*.

[q] *De Miniſterio Anglican. lib. 2. cap. 3. pag. 79.*

Some learned men (I am not ignorant) there have beene and are, which will by no meanes yeeld, that the Sees of our Biſhops and Archbiſhops were adapted to the number and places of the Flamins and Arch-flamins, arguing very ſtifly againſt it, by name Biſhop *Godwin* in his Treatiſe *of the Converſion of Britannie*, preceding his Catalogue of Biſhops, *Fol.* 26. and ſome others. But put caſe it be granted that they were ſo, and let theſe Cavillers (which diſtaſting our *Ariſtrocracy* (for ſuch is our Church government[r]) and deſirous, as it ſeemeth, of an *Anarchy*, a Church like to *Plinies Acephali*, all body and no head) be allowed their ſo much deſired premiſſes; yet ſtill a *non ſequitur* will attend on their concluſion. For were it (think they) a good collection to ſay that becauſe there is now a Miniſter of the Goſpell placed, where in the Popes time there was a maſſing Prieſt: *Ergo* the Miniſtery of the Goſpell is framed by the example of maſſing Prieſts? If they cannot juſtly ſay ſo of Miniſters, neither can they of Biſhops and Archbiſhops. For the reaſon is the ſame in both. As much to this purpoſe the ſaid Author of the Defence &c. hath it *Fol.* 321. Agreeable whereunto is that of Biſhop *Hall*[s]. *Chriſtianity* (ſaith he) *came in the roome of Iudaiſme, was it therefore derived from it?* I leave the judicious reader to give the anſwer.

[r] *Downings* Diſcourſe. Concluſ. 1. §. 6.

[s] Apology againſt Brownists. Sect. 46.

And ſo enough of this, onely pray we that *Anarchy* never get poſſeſſion of our Stage, leſt Confuſion ſhut up the

Scene. And that maugre the malice of all turbulent Innovators, our Church may ſtill glory in this (the commendation given her by the late learned *Iſaac Caſaubon* [t]) that ſhe, *Inter vel exceſſu vel defectu peccantes mediam viam ſequitur.* And may continue to deſerve that *Encomium* given her of divine *Herbert* [u].

[t] *Exercitationes.*

[u] The Temple.

I joy deare Mother, when I view
Thy perfect lineaments and hiew,
Both ſweet and bright.
Beauty in thee takes up her place,
And dates her letters from thy face,
When ſhe doth write.
A fine aſpect in fit aray,
Neither too meane, nor yet too gay,
Showes who is beſt.
Out-landiſh lookes may not compare;
For all they either painted are,
Or elſe undreſt.
She on the Hills, which wantonly
Allureth all in hope to be
By her preferr'd,
Hath kiſs'd ſo long her painted Shrines,
That even her face by kiſſing ſhines,
For her reward.
Shee in the Valley is ſo ſhye
Of dreſſing, that her haire doth lye
About her eares.
While ſhe avoides her neighbours pride,
Shee wholly goes on th'other ſide,
And nothing weares.
But, deareſt mother (what thoſe miſſe)
The meane thy praiſe and glory is,
And long may be.
Bleſſed be God, whoſe love it was,
To double moate thee with his Grace,
And none but thee.

So much of the Antiquity of Archbiſhops.

The

The cause of their first Institution followes. And it was briefely this. As the whole *Hierarchie* was first invented and instituted, *ut Augustæ illius ac divinæ Civitatis, quam ecclesiam vocamus, unitas ac tranquillitas melius conservetur.* So *Duarenus* [x], who there proceeds to show the further utility of the Hierarchicall order: so consequently the finall cause of ordaining an Archbishop (a principall member of that Hierarchicall body) was to promote and advance the Churches peace. This the often alleaged Author of the Defence, &c. well knowing, saith, that it is the chiefe and principall office of an Archbishop, *To keepe Vnity in the Church, to compound contentions, to redresse heresies, schismes, factions, &c.* as he gathereth out of Saint *Cyprian*, as you may read *Fol.355.* And so I have done with my first Particular.

[x] *De sacr. eccles. Minister. & Beneficiis. lib. 1. cap 9.*

AND come now to the other (*The Antiquity of our Archbishops in particular, &c.*) In the world (as I read in a French Author [y], a Civilian, who hath noted it out of the *Provinciale omnium universi orbis Ecclesiarum*, a booke so called, in which as he relateth all the Archbishoprickes in the whole world with their Suffraganes are particularly reckoned up) there are to the number of an hundred and thirty Archbishoprickes. For the truth of this relation (because it is a thing not so easily proved as published) *sit fides penes autorem.* But sure I am that We in this Kingdome acknowledge onely two Archbishops to be in this our English-Orb at this day; albeit in time past, namely from the conversion of King *Lucius* unto Christianity foureteen hundred yeares agoe and upwards, unto the coming of *Augustine* (the Monk sent from Rome) into *England*, happening above one thousand yeares since, that is, for the space of about 400. yeares together, there were in this our Iland, three Archbishops, to wit of *London*, *Yorke* and *Caerleon*. To *Caerleon* the Churches of *Wales* were subject; *Yorkes* province was *Scotland* and the North of *England*; and lastly, *London* had Jurisdiction over the rest of the Kingdome [z]. In which

2.

[y] *Gualterus.*

[z] *Antiq. Brit. pag. 6. Acts &c. Mon. tom. 1. pag. 96. Lamb. Perambul. pag. 62. Catal. of BB. pag. 181.*

three principall Cities of the Realme (as *Fox* and *Lambert* affirme) were before *Lucius* time, and in his reigne also untill his conversion, three Arch-flamins, who were by *Fugatius* or *Faganus*, and *Damianus* or *Dimianus* (teachers or Preachers sent by *Eleutherius* then Bishop of *Rome* into this Iland for the conversion of the King and people thereof) turned into Archbishops, about the yeare of our redemption 180. Who, from and after that their plantation continued their Archiepiscopall seats there, untill such time as *Augustine* came over and was intertained of *Ethelbert* the Kentish King, in the time of the Saxon Heptarchy. For at that time (according to that prediction of *Merlin*. *Dignitas Lovedoniæ adornabit Doroberniam*) at the prayer of the Citizens of *Dorobernia* (as Mr *Fox* [a] hath it) the Archbishoprick of *London* (whose chaire stood at Saint *Peters* in *Cornhill*) was by *Augustine* and *Ethelbert* translated from thence to *Canterbury*. Other reasons for the translation of it are given by the Author of the *Antiquitat. Brit* [b]. You shall have his words. *Sed Augustinus &c.* But *Augustine* (saith he) whether for *Ethelbert* the Kentish King, and his kinde Hosts sake, whether becaus *London* was not *Ethelberts*, but *Seberts* his Nephew, whether in charity or good will to the Kentish-men for their kinde intertainment of him, or whether in regard that *Kent* was the prime and chiefe province of Britanny, to the Dominion and Empire of whose King, the rest of the Kings were subject &c. But Master *Lambert* [c] saith flatly (if we may beleeve him) that *Augustine* by great injury spoiled *London* of this dignity of the Archbishops chaire, bestowing the same upon *Canterbury*. Indeed it appeares, that Pope *Gregory* intending *London* for the Metropolitan Seate of *Augustines* Archbishopricke, sent him his Pall thither. But *August.* for many reasons (wherein you see Authors are divided) placed the same at *Canterb.* Whereof afterwards the Popes, *Boniface*, and *Honorius*, in their severall letters, the one to *Iustus*, the other to *Honorius* successors of *Aug.* gave their expresse approbations. The first thus *. *Id ipsum præcipientes firmamus, ut*

[a] *Tom. 1. pag. 108.*

[b] *Vbi supra.*

[c] *Vbi supra.*

* Malmesb. *de gestis Pontificum lib. 1. pag. 208.*

ut in Dorobernia civitate semper in posterum Metropolitanus totius Britanniæ locus habeatur; omnesque provinciæ regni Anglorum præfati loci Metropolitanæ ecclesiæ subjiciantur, immutilatâ & perpetua stabilitate decrevimus. The latter in these words*. *Tuæ ergo jurisdictioni subjici præcipimus omnes Angliæ ecclesias & regiones: & in civitate Dorobernia Metropolitanus locus & honor Archiepiscopatus & caput omnium ecclesiarum Angliæ semper in posterum servetur; & à nulla persona per aliquam malam suasionem in alium locum mutetur.* Which thing, for the honour of *Austin* it pleased the wisdome of this Nation afterwards to establish and confirm; witnesse this passage in certain letters of *Kenulfus* King of Mercia to Pope *Leo**. *Nam quia beatæ recordationis Augustinus, qui verbum Dei (imperante beato Gregorio) Anglorum genti ministrabat, & gloriosissimè ecclesiis præfuit Saxoniæ, in eadem civitate diem obiit, & corpus illius in ecclesia beati Petri Apostolorum principis (quam successor ejus Lawrentius sacravit) conditum fuisset; visum est cunctis gentis nostræ sapientibus, quatenus in illa civitate Metropolitanus honor haberetur, ubi corpus ejus pausat, qui his partibus fidei veritatem inseruit.* But enough of this matter; It is now time that I come to my Catalogue. Wherein I purpose, beside their names, to repeat little of what others have written of the Archbishops, unlesse in a brief collection of their more memorable acts and places of buriall, adding what things of note I finde omitted of others, with some pertinent observations.

* *Ibidem Pag.* 209.

* *Idem. De Gestis Regum Anglor. l. 1. pag. 31.*

Augustine. 1. *Anno Dom.*

Augustine (you see) was the first Archbishop of *Canterbury*. Whose whole story is become so trite and vulgar that it needs no repetition. Wherefore let other mens copious discourse of him and his acts excuse my silence of either. 596

Lawrence. 2.

Lawrence succeeded *Austin*, as it was appointed by *Austin* before his death, and sate till 616. and then died. 611.

Mellitus. 3.

Mellitus succeeded him, and died in the yeare 624. Of the miraculous preservation of our city from the fury of 619.

Anno Dom. the flame, by whose prayers and presence, you may reade in *Bede's eccles. Hist. lib. 2. c. 7.*

Iustus. 4.

624. Whom *Iustus* succeeded, governed the See 10 yeares, and then died.

634. Division of Parishes. *Honorius* succeeded *Iustus*. This Archbishop is famous for his division of the Kingdome into Parishes. For I reade, that about the yeare of our redemption 636. this man first began to divide England into Parishes: that so (saith my Author [d]) he might appoint particular Ministers to particular congregations. I reade, that *Euaristus* the first Bishop of Rome, who suffered martyrdome under *Trajan* the Emperour, about the yeare 110. did the like in Rome [e]. And that *Dionysius*, that blessed Martyr, Bishop of Rome *circa annum* 266. did attempt to do the like throughout the whole Christian world [f]. I finde no question made of any of these three divisions of Parishes save onely of that of our *Honorius*; which Mr *Selden* in his *History of Tithes* flatly denieth. His argnments you may finde examined and answered by his Animadversioner, to whom for brevity-sake I referre you, and come to the History of the Councell of Trent, the Author whereof delivers his opinion in the generalitie of the point in hand thus. "The division of Parishes (saith "he [g]) was first made by the people, when a certain number "of inhabitants, having received the true faith, built a tem- "ple for exercise of their Religion, hired a Priest and did "constitute a Church, which by the neighbours was called "a Parish; and when the number was encreased, if one "Church & Priest were not sufficient, those who were most "remote did build another. In progresse of time, for good "order and concord a custome began to have the Bishops "consent also. Thus he. And so I return to our Archbishop who sate almost 20 yeares, and died in the yeare 653.

[d] *Antiq. Brit. in in ejus vita.*

[e] Pet. Greg. Tholos. *de Benefic. cap. 4. num. 5.*

[f] *Id.* Tholos. *ubi supra.*

[g] *Lib. 6. pag. 498.*

Deus-dedit, or *Adeodatus*. 6.

655. Him next succeeded *Deus-dedit* or *Adeodatus*. He continued Archbishop about six yeares, and dying was buried (as all his predecessors were) in the Church-porch of S. *Augustines*.

Theo-

Theodorus. 7. Anno Dom.

Theodorus succeeded him. Amongst his other desines for the advancement of learning, he founded the school at *Canterbury*; w^ch I have on a former occasion mentioned: In his time and chiefly by his endeavors learning so flourished in this Iland, that from a Nursery of *Tyrones* it became a peculiar seminary of Philosophy [h]. He continued Archbishop two and twenty yeers, and dying *anno Dom.* 690. was buried within the Church of S. *Austins* Abbey, because the porch was full before, all his predecessors (six in number) being (as I told you) buried there. In memory of them all were composed and ingraven in marble certain verses, which *Wever* hath already published both in Latine and English [i]. 668.

Tyrones

[h] Malmesb. *De Gestis Reg lib.* 1. *pag.* 11.

[i] Ancient funerall Monum. *pag.* 248.

Brithwald. 8.

Theodores next successor was *Brithwald*, sometime Abbat of Reculver. No Archbishop continued so long in this See as he, either before or since his time. He sate 38 yeares and a half. Dying then, in the yeare 731. he was buried at S. *Austins* with his predecessors. He held a Synod at *Clift* and another at a place then called *Bacanceld*, since *Backchild* and now *Bapchild*, an obscure village upon the rode neare Sittingbourne in Kent. 692.

Tatwyn. 9.

Tatwyn succeeded him, and sate 3 yeares. died in the yeare 734. and was buried at *Canterbury*. 732.

Nothelmus. 10.

Nothelmus succeeded *Tatwyn*. He was one of venerable *Bedes* Intelligencers for his Ecclesiasticall story [k], and dying in the yeare 741. was buried also at *Canterbury*. 736.

[k] *Vide Præfat.* Bedæ.

Cuthbert. 11.

Cuthbert was his Successor. This man was the first that obtained Church-yards for this Kingdome. For you must know there was a law amongst the Romanes, borrowed of the Grecians, and inserted into their *Twelve Tables*, that none should be buried or burned within any town. *Hominem mortuum in urbe nè sepelito neve urito*. So that all were buried either in the fields, along the high way-side (to put passengers 742. Church-yards.

passengers in minde of their mortality) upon the top or at the feet of mountains. And this kinde of interrement by generall custome was used both of Jewes and Gentiles, as you may finde at large illustrated by *Wever* in his Monuments. Hence was it that *Augustine* the first of our Archbishops procured the ground, on part whereof he afterward erected his Abbey, lying without the City, for a place of sepulture for the Kings of Kent, himself and all succeeding Archbishops of that See.

Cicero making mention of this law, gives this reason for it. *Credo* (saith he) *vel propter ignem, vel periculum.* But [1]*Hospinian* out of *Durand*, *Vlpian* and others, shewes the reason of it more at large. It was a custome (saith he) in times of old that men and women were buried in their own private houses or gardens; but afterwards for the noisome savour and contagious stink of the dead carcasses so interred, it was inacted that all burialls should be without Towns and Cities, in some convenient place appointed for that purpose. And however that this order was observed by the Gentiles upon this reason onely, *scilicet ut in urbibus mundicies servaretur, et aer minus inficeretur, ex cadaverum putrescentium fœtore*; yet the true Christians, and such as by their lively faith were adopted the children of God, had a further mystery in this their manner of interrments: for by the carriage and buriall of the dead corps without their City-walls, they did publikely confirme and witnesse, that the parties deceased were gone out of this world to be made free denizens of another City, namely Heaven, there to remain with the blessed Saints in eternall happinesse.

[1] *Wever.* Of ancient funer. Monuments *pag.* 7.

This order or custome of buriall without cities continued amongst the Christians untill the time of *Gregory* the Great, for as then the Monks, Friers and Priests (saith my foresaid Author) began to offer sacrifice for the souls departed. So that for their more ease and greater profit, they procured first that the places of sepulture should be adjoyning unto their Churches. Upon this reason out of the said

Gregory [m].

Gregory [m]. *Cum gravia peccata non deprimunt* (saith he) *tunc prodest mortuis si in ecclesiis sepeliantur: quia eorum proximi quoties ad eadem sacra loca veniunt suorumque sepulturam aspiciunt, recordantur & pro eis Domino preces fundunt.* Anciently (saith *Onuphrius Panvinius* [n]) the bodies of the dead were buried onely without Cities in cœmiteries or sleeping places (as the word signifies) untill the resurrection. But persecution being ended, and peace given to the Christian Church, the manner grew in use to bury within Cities, at the entrance into their sacred Temples, yea and afterwards in the very Churches themselves. Now our Archbishop *Cuthbert* happening to be at Rome, and seeing of these burialls, obtained from the Pope a dispensation for the making of Cœmiteries or Churchyatds within Townes or Cities throughout England.

[m] 13. quæst. 2. c. xvij.

[n] *In lib. de Ritu sepeliendi mortuos.*

By this time you may see when the old custome of burying without City-walls ceased, and burying in Churches and Church-yards both here and elsewhere began, and may guesse at the cause of the frequency of burialls in Churches in former times. A thing thus tartly reproved of *Baldvinus* the Civilian. *Postea tamen* (saith he [o], having spoken before of the prohibition of such burialls) *Christianorum Principum indulgentiâ res eò evasit ut multi in ipsis etiam divorum templis atque sacellis locúlisque ambitiosè sepeliri vellent, quam superstitionem dicam an impudentem ambitionem Gratianus, Valentinianus & Theodosius reprimere conati sunt, edito hoc rescripto. Nemo Apostolorum vel Martyrum sedem humanis corporibus existimet esse concessam &c.* So he. But enough of this.

[o] *Ad LL. 12 Tabularum.*

Now return we to our Archbishop, *Cuthbert*. Who five yeares after his translation to this See, to wit *anno* 747. by the counsell of *Boniface* Bishop of Mentz, called a Convocation at Clift beside Rochester, to reforme the manifold enormities wherewith the Church of England at that time was over grown. The constitutions whereof you may reade of elsewhere. He procured of *Eadbert* King of Kent, that the bodies of all the Archbishops deceased, from thence-

Anno Dom. forth should not be buried at S. *Augustines* (as heretofore) but at Christ-Church. And dying, his funeralls were there solemnized accordingly.

Bregwyn. 12.

759. As also were the funeralls of his next successor *Bregwyn*, who sate onely 3 yeares and died *Anno* 762.

Lambert. 13.

764. *Lambert* succeeded *Bregwyn*. From Abbat of S. *Austins*, he was by the Monks of Christ-Church chosen for their Archbishop, assuring themselves he would now be as earnest a defender of their liberties, as he had been heretofore an oppugner in behalf of S. *Austins* about the buriall of the Archbishops, for which being Abbat he had contended with *Bregwyn* his predecessor: but their hopes failed them; for perceiving his end to approach, he took order to be buried in S. *Austins*, and was (saith my Author) very honorably interred in the Chapter house there. In his time *Offa* King of Mercia erected a new Archbishoprick at Litchfield, and obtained of the Pope authority for *Eadulfus* Bishop there to govern the Dioceses of Worcester, Leicester, Sidnacester, Hereford, Helmham and Dunwich. So that *Canterbury* had left unto him for his Province onely these, London, Winchester, Rochester, and Sherborne. But

Archbishoprick at *Litchfield.*

Athelard. 14.

793. *Athelard*, his Successor, prevailed with (*Offa's* successor) *Kenulph*, and *Leo* the third then Pope, to quash this new Archbishoprick, and to reduce all *in statu quo prius*. He sate 13 yeares, and then dying was buried in Christ-Church:

(By his means King *Offa* became an especiall benefactor to this Church, as by his charter there appeares; which, if it be authentick, and may be credited (as I see not why to question it) discovers an errour in the computation and accompt which the current of our Histories and Chronologies do make of the beginning both of *Offa's* reigne and this Archbishops government: wherefore, and because it is otherwise remarkable, I have thought fit wholly to transcribe

transcribe it, as you may finde in my Appendix *Scriptura* 1ª.) *Anno Dom.*

Wlfred. 15.

As his succeſſor *Wlfred* likewiſe was, who died in the yeare 830. In his time the Monks of his Church died all to five [p]. 807. [p] *Liber eccleſiæ Cantuar.*

Theologild or *Fleologild.* 16.

After *Wlfred*, *Theologild* or *Fleologild*, ſometimes Abbat of *Canterb.* was Arcbiſhop for the ſpace of 3 moneths, and dying was buried alſo in Chriſt-Church. One named *Syred* ſucceeded him, but being taken away before he had full poſſeſſion, is not reckoned amongſt the Archbiſhops. 832.

Celnoth. 17.

Celnoth ſucceeded and continued Archbiſhop 38 yeares, died *anno* 870. and was buried in Chriſt-Church. He brought Clerks into his Church in aid of thoſe 5 monks that ſurvived the mortality before ſpoken of in *Wlfred* [q]. 832. [q] *Lib. ſupradict.*

Athelred. 18.

Athelred was Archbiſhop after *Celnoth* 18 yeares, and died *anno* 889. and was buried in the ſame Church. He expelled thoſe Clerks out of his Church which his predeceſſor brought thither, and made up the number of his Monks again [r]. 871. [r] *Lib. memorat.*

Plegmund. 19.

Plegmund ſucceeded him, and ſate Archbiſhop 26 yeares, and dying *anno* 915. was buried alſo in his own Church. 889.

Athelm. 20.

Athelm ſucceeded, and ſate nine yeares, died *anno* 924. and was buried with his predeceſſors. 915.

Wlfhelm. 21.

Wlfhelm ſucceeded *Athelm.* He continued 10 yeares, and died *anno* 934. 924.

Odo. 22.

Odo ſirnamed *Severus* ſucceeded him and ſate 24 yeares. Dying then he was buried on the South-ſide of the high Altar, in a tombe built after the form of a *Pyramis.* Biſhop *Godwyn* in his catalogue conceives it to be the tombe of touchſtone (ſuch are his words) ſtanding in the grate neare 934.

the steps that leade up to S. *Thomas* Chapell. And there indeed accordingly, shall you finde a table hanging, epitomizing the story of his life and acts. Not without a great mistake doubtlesse. For first the modern Church is not the same that stood in *Odo's* dayes, or when he died: that (I think) is made plain enough before. Secondly this tombe is not built *Pyramis*-wise, or after the form of a *Pyramis*. Thirdly it is cleare by Archbishop *Parkers* report, and by the words also of the same Bishop *Godwin* in his foresaid Catalogue, that this was and is the tombe of Archbishop *Sudbury*, who was slain by the Rebells in *Ric.* 2. time, whose body (they say) was intombed on the South-side of S. *Dunstan's* altar (*Godwin* addes) a little above the tombe of Bishop *Stratford*. Now this is the next and onely tombe above *Stratfords*, and S. *Dunstan's* altar (as shall appeare unto you) stood hard by. But hereof no more, till I come to speak of Archbishop *Sudbury*.

Odo's tombe mistaken.

Dunstan. 23.

Anno Dom. 961.

Dunstan succeeded *Odo*, sate 27 yeares, and then dying was buried in Christ-Church, that is (and so it must be understood of all his predecessors said to be there buried) in the old Church, not in the modern. For his piety and miracles in his life time (so they say of him) he was (like his predecessor *Odo*) canonized a Saint after his death; and his reliques of such high account, even in those times, that [f] Archbishop *Lanfranc*, when he built the Church of new in the Conquerours dayes, very solemnly translated his corps from its first sepulchre into his new Church, and there of new intombed it (with the Pontificalls, wherewith, according to the times, it was apparelled, and a plate of lead bearing an inscription to shew upon inquiry whose body it was) neare unto the high Altar on the South-side. And from thenceforth the tombe became called the altar of S. *Dunstan*, and the steps leading to it the steps of S. *Dunstans* altar. Whoso observes the pavement on the South-side of the steps between *Stratford* and *Sudburyes* monuments with the guilded work on the wall and pillar there, shall

[f] Harpsfield. *Hist. eccles. Angl. in ejus vita.*

ſhall eaſily diſcerne ſome ſuch thing had thence, as queſtionleſſe this Altar was at the purging of the Church of ſuch things at or ſhortly after the Reformation.

Whileſt it was ſtanding there, ſuch high eſtimation was had of this Saint and his reliques, and ſo beneficiall they became to the place that enjoyed them, by the offerings to his altar, that the Monks of Glaſtonbury (amongſt whom he was brought up) in *Hen.7.* time, began to boaſt and give out that they had them in poſſeſſion, being tranſlated thither from *Canterb.* (as *Capgrave* in the life of *Dunſtan* affirms) in the yeare 1012. Hereupon theſe Monks built him a Shrine[t], and by that and other meanes the ſtream of benefit formerly running to Chriſt-Church became turned to Glaſtonb. This at length ſo troubled the Archbiſhop of *Canterb.* and his Monks, that bethinking themſelves of a ſpeedy remedie, they reſolve on a ſcrutinie to be made in his Tombe or Altar; by opening thereof to ſee whether really his corps, his reliques, were there incloſed or not. The ſcrutiny is made, and the ſearchers finde for the Chriſt-Church Monks. Whereupon *Warham* the then Archbiſhop forthwith directs and ſends his letters to the Abbat and Monks of Glaſtonb. ſtraightly charging them to deſiſt from all other jactitation of their poſſeſſion of S. *Dunſtan's* reliques, which letters he was fain to iterate, before they would obey; ſo loth they were to forgo their *Diana.* A Record of the ſcrutiny is kept in *in Archivis eccleſiæ*, a true copy whereof you ſhall finde in my Appendix *Scriptura duodecima.* It is a pretty relation, and worth your reading.

[t] Harpsfield. *ubi ſupra.*

Scrutiny in S. *Dunſtans* tombe.

further

Aethelgar. 24. *Anno Dom.*

After *Dunſtan* ſucceeded *Aethelgar*, who continued in the See onely one yeare and three moneths. Dying then he was buried in his own Church. 988.

Siricius. 25.

Him *Siricius* ſucceeded, ſate foure yeares, died *anno* 993. and was buried at *Canterbury.* 989.

Aluricius aliàs Alfricus. 26.

Aluricius or *Alfricus* ſucceeded next, died 1006. and 993.

Anno Dom. was buried first at Abingdon, but was afterward removed to *Canterb.*

Elphege. 27.

1006. *Elphege* succeeded him, and sate six yeares. He was most barbarously murthered by the Danes in the yeare 1011. at what time they both spoiled the Church and City, and tithed the Monks and other people therein, whereof our Chronicles are so very full, that I forbear it further relation, onely crave favour to give you the description of it out of *Henry* of Huntington[u]. Who thus sadly tells. "*Anno undecimo &c.* In the eleventh yeare (saith he) when the "Danes had done preying on the North side of Thames, "they besieged *Canterbury* the *Metropolis* of England, and "by treachery took it. For *Almar* whom before Archbi-"shop *Alfege* had rescued from death, betrayed the same. "Entring therefore they took *Alfege* the Archbishop, "*Godwyn* the Bishop, *Leswyn* the Abbat, and *Alfword* the "Kings Provost, the Clerks also with the Monks, the men "with the women, and so returned conquerors to their "ships. But you might have seen an horrid spectacle, the "face of an ancient and most beautifull City all brought to "ashes, the carcasses of the citizens thick strawed in the "streets, dying both soile and River black with bloud, the "weeping and howling of women and children which were "to be led away captive, the chieftaine of faith, and foun-"tain of doctrine of the English hurried about in fetters[x]. Thus he. Our Archbish. *Elphege* being by those bloudy miscreants thus basely butchered, was buried first in S. *Pauls* Church in *London*, afterward conveyed to *Canterb.* by the command of King *Knute*, and interred in his own Church. He was afterward made a Saint, and had an Altar proper to him standing by that of his predecessor *Dunstan*, both neare unto the high altar that now is, as is cleare by these words in Archbishop *Winchelseys* Statutes. *De redditibus verò* (say the same) *magno altari & duobus altaribus vicinioribus, viz. sanctorum Dunstani & Elphege &c.*

[u] *Histor. lib. 6.*

[x] A fuller relation of this out of *Osborne* the Monk of *Cant.* is to be seen in my Appendix. *Scriptura xxxj.*

Living.

Living. 28. *Anno Dom.*

Living succeeded *Alphege*, and having been Archbishop about 7 yeares died in the yeare 1020. 1013.

Agelnoth. 29.

Agelnoth was his Successor. Who when he had sate Archbishop 17 yeares and upwards, in which interim of time he perfected the work of his Churches repair that had been destroyed and burnt by the Danes, as formerly I have said, died *anno* 1038. I reade that the Monastery of Reculver, *Reculver.* built by one *Bassa*, in the time of *Egbright* (the 7th King of Kent in succession after *Hengist*) whereof *Brithwald* that was afterward Archbishop was (as we reade) sometimes Abbat, was in the yeare 949. given to Christ-Church by King *Edred* [y]. Notwithstanding which donation I finde it still continued a Monastery undissolved unto this Archbishops time, but the governour of it turned from an Abbat to a Deane, as, with some further discovery of that Monasteries then estate and condition, and somewhat else also of Antiquaries observable, by a certain Charter of this our Archbishop concerning that Monastery, to be found in my *Appendix*, will appeare, *pag.* ~~261.~~ 424. 1020.

[y] *Lib. eccles. Cantuar.*

Eadsin. 30.

Eadsin succeeded *Agelnoth*. He continued Archbishop almost 11 yeares, and died in the yeare 1050. was buried in his own Church, and after his death made a Saint. 1038.

Robert. 31.

Robert sirnamed *Gemeticensis* succeed *Eadsin*. He died and was buried in the Abbey of *Gemetica* where he was brought up, having been Archbishop about the space of 2 yeares or scarcely so much. 1050.

Stigand. 32.

Stigand was his Successor. He was deposed by the Conquerour, whom (if *Spot*, S. *Austins* Chronicler, say true) with *Egelsine*, the then Abbat there, he incountred as a stout champion for the Kentish liberties, whereof you may reade your fill elsewhere. He lies buried at *Winchester*, dying 1069. 1052.

Lan-

Anno Dom. 1070.

Lanfranke. 33.

Stigand being thus deprived, *Lanfranke* was consecrate Archbishop. He caused the Sees of many Bishops, that were before and untill then in countrey-villages to be removed from thence into Cities, according to the Canon. *Distinct.* lxxx. *per totum.* So that a City with us (*Westminster* excepted) hath ever since been and yet is known, by having in it a Bishop, and a Cathedrall Church. *Plures igitur Civitates haud numerarunt nostri Majores, quàm Episcopatus*, saith S^r *H. Spelman* [z]. And not onely here, but elsewhere also is this a note whereby to distinguish and discerne a City from a Town or Village, as you may learn from the *Interpreter*, who for instance in this point, alleadgeth that of *Cassaneus in Consuetud. Burgund. c.* 15. where he averreth that within the territories of France are 104 Cities, and giveth this (saith he) for his reason, becaus there are within the same so many Bishopricks. But return we to our Archbishop.

Bishops See the note of a City.

[z] Glossar. *in verb. Burgus.*

Cowell.

Besides his new building of the Cathedrall with the Monastery, and a Palace for himself and his Successors (whereof before) he built also the Priory of S. *Gregories* without the Northgate of the City of *Canterb.* and by it the Hosp. called S. *Iohns*, as also that other of S. *Nicholas* at *Herbaldowne*: all which he endowed with competent revenues, as hath been fully shewed already. And did many other good and pious acts, whereof (as also of the former) you may finde mention in the *Antiquit. Brit.* and the Catal. of Bishops, in his life and elsewhere. He contended at *Windsor* with *Thomas Norman* Archbishop of *York* for the primacy, and there, by Judgement before *Hugo* the Popes Legate, recovered it from him. So that ever since the one (that is, he of *Cant.*) is called *Totius Angliæ Primas*; and the other *Angliæ Primas*, without any further addition. There happened afterward frequent controversies between the succeeding Archbishops of both Provinces about the Primacy, and for the ones bearing up the crosse in the others Province: all which differences *Wever* [a] hath concatenated in a

Title of *totius Angliæ Primas.*

[a] Of ancient funerall Monum. *pag.* 305.

continued

continued discourse, whither I referre you. This *Lanfranc* was the man that setled the Mannors both of the See and the Priory. .i. both of the Archbishop and the Monks in that manner as they are recorded in Doomsday-book, which for Antiquity-sake, and as a monument which the curious that way haply may desire to see, my Appendix shall make publick. To the Prior and Monks of his Church, for their better future observance of S. *Benets* rule and order, from which by the remissenesse and neglect of former times, he found in them a deviation, he prescribed in writing certain ordinances, which intituled *Decret' Lanfranci pro ordine sancti Benedicti*, you may finde published in the latter end of *Reyners Apostolatus Benedictinorum*. This Archbishop having sate 19 yeares, and then dying was buried at *Cant.* in his own Church. But his monument not now extant; however *Wever* tells he found his body to be interred there by a Table inscribed which hangs upon his Tombe. Erroniously. For there is neither Tombe nor Table of his there.

Archbishop and Monks Mannors.

Vide pro scriptu. 14ª. in Appendice.

Anselme. 34.

Anno Dom. 1093.

Anselme succeeded *Lanfrank*, who died in the 16 yeare of his government, and was buried first at the head of his predecessor *Lanfrank*, but afterward (saith *Malmesbury* [b]) *Dignius mausoleum in Orientali porticu accepit*; he was removed to the East end of his Church. That (I take it) is his monument on the South-side of *Beckets* Chapell, and on the same side of the Black Prince his Tombe, whereon *Theobald's* table hangs. But of this see more in *Theobald*. Almost 400 yeares after his death, by the procurement of *John Morton* one of his Successors he was canonized a Saint. For the finding of a light before whose Tombe, King *Stephen* [c] gave unto the Monks the Mannor of Berkesore neare Shepey in Kent. He built (as I have already told you from *Thornes* report) the Nonnery of S. Sepulchres by *Canterb.* The preceding story of the Churches Fabrick will further informe you of his piety. Other things I passe over as obvious enough elsewhere.

[b] *De Gest. Pontific. lib. 1.*

Anselmes Monument.

[c] *Lib. Eccles. Cant.*

Anno Dom. 1114.

Ralfe or *Rodulph.* 35.

Ralph or *Rodulph* succeeded *Anſelme*, ſate eight yeares, and then died, to wit *anno* 1122. and was buried in the middle of the body of Chriſt-Church in *Canterb. in medio aulæ majoris eccleſiæ decenter ſepultus*, ſaith *Edmerus*. Howbeit (ſaith Biſhop *Godwyn*) I ſee not any monument or other ſigne of his ſepulture there at all. But no marvell, becauſe the modern nave or body of the Church was built long ſince this Archbiſhops time. His buriall place was in the elder, the former body of the Church which Archbiſhop *Sudbury* (as I told you) took down, and was ſithence rebuilt.

Old Epitaphs rare in England.

Beſides it is hard to finde a monument, much leſſe an Epitaph ſo ancient any where in England. That age (it ſeems) was not very ambitious of either. The ancient cuſtome was to put *laminam plumbeam* a plate of lead with the interred parties name inſcribed on it, into the ſepulchre with the corps*. So had Archbiſhop *Dunſtan*. So alſo *Richard*, *Beckets* immediate Succeſſor. But *Simon Iſlip* (of the Archbiſhops) is the firſt that hath an Epitaph upon his tombe in the whole Church. About his time (I take it) they firſt became common and frequent. *Hæc obiter*. This our Archbiſhop gave a penny a day out of his Mannor of Liminge in Kent to Herbaldowne Hoſpitall for ever, which gift his Succeſſor *Theobald* renewed and confirmed [d].

* *Vide* Mat. Paris. *ad Ann. Dom.* 1257. *pag.* 1258. *Lond. Ed.*

[d] *Rotul. Hoſp. de Herbald.*

William Corboyl. 36.

1122. *Wm Corboyl* ſucceeded *Ralfe*, and died in the yeare 1136. having ſate almoſt 14 yeares, and lieth buried in his own Church: the particular place I finde not; haply it was in the old body. He is famous for the new building of this Church (whereof before) as alſo of S. *Martins* by Dover. Of which pleaſe you to heare Archdeacon *Harpsfield* ſpeak.

S. *Martins* by Dover.

Erant in eo ſacello (ſaith he ſpeaking of S. *Martins*) *antiquitus Canonici quos ſeculares appellant. Quorum eccleſia cum in medio oppidi, parvi illius quidem ſed populoſi conſiſteret, canonicique eccleſiæ ſacra penſa perfunctorie obirent, illiuſque bona per luſtra, libidines & luxuriam profunderent & conſumerent: Guiliel. diligenter meditatus ſecum eſt, qua potiſſimum ratione*

huic

huic malo occurreret. Aedificat itaque novam extra muros oppidi ecclesiam, cum cæteris domibus ad habitationem monasticis viris accommodis &c. Out of this Monastery, *Richard*, a successor of this Archbish. was taken and chosen to the See. *Anno Dom.*

Theobald. 37.

Theobald succeeded *William*. He departed this life in the yeare 1160. when he had sate Archbishop 22 yeares. He was the first of the Catalogue that had the title of *Apostolicæ Sedis Legatus* conferred upon him, to wit in the yeare 1138. Which title was retained untill Archbishop *Cranmers* time. But then the Popes authority finding its deserved ruine in our clearer and better understanding, a decree passed in the Synod (*Anno* 1534) that laying aside that title, they should be styled, I use now my Authours own words) *Primats* and *Metropolitans* of all England[e]. This our Archbishop perceiving his end to approach made his Will, and gave all his goods unto the poore: and dying was buried in his own Church, in the South-part of S. *Thomas* Chapell, in a marble Tomb joyning to the wall (saith Bishop *Godwyn*) and accordingly there hangs a table lately made, of him and his acts. But with what warrant give me leave to make question. The table I know follows Bishop *Godwyn*. And sure I am that none that have written his life beside *Godw.* (before him I mean) have authorised this report of his. The particular place of his buriall hath no mention amongst them, nor yet in his Will, which I have seen too. Besides this, and the probability that it is Archbishop *Anselmes* tombe (as you may see before) another unlikelihood there is it should be *Theobalds*, and that is this. It hath no Inscription or Epitaph upon or about it, whereas his had, and it was this (as *Wever* sayes)

1138.

Title of *Apostolicæ Sedis Legatus.*

[e] Parker. *in vita* Cranmer.

A mistake about *Theobalds* tombe.

Hic jacet Theobaldus Cantuar. Archiepiscopus, ob morum placabilitatem atque constantiam, Hen. 2. valdè gratiosus, affabilis, veridicus, prudens & amicus firmus, in omnes liberalis, & in pauperes munificus, qui suæ tandem senectutis & languidæ vitæ pertæsus anteactam vitã morti persolvit. Anno Dom. 1160. *cum* 22. *annis sedisset. Anima ejus requiescat in pace. Amen.*

Now if you will have my opinion where this Archbishop was buried: I shall tell you that I think it was in the old body of the Church, whose demolition and new erection is the very cause (as I conceive) we now misse so many of those elder monuments.

Feversham.

[f] *Lib. Eccles. Christi* Cant.

Clarenbald [f] the first Abbat of *Feversham* (in the yeare 812. called the Kings *little town of Fefresham. In partibus suburbanis Regis oppidulo Fefresham dicto*, as it is in a Charter of *Kenulph* King of *Mercia*, made to *Wulfred* the then Archbishop received benediction of this *Theobald in præsentia Reginæ Matildis quæ prædictum monasterium de Feversham incepit & terris aliisque donis ditavit*: *Clarenbald* first having obtained his and his fellows release from the *Cluniacs*, to be clearely absolved from subjection to that order, being now to live under the rule of S. *Benet* in *Feversham* Abbey: whereof in Christ-Church a record is kept to this effect, *viz.* that at *Clarenbalds* benediction by Archbishop *Theobald*, were first read publickly *literæ absolutoriæ Petri Abbatis Cluniacensis, & B. Prioris S. Mariæ de Caritate, quæ prædictos Clarenbaldum & Monachos qui secum venerant de Bermondeseia ab omni subjectione & obedientia ecclesiæ Cluniacensis absolvebant, nè viz. ecclesia Cluniacensis aliqd' subjectionis in eundem Clarenbald. sive in successores ejus vel aliqd' juris in Monasterio de Fever. calumpniare posset in posterum.* Thus the Record. M^r *Cambden* then (*salva ejus Reverentiâ*) is mistaken in saying that King *Stephen* founded this Abbey for the Monks of *Clugny*.

The same Records (being thus fairly occasioned, let me note it by the way) furnish me with a Catalogue of the names of divers Abbats as well of that place, as of severall other Abbeys in the Diocesse that receiving benediction from the Archbishop made profession of obedience to him and his Church, which I have thought not impertinent here to insert.

Professiones

Professiones.

Feversham.		*Baxley.*	
Clarenbaldi primi Abbats, Theobaldo.		*Lamberti.*	
Guerrici.	*Richardo.*	*Thomæ.*	*Theobaldo.*
Algari.		*Iohannis.*	
Petri.		*Willielmi.*	
Petri.	*Bonifacio.*	*Dionisii.*	
Iohannis.		*Walteri.*	
Petri de Herdeslo.		*Simonis.*	
Oswardi.		*Roberti.*	*Bonifacio.*
Clementis.		*Gilberti.*	

Stⁱ Radegund.		*Langdun.*		*Combwell.*	
Hugonis.	*Huberto.*	*Richardi.*	*Huberto.*	*Iohannis.*	
Henrici.		*Iohannis.*			
Richardi.		*Roberti.*			
Iohannis.		*Willielm.*	*Huberto.*		
Henrici.		*Willielm.*	*Bonifacio.*		
Willielmi.		*Rogeri.*			
Roberti.	*Waltero.*				

I passe from *Theobald* and come to his successor.

Thomas Becket. 38. *Anno Dom.* 1161.

Whose whole story our Chronicles and tradition withall have made so trite and vulgar, that lest I be checked with a *Nil dictum quod &c.* I forbear to relate it, onely I shall desire to say somewhat of his buriall, translation and shrine, and to shew what the quarrell was he so stoutly (stubbornly I should say) defended.

Being most barbarously murthered, upon Tuesday the 28 of *December* 1170. his body was buried first in the Undercroft. But the revolution of 50 yeares, having brought about his Jubilee (to wit in the yeare 1220:) and being first matriculated by the Pope a glorious Saint and Martyr; his body with great solemnity, was taken up and laid in a most sumptuous shrine at the East end of the Church, at the *Beckets* Translation.

charge of *Stephen Langton* his Succeſſor, whereof I reade as followeth. *Adveniente igitur tranſlationis die, præſente maximâ multitudine tam divitum quam pauperum; Pandulphus Apoſtolicæ ſedis Legatus, Cantuarienſis & Remenſis Archiepiſcopi, Epiſcopique atque Abbates quamplurimi, cum Comitibus & Baronibus prædictam capſam, præſente Rege Henrico tertio, ſuper humeros ſuos ſuſceperunt, & in loco quo nunc honoratur cum omni gaudio collocaverunt.*

His Faire.

The ſolemnity of this Tranſlation happened upon or about the 7th of *Iuly*. Hence (I take it) the occaſion and originall of our (as we call it) *Beckets* Fair at *Cant.* beginning to be holden annually on the 7th of that moneth.

[g] Gloſſar. *in verb. Feriæ.*

For, as Sr *Hen. Spelman* [g] is of opinion, that Fairs began and came up by the flocking of Chriſtians to the place for the ſolemnizing of ſome feſtivall, ſuch either as the feaſt of the Churches dedication or other the like; and ſaith it is eaſie to conjecture to what Saint the place hath been commended, by the Fair-day: So I am perſwaded that this Fair which we hold at *Canterb.* annually on the 7th of *Iuly* (as that other on the 29th of *December*) firſt came up as a means to gather the greater multitude thither for the celebration of the Anniverſary ſolemnities of *Beckets* tranſlation, on the one, and his paſſion (as they uſed to terme it) on the other of thoſe dayes. And (for ſo my author addes) as Fairs were greater, as the Church and town were of more eſtimation: So however theſe our Fairs at *Canterb.* are now ſo ſmall as not at all conſiderable, yet aſſuredly time was when they were of greater requeſt, and might juſtly boaſt of great reſort as any elſewhere: the decay of them and of the trading of our city participating of both one cauſe, namely the defacing of the ſhrine we now treat of, and the demoliſhing of ſuch religious houſes as were ſometime ſtanding in and about the City, the magazins of reputed holy reliques, the incentives unto all ſorts of people in thoſe times for their frequent viſitation of them. Whence that of Mr *Lambert* [h]. *To tell the truth* (ſaith he) *little had all theſe caſualties of fire and flame been to the decay of this Town* (ſpeaking before

Faires.

Whence the decay of *Canterbury.*

[h] Perambulation of Kent. in *Canterburie.*

fore of the often firing of *Canterb.*) *had not the dissolution and finall overthrow of the religious houses also come upon it. For where wealth is at command, how easily are buildings repaired? and where opinion of great holinesse is, how soon are cities and towns advanced to great estimation and riches? And therefore no marvell if after wealth withdrawn, and opinion of holinesse removed, the places tumbled headlong to ruine and decay.* Thus he.

The so seasonable application of these observations will be plea good enough (I trust) for this digression. And in that hope I returne to our Archbishop, or rather to his Shrine. Whereof let me first give you *Erasmus*, then *Stowe's* description. *Aurearn thecam* (saith the former[i]) *theca contegit lignea, ea funibus sublata opes nudat inæstimabiles, vilissima pars erat aurum, gemmis raris ac prægrandibus collucebant, nitebant ac fulgurabant omnia, quædam superabant ovi anserini magnitudinem. Prior candida virga demonstrabat contactu singulas gemmas, addens nomen Gallicum, pretium & authorem doni. Nam præcipui Monarchæ dono miserant.* Thus he. "It "was built (saith *Stow*[k]) about a mans height all of stone, "then upward of timber plain, within the which was a chest "of iron, containing the bones of *Thomas Becket*, skull and "all, with the wound of his death, and the piece cut out of "his skull laid in the same wound. The timber work of this "shrine on the outside was covered with plates of gold, da"masked and embossed with wires of gold, garnished with "broches, images, Angels, chaines, pretious stones, and "great orient pearls, the spoil of which shrine (in gold and "jewells of an inestimable value) filled two great chests, "one of which six or eight strong men could do no more "then convey out of the Church: all which was taken to "the Kings use, and the bones of S^t *Thomas* (by command"ment of the Lord *Cromwell*) were then and there burned "to ashes, which was in *September*, the yeare 1538. *Hen.* 8. 30.

Becket's shrine.

[i] *Peregrinatio relig. ergò.*

[k] Annals in *Hen.* 8.

This Shrine had a Clerk and other retainers that constantly gave their attendance upon it[a]; and need enough

[a] *Liber compt. Eccles. Christi Cant.*

in

in regard both of the treasure that was about it and also of the continuall offerings thereunto by such as either of visitation or in pilgrimage made their approaches to it: Which offerings amounted to a great value by the yeer, as I guesse by the accompts thereof for certain yeares which I have seen, shewing that from about 200 *lib. per annum* which they arose unto about 300 yeares since; within a six or eight yeares following they were grown to be more then trebled. But (by the way) when the Accomptant comes to Christs altar (the high altar) that's dispatched with a blank or a *Nil: summo altari Nil.* So much had that Shrine obscured this altar. The lesse marvell that the Church dedicated to Christ, gave place (as it did) to the name of S^t *Thomas*, and that the prints of their devotion in the marble stones who crept and kneeled to his Shrine remain to this day; therein but royallists (as I may call them) or imitators of sovereigne example, if we but consider with what reverence some of our Kings mention both him and his shrine. *Cujus pretiosum corpus* (*Hen.* 6. words of him to the Monks of the place) *in ecclesia vestra prædicta gloriosè tumulatum extitit. In cujus ecclesia Metrop. corpus beati Thomæ martyris ad quem devotionem gerimus specialem, honorificè feretratur*, sayes *Ed.* 4. in his Charter to our City.

Beckets Jubilee

It may not be omitted that this Saints Jubilee was kept every fifty yeares from and after his death: becaus such multitudes flocked to the City to solemnize the same as is scarce credible; witnesse this record kept of one happening in the yeare 1420. which I here commend to your perusall, transcribed from a book of the City chamber.

De anno Iubileo apud Cant.

MEmorand' quòd anno ab incarnatione Domini 1420. *& anno Regni illustrissimi Regis & principis Hen.* 5. *à conquestu Angliæ octavo, tempore Willielmi Bennet & W^mi Ickham tunc Balivorum Cant. Henrici Chichele tunc Archiepiscopi Sedis Cant. & Iohannis Woodnesberwe ad tunc Prioris ecclesiæ Christi Cant.*

Cant. die dominica in festo translationis sancti Thomæ Martyris extitit apud Cant. annus Iubileus in ecclesia Christi Cant. qui tunc extiterat sextus annus Iubileus à translatione prædicti Thomæ Martyris glorioſi. Cujus quidem jubilei solemnizatio incepit ad horam duodecimam in vigilia dicti festi, & continuavit per 15 dies continuos proximò & immediatè sequentes; quo tempore idem Rex & princeps illustrissimus fuit in Francia cum suo honorabili exercitu ad obsedion' villæ Millon' quæ distat à Civitate Parisiensi triginta milliaria. Qui quidem verò Ballivi prælibati universaliter præceperunt civibus Civitatis illius sufficientiam domorum ad herbigandum & ad hospitandum populum ad tunc pro salute animarum suarum adipiscenda venturum, divina gratia suffragante, tam infra Civitatem prædictam, quam infra suburbia Civitatis ejusdem habentibus, quòd essent parati in lectis & aliis populo prædicto necessariis: Ac etiam præceperunt universis vitellariis dictæ Civitatis, viz. Tabernariis, Pandoxatoribus, Pistoribus, Carnificibus, Piscinariis, Cocis & hospitatoribus quòd ordinarent contra tempus prædictum victualia populo prædicto tunc suffectura, qui quidem populus ut æstimabatur ad tunc attingebant ad numerum Centum millia hominum & mulierum tam Angliginentium quam alieniginentium exterorum viz. Hibernicorum, Wallicorum, Scotticorum, Francorum, Normannorum, Garnisientium & Gernisientium, ad eandem Civitatem, pro gratia prædicta habenda ad tunc affluentium, pace verò & tranquillitate inter populum prædict' opitulatione Dei omnipotentis suæque glorioſissimæ genetricis Dei Mariæ, precibus quoque glorioſi Martyris Thomæ sociorumque ejus sanctorum Curiæ celestis, veniendo, morando & redeundo, toto tempore Iubilei illius habitis & optentis. Qui quidem vitellarii ordinarunt victualia pro populo prædicto copioſa, ita quòd lagena vini rubii de Vasconia tunc vendebatur ad octo denarios, & lagena vini albi ad sex denarios, & duo panes levati vendebantur ad unum denarium, & omnia alia victualia, Domino disponente, de bono foro extiterunt; per quæ Civitas prædicta & totus Comitatus Kanciæ exinde per totam Angliam favente altiſsmo magnum & diutinum revera optinuerunt honorem.

Thomas Chirch fecit & scripsit, & ad hoc per plenam Cu-

riam de Burgemoto, tam per Ballivos, Aldermannos, xij *Iuratos, cum* xxxvj *hominibus in numero consueto, specialiter requisitus fuerat, & in forma predicta redegit in scriptis.*

Becket our Cities Patron.

Our City of *Canterb.* (it seems) of old pitched upon this S. *Thomas*, for it Patron and tutelar Saint: and therefore caused these verses to be cut about the ring of her old common seale.

Ictibus immensis Thomas qui corruit ensis,
Tutor ab offensis urbis sit Canturiensis.

And, which is more, borrowed a part of the City armes retained to this day (if I mistake not) from his coat, which is three *Cornish* choughs proper. It is observable beside, that as by meanes of his fame and the great account of his martyrdome and miracles the name of Christ Church became changed to S. *Thomas* Church; so the common seale of the Church, from the new dedication thereof by Archbishop *Corboyl* untill then used, upon his martyrdome was changed, and on the one side of it that represented with these verses circumscribed.

Est huic vita mori pro qua dum vixit amori
Mors erat & memori per mortem vivit honori.

This was the Churches third common seale, and was not altered afterward untill the new foundation by *H.* 8.

So much for this Archbishop; the legend of whose miracles, were it utterly lost, might easily (I think) be repaired from the windowes on each side of the place where his shrine sometime stood abounding altogether with the story thereof.

I come now to his quarrell, which was the defence of the Clergy, and their liberties, their exemption especially from secular judgement or triall. The shadow of which priviledge we still retain; and call it Clergy. For your better understanding whereof, and consequently of the quarrell *Becket* died in, my *Appendix* shall treat unto you of these 5 particulars.

Clergy.

Vide in fine libri.

1. *The nature and qualitie of the priviledge, what it is, and whence it came.* The

The form and manner how it is put in practice. 2.
The antiquity thereof in this land. 3.
The extent of it. 4.
The declining of it by degrees and restrained condition thereof, with us, at this day. 5.

I may not here forget our Archbishops foundation and erection of an ancient Spittle which we have at this day in our City, and is called *Eastbridge* or *Kingsbridg*-hospitall, whereof enough before in proper place.

To conclude, the Monks (it seems) glorying and priding themselves in nothing more then this of *Beckets* Martyrdome (for so they calld'd his murther) or at leastwise conceiving their Church in no one respect so famous and renowned as in that, and not satisfied with the resemblance or representation of it in that their forenamed common seale; nor knowing better how, either to perpetuate the memory of it, or to make it more generally known abroad then thus: at or about what time that their common seal was renewed, contriving another speciall seal, *ad causas*, (that is, as I conceive, chiefly for matters concerning Jurisdiction, which, *sede vacante*, devolved into their hands) did insculp it also in the same. And now to distinguish this from that their more usuall and common seale, they vary the inscription on both sides of it; that on the forepart, about the ring (containing within it the figure of the Church and *Beckets* Martyrdome) being this † *Sigillum ecclesiæ Christi Cantuariæ ad causas:* whileft that on the reverse, about the ring (within which are three smaller rings or circles having in each of them an head or face like to the picture of our Saviours) was this. *Deus pater. Deus filius. Deus spiritus sanctus.* An inscription probably intended to help preserve the then decaying memory of the Churches ancient name and dedication to the Trinity. This undoubtedly is that seale, which some, from ('tis like) the triple visage, and that Trinitarian inscription in the reverse, have mistaken for our Cathedralls first seale, whereof before in my 1. Particular of the Church-Survey.

A Seale *ad causas.*

Anno Dom. *Richard.* 39.

1171. *Richard* first a Monk of this Church, afterwards Prior of Dover, succeeded *Becket*, and dying *anno* 1183. his body was honourably interred in Christ-Church, in the then Lady-chapell: not in that which now stands, but in a more ancient one included within the old body of the Church, as is before shewed more at large.

Baldewin. 40.

1184. After *Richard* succeeded *Baldewin.* He died in the holy land, whither he would needs attend the King (*Ric.* 1.) when he had been Archbishop even almost 7 yeares, and was buried there. Between the Monks of *Cant.* and him there was great debate and strife about the Colledge which he first intended and attempted to erect at *Hackington* by *Canterb.* and afterwards at *Lambhith*: but was crossed in both, as you may finde at large elsewhere. He first laid Wales to the Province of *Cant.*

Reginald. 41.

1191. *Reginald Fitz-joceline* succeeded *Baldwin*, but died within fifteen dayes after his confirmation, and after his election. 49.

Hubert Walter. 42.

1193. Then succeeded *Hubert Walter*. He it was that first devised our assize of bread, our weights and measures of wine, oyl, corn &c. He compassed the Tower of London with a strong wall and deep mote, so as the water inclosed the same quite round, which before that time could never be brought to passe, and performed many other great works of inestimable charge: such as his ecclesiasticall revenues alone could never have inabled him to do, had not other helps from his secular offices been adjoyned. For at one time, besides that he was Archbishop, and the Popes Legate *á latere*, he was Lord Chancellor, Lord chief Justice, and High immediate governour under King *Ric.* 1. of all his dominions both in Wales and England. And having been Archbishop almost 12 yeares, died at his Mannor of *Tenham*. And was buried *July* 13. 1205. in the South-wall of Christ-church, beside

beside the Quire. His tombe is there extant at this day, and is (I take it) the most ancient one (except *Anselmes*) that the Church visibly affoords. From the situation whereof, let me give you this note, that the ancientest tombes in Churches are so or alike situate, namely in or along by the Church-walls. For the honor of his Church, I may not omit his crowning there of King *Iohn* and Queen *Isabel* his last wife, *anno* 1201. Ancient tombs.

Anno Dom. 1206.

Stephen Langton. 43

Stephen Langton succeeded *Hubert*. He was made a Cardinall, and sate Archbishop 22 yeares, and dying *Iuly* 9. 1228. was buried in his own Church, in the Chapell of S. *Michael*; where you may finde his monument. The first dividing of the Bible into Chapters, in such sort as we now account them, is ascribed to him, of some [m], but denied of other [n]. This man changed the Parish Church of *Olecombe*, now called *Vlcombe*, into a collegiate Church. The *Ordination* whereof is extant in the Records of Christ-Church, where I have seen it. The head of which Church or Colledge was styled *Archipresbyter*, by which name one S^r *Benjamin*, in the vacancy of the See by Archbishop *Peckham's* death, in the yeare 1293. presents to the then Prior of Christ-Church one S^r *Iohn Elmestone* a Priest, with desire of his admission *in minorem Canonicum ecclesiæ prædictæ, juxta ordinationem bonæ memoriæ Domini Stephani quondam Cantuar' Archiepiscopi &c.* as I have it from the same Records.

[m] Parker & Godwin. *in ejus vita.* [n] Spelman. Gloss. *verb.* *Heptaticus.* *Vlcombe.*

In this Archbishops time five marks *per annum* was holden a competency for a Vicars stipend (at *Halstow*, anciently called *Halegestow* signifying the *Holy place*, a Vicarage being erected and indowed by Archbishop *Hubert*, the Vicars stipend there was rated accordingly;) and thereupon that constitution, *Quoniam autem de officio Vicarii, in Provinciali*, was agreed upon and made, for the establishing of that rate as sufficient. Indeed five marks in those dayes was as much as ten pound in these. However, it seems it was a great deale cheaper world in those dayes, and all saleable Vicars stipend

Anno Dom. things were then of farre leſſe price then now, when foure times five marks of ours, nay foure times five pounds of ours is now the ordinary, and yet (in reſpect to the chargeable ſtate of theſe dayes) but reaſonable and moderate ſtipend for a Curate. Would you know the reaſon? It is then ſhortly this; the greater abundance of money now then heretofore. For (as S^r *Henry Savill* noteth upon *Tacitus*) the exceſſive abundance of things which conſiſt meerly on the conſtitution of men; draweth neceſſarily thoſe things which nature requireth, to an higher rate in the market. *Captâ ab Auguſto Alexandriâ* (ſaith *Oroſius*) *Roma in tantum opibus ejus crevit, ut duplo majora quam antehac rerum venalium pretia ſtatuerentur.* Thus he. And ſo I leave this Archbiſhop.

Richard Wetherſhed. 44.

1229. *Richard Wetherſhed* ſucceeded *Stephen Langton*: who enjoyed the honour but a little while to wit, two yeares or thereabouts, and died at S. *Gemma* in his return from Rome, where he was buried.

S. Edmund. 45.

1234. S. *Edmund* ſucceeded him, who died *anno* 1242. eight yeares after his conſecration, and was buried alſo in forrein parts. He married King *Hen.* 3. to Queen *Eleanor* at *Canterbury* in the yeare 1236.

Boniface. 46.

1244. *Boniface* ſucceeded S. *Edmund*. He died in Savoy (his own Countrey) in the yeare 1270. ſomewhat more then 26 yeares after his conſecration. He performed two things not unworthy of memory, he payed the debt of 22 thouſand marks that he found his See indebted in. And built a good Hoſpitall at Maidſtone, called the new works, and indued with revenues valued at the ſuppreſſion at 159 *lib.* 7^s 10^d. (*William Courtnay* his ſucceſſor long afrer tranſlated the ſame in a Colledge of ſecular Prieſts.) Biſhop *Godwin* addes a third thing, at the belief whereof I ſomewhat ſtick; and that is his perfecting and finiſhing that moſt ſtately Hall of the Lord Archbiſhops palace at *Cant.* with the buildings adjoyning:

Maidſtone Hoſp.

into

adjoyning: unleſſe it may be thus made good, to wit, by his paying the debt which his predeceſſors by building the ſame had run themſelves into. And indeed in that ſenſe he was wont to vaunt himſelf the builder of it. *Prædeceſſores mei* (ſaith he) *iſtam aulam cum magnis expenſis fecerunt, bene quidem fecerunt, ſed expenſas ad illam conſtruendam niſi de pecunia mutua non invenerunt, videtur quidem mihi, quòd ego illam feci, quia illorum debita perſolvi*°. ° *Antiq. Brit.* in ejus vita.

Robert Kilwardby. 47.

Anno Dom. 1272.

Robert Kilwardby ſucceeded *Boniface.* He built the Black Friers in London, being himſelf of that order. Having been Archbiſhop about the ſpace of ſix yeares he was made a Cardinall, and then reſigning his Archbiſhoprick gat him into Italy, and died and was buried at *Viterbium.* Being yet Archbiſhop in the yeare 1277. by his kinde and gentle perſwaſion he appeaſed the Citizens of *Canterb.* eagerly bent upon revenge in a very ſtrange way to be taken of the Monks of Chriſt-Church, for refuſing them their aid in that impoſition of finding and ſetting forth twelve horſemen to ſerve in the Kings intended warre againſt *Lewelyn* Prince of Wales, laid upon the City, whereof before in the Black Friers I have ſpoken. Black Friers London.

Iohn Peckham. 48.

succeeded

Iohn Peckham ſucceeding *Kilwardby*: and continned in the Chaire 13 yeares, and almoſt an half. In which time he founded the collegiate Church at *Wingham* in Kent, or rather changed the Pariſh-Church there into a Collegiate. The head of which Colledge was called *Præpoſitus*, a Provoſt. The ordination of which Præpoſiture, together with this our Archbiſhops letters for the dividing of *Wingham* Church into foure Pariſhes, dated *anno* 1282. are extant in the Records of Chriſt-Church, where I have ſeen them. Now *Wingham* it ſelf (the mother Cuurch) *Aſh*, *Goodneſtone*, and *Nonington* (Chapells to it) were the 4 Pariſhes. *Overland* and *Richborough* were Chapells to *Aſh*, and *Wimingſwold* a Chapell to *Nonington.* This Colledge of ſecular Canons (for ſuch the founder placed in it) was 1278. Wingham.

was valued at the time of the suppression at 84 *lib.* of yearely revenues. *Collegium in Cantia Wengamense* (*Harpsfields* words of this foundation) *ejus potissimum opera constitutum est, sed seminarium ejus beneficii à Roberto decessore ejus profectum est: Qui à Gregorio Pontifice impetrabat, ut liceret ecclesiam parochialem Wengamensem in eum usum convertere.* The City of *Canterb.* went to suit with this Archbishop about limits and liberties, ~~of which heretofore in my survey of Westgate~~ street. Amongst other of his labours (as I have it from *Gavantus* his *Thesaurus sacrorum rituum*) he composed an office for Trinity-Sunday, called *Officium Sanctæ Trinitatis.* It was received by the Church of Rome, and in use about the yeare 1290. but for the difficulty and obscuritie of the style was sithence abrogated.

Peckhams tombe. Leaving these things I come now to the place of this Archbishops buriall. He was buried (saith Bishop *Godwin*) in his own Church, but in what particular place I finde not. Archbishop *Parker* (it seems) found it not neither, for he mentions it not. By a Record in the Church of the time of the death and place of the buriall of this Archbishop which I have seen, it appeares he was laid *in parte Aquilonari, juxta locum Martyrii beati Thomæ Martyris.* I feare the Author of the *Tables* hath done him some wrong in hanging Archbishop *Vfford's Table* upon that which (I take it) is rather *Peckhams* tombe then his, that namely in the corner of the *Martyrdome* next unto *Warham*, which the *Table*-writer upon (it seems) Bishop *Godwin's* conjecture, takes for granted to be *Vffords* tombe. But (as I conceive) the cost bestowed on that monument (however the Archiepiscopall effigies which it hath is framed of wood) being built somewhat *Pyramis*-like, and richly overlaid with gold, which is not yet worn off, gainsayes it to be *Vffords.* For I reade [p], that dying before he was fully Archbishop, having never received either his pall or consecration, and that in the time of that great plague which (as *Walsingham* reports) consumed nine parts of the men through *England*; his body without any pomp or wonted solemnity was carried to

[p] *Antiq. Brit. in vita* Vfford.

Canterb.

Canterb. and there secretly buried by the North-wall, beside the wall of *Thomas Becket*. But I passe to his Successor.

Robert Winchelsey. 49.

Anno Dom. 1294.

Robert Winchelsey succeeded *Peckham*. In the Record of whose inthronization, I finde mention of three Sub-Deacon-Cardinalls of the Church which did assist the then Prior in that action. Such (it seems) the Church had at that time. Of the like sometimes in S. *Pauls* Church *London*, S. *Hen. Spelman's Glossary* will inform you *in verbo Cardinalis*. But I come to the Archbishop, who kept possession of the Chaire about the space of 19 yeares, and died in the yeare 1313. Much might be said of his admirable liberalitie and charitie to the poore, but hereof Archbishop *Parker*, and from him, Bishop *Godwin* and others have said enough already. And I passe over his whole life, and come to his buriall place, which is not now extant by any monument of him in the Church. But certain it is he once had one there, and it stood (say those Authors) beside the Altar of S. *Gregory* by the South-wall. This obscure description of the situation at length I came to understand thus. First I read in some Records of the Church a gift *ad luminare troni qui est contra imaginem Salvatoris contra altaria Sanctorum Iohannis Evangelistæ & Gregorii Papæ*. To shew me where these altars stood, comes after to my sight the mention of *Altare Sancti Iohannis Evangelistæ in Australi cruce*. Which laid to the former I perceive these altars stood in the South crosse-Ile of the Quire, the one under the one, the other under the other East-window thereof, more assured of it by viewing the opposite wall, where are tokens of something (most likely that throne) once affixed to it, but now had away. By the South-wall then of this Crosse-Ile sometime stood this Archbishops tombe.

Sub-Deacon-Cardinals at Christ-Church.

Winchelseyes tombe.

About 13 yeares after his death, *Thomas* then Earle of *Lancaster*, implored his Canonization at the Popes hands, but without successe for these reasons. *Scire te volumus* (saith the Pope to him [q]) *quod Romana mater ecclesia non consuevit super tanta causa præsertim præcipitanter aliquid agere,*

Endeavours for his Canonization.

[q] *Liber Eccles. Cant.*

quin potius tale negotium solempnis examinationis indagine ponderare, propter quod si negotium ipsum credideris promovendum, oportet quòd illud coram fratribus nostris in Consistorio per solempnes personas ex parte Prælatorum Cleri & populi Anglicani vitam, merita, atque miracula ipsius Archiepiscopi attestantium specialiter destinatas solempniter proponatur, supplicatione subjuncta, ut inquisitio hujusmodi de vita mirabili, miraculis etiam & meritis glorioſis personis idoneis committatur, ut juxta exitum inquisitionis ipsius canonizatio fieri debeat vel omitti &c. Hereupon his immediate Successor (*Walter Reynolds*) and his Suffragans, *anno* 1326., all joyned in petition to the Pope for his *Canonization*, directing their letters to him for that purpose under their severall hands and seales: which it seems were never sent, for the originall is yet remaining in the Cathedrall. *Vidi, inspexi.* And I do not reade that he was ever canonized. Yet for his vertues, the common people would needs esteem him a Saint. And I finde treasurers of the Church accompt divers yeares for offerings to or at his tombe. Therefore it was afterwards pulled down. In the Records both of the Cathedrall, and of the Hospitall

His Statutes. of *Herbaldowne* I have seen new Statutes of his making, namely such as he made and gave to either, upon and after his Visitation of each place. It was he that first erected perpetuall Vicarages in the mother Church of *Reculver*, and the Chapells to it (*Hearne* and S^t *Nicholas*) and endowed them, as I finde by an authenticall copy of the ordination of those Vicarages which hath come unto my hands.

Prohibitions. For the maintenance of the Churches liberties, and ecclesiasticall Jurisdiction, he mainly opposed prohibitions grown frequent in his dayes, and caused the Clergies grievances to be drawn into Articles: whereof see the *Antiquitates Britannicæ* in his life. *pag.* 211. See also *pag.* 215. in the life of his Successor *Reynolds*; and if you would know what good courses have from time to time sithence been taken to restrain *Prohibitions*, see the same Author *pag.* 216. in the life of the same *Reynolds. pag* 286. in the life of *Stafford. pag.* 294 in the life of *Bourgchier*, in which last place you

you may finde this worthy queſtion properly, by my reverend rendred Author, ſubjoyned. *Cum itaque* (ſaith he) *omnis Laicorum Iudicum in Prælatos quærimonia, tum cum Romanæ Curiæ poteſtas etiam Regibus ipſis terrorem incuſsit; ſola hæc fuit, qd' niſi pleræque cauſæ ab eccleſiaſtico foro amputentur, appellationibus à regia cognitione ad populum perferantur: quid nunc dicere poſſunt cum prælati Regiam authoritatem & divino verbo ſanctiùs, & ſua juriſdictione multò peritiùs tueantur quam Cauſidici? &c.*

To return to our Archbiſhop. He married King *Ed.* 1. to his ſecond wife *Margaret* in his Church at *Cant.* whoſe nuptiall feaſt (ſaith *Stow*) was kept in the great Hall of his Palace.

Walter Reynolds. 50.

Walter Reynolds ſucceeded *Rob. Winchelſey*, who when he had ſate Archbiſhop 13 yeares and ſomewhat more, died and was buried in the South-wall of *Chriſt-Church* neare the Quire, where his tombe is as yet extant. At his inthronization (ſee the ſtate of it in thoſe dayes) *Bartholomew* Lord *Badleſmere* tendered himſelf to the Earl of *Gloceſter* chiefe Steward, to ſerve in the office of Chamberlaine to the Archbiſhop, for (or in reſpect of) his Mannor of *Hatfield* by *Charing* [r]. This occaſionally induced, let me ſet before you in this place the fees which by ancient Record in the Cathedrall appeare to have belonged to the Earle of *Gloceſter* in reſpect of his office of Steward and Butler to the Archbiſhop of *Canterbury* on the day of his inthronization: and they were theſe.

[r] *Lib. eccleſ. Cant.*

Earle of *Gloceſter.*

Iſta pertinent ad feod. Comitis Glovernia pro officio ſeneſcalli, die intronizationis cujuſlibet Archiepiſcopi Cantuar. ſi tamen ſummonitus fuerit, & venerit ad faciendum ſervitium ſuum & non aliter.

Idem Comes habebit de Archiepiſcopo vij *robas de ſcarleto.*

Item xxx *ſextarios vini.*

Item l. *libras ceræ ad luminare ſuum proprium pro toto feſto.*

Item liberationem feni & avenæ ad lxxx *equos per* 2. *noctes tantum.*

Item discos & salsaria quæ assidebit coram Archiepiscopo ad primum ferculum.

Item post festum perendinationem trium dierum cum l. *equis tantùm, sumptibus Archiepiscopi, ubi idem Comes eligere voluerit de proximis maneriis dicti Archiepiscopi ad sanguinem minuendum.*

Ista pertinent ad feod. ejusdem Comitis, pro Officio Pincernar. die supradicto, si tamen, &c.

Idem Comes habebit vij *robas de scarleto.*

Item xx *sextarios vini.*

Item l. *libras ceræ.*

Item liberationem feni & avenæ ad lx *equos per* 2 *noctes tantùm.*

Item cuppam qua serviet coram Archiep. die festi.

Item omnia dolia evacuata.

Item habebit sex dolia si tot potata fuerint viz. subtus barram, in crastino festi computo recepto, & licèt plura dolia sic potata fuerint, sex tantùm inde habebit, & residuum Archiepiscopo remanebit.

Et nota quòd in intronizatione Roberti de Kilewardby Archiepiscopi, prædict' Comes habuit primò prædicta feoda: & tunc habuit unum mantellum cum penula. Et postea in intronizatione I. de Peckam Archiepiscopi habuit duos mantellos.

Ista maneria tenet prædict. comes pro dicto officio seneschalli faciend. viz. Tonebregg, cum castro & handlo cum pertinen. & totam leucatam.

Ista maneria tenet prædict. comes pro officio Pincernar. viz. Bradestede. Vielestone. Horsmandenne. Melton & Pectes.

See more of this (if you please) in M^r *Lamberts* Perambulation of *Kent* in *Tunbridge*.

Caldecote. Thorehelt. To returne to our Archbishop. He gave unto his Covent (saith Bishop *Godwin*) the Mannor of *Caldcote*, and the Wood of *Thorlehot*. Now the Charters of this gift I have seene in the Church Records, dated *Anno* 1326. In which the Archbishop gives to the Prior and Covent *manerium nostrum* (as his words are) *de Caldecotes juxta Cant. cum*

bosco

boſco noſtro de Toreholt: and that by conſent of the King and Pope. In the Popes licence the ſituation and value of the thing, together with the uſe which the Covent meant to make of it, and for which they begged it of the Archbiſhop, is thus expreſſed. *Cum tu* (the Pope ſo writes to the Archbiſhop) *inter aliæ menſæ tuæ Archiepiſcopalis Cant. bona, unum modicum receptaculum vocat' Caldecote juxta Civitatem Cant. ſcituat', cum quadam terra eidem adjacen' valoris decem librarum vel circiter ad menſam eandem ſpectan' obtinere noſcaris, quod utique receptaculum cum terra prædicta, iidem Prior & Capitulum ac dilecti filii monachi eccleſiæ tuæ Cantuarien. ſanguine minuti, & ceteris laboribus fatigati ibidem interdum propter loci vicinitatem recreari valeant, multum affectant per te ſibi concedi, & in uſus eorum perpetuos aſſignari, &c.* In this paſſage give me leave to take notice of two things, to ſhew what they meane and were. The firſt is that of *Sanguinis minutio*, the other is the worke or labour what it was that the Monkes employed themſelves about. For the former (*ſanguinis minutio*) it was *apertio venæ ad minuendum ſanguinem*. So *Reyner* in his *Onomaſticum*. And was uſed of the Monkes partly (I ſuppoſe) to keepe their bodies under, and partly phyſically and for their health-ſake, to evacuate corrupt and bad humours contracted, ſome may thinke, by their unwholeſome dyet, feeding moſt what upon fiſh, and courſe fare; and true it is, by their order they were to abſtaine from eating fleſh; yet heare what *Polydor Virgil* ſaith of that matter. *Item à carnibus* (ſaith he) *perpetuò ſe abſtinent, niſi cum ægrotare cæperint. Vnde monachi* (marke now) *qui hodie continenter carnibus veſcuntur, quorum numerus ubique gentium extra Italiam ingentiſsimus eſt, perpetuò ægrotent neceſſe eſt, niſi velint impudenter fateri ſe contra ſuas leges facere* [f]. So that I conceive they did thus evacuate not ſo much for unwholeſome as for full and high feeding, and much eaſe withall, a courſe of life contrary to that of the Primitive Monkes, who fared hardly, and not onely lived by their labour, but uſed it as a principall meanes of their Mortification [t].

Sanguinis minutio.

De Invent. Rer. lib. 7. cap. 2.

[f] *Vide* Eraſ. *Colloq. In Ichthyophagia. Fatetur, & defendit hoc* Haius *in Aſtro inextincto. quæſtio. 2. pag. 130. &c.*

[t] Creccelius *de Orig. & fund. Monaſtic. ord. cap. 1.*

Monkes employment.

As for the other point, their worke or labour wherein they employed themselves, and were occupied, it was of divers kinds. The *Ceremoniale Benedictinum* thus sets them forth. *Opera autem quibus se occupare debent, sunt hæc: videlicet scribere libros, aut rubricare, vel ligare, pergamenum & alia necessaria præparare, & his similia &c.* No longer to digresse this *Caldecote* Mannor sometime lay partly in the old Parke and there-away, about *Cockar-barne*, as they now call it for *Caldcote-barne*.

Hapsfield.

And now returne we to our Archbishop. To the Nonnes of *Davington* by *Feversham* which my Author thinkes were French-women, he gave and prescribed rules or ordinances in the French Tongue, for their more easie intellect. He amerced the President of S. *Bertins*, for leasing out, without his privity, the fruits of *Chilham* Parsonage which belonged to the Priory of *Throuleigh*, a Cell to S. *Bertins*, and one of those that in the generall suppression of Priors aliens by *Hen.* 5. was dissolved. And so much for this Archbishop, except I shall remember his appropriation of the Parsonages of *Farley* and *Sutton* to the Hospitall at *Maidstone* of his Predecessor *Boniface* foundation, and his like appropriation of the Parsonage of *Waldershire* to *Langdon* Abbey, unto which about the same time King *Ed.* 1. gave the Parsonage of *Tong*.

Priors aliens.

Anno Dom.

Simon Mepham. 51.

1327. *Simon Mepham* succeeded *Walter Reynolds*; and continued Archbishop five yeares and somewhat more, and dyed *Anno* 1333. at *Mayfield* in *Sussex*. His body was conveighed to *Canterb.* and laid in a Tombe of Black-Marble upon the North-side of S^t *Anselmes* Chapell: that so called at this day, for when he was buried there, it had another name. The Record of the place and manner with the time of his buriall kept in the Church saith he was laid in *Quadam capellâ sancti Petri nuncupata ex parte australi summi altaris.* His Tombe is that whereon by error Archbishop *Sudburies* Table now hangs.

Saint *Peters* Chapell.

Mephams Tombe mistaken.

John

Iohn Stratford. 52.

His Succeſſor was *Iohn Stratford* who having ſate Archbiſhop about 15. yeares, dyed and was buried in a Tombe of Alabaſter on the South-ſide of the high Altar, beſides the ſteps of S^t *Dunſtans* Altar. By the Table hanging whereon you may eaſily finde it. 1333.

Iohn Vfford, or *Offord.* 53.

Him ſucceeded *Iohn Vfford* or *Offord.* But he never received either his Pall or Conſecration. Of his buriall I have ſpoken before in *Peckham.* 1348.

Thomas Bradwardin. 54.

Thomas Bradwardin ſucceeded, but within five weekes and foure dayes after his conſecration he dyed, ſo that he was never inthronized at all. He was buried in S^t *Anſelmes* foreſaid Chapell, by the South-wall. 1348.

Simon Iſlip. 55.

Simon Iſlip was his next Succeſſor. Amongſt many other acts of his piety, he gave unto his Covent to the uſe of their Elemoſinary, the Churches or Parſonages of *Monkton* and *Eaſtry*; ſay the Writers of his life. Yet I finde theſe very Churches with others formerly appropriated to them for that uſe, to wit by Archbiſhop *Richard, Beckets* immediate Succeſſour, as you may finde before in my Survey of the *Almnery.* Both relations true. For the Church Muniments informe me that theſe Parſonages were taken from the Church by Archbiſhop *Baldwin*; that *Richard*, immediate Succeſſor in and upon the quarell that was betweene him and his Monkes (whereof before) and ſo they continued, at leaſt at the Archbiſhops diſpoſe, untill this *Simon Iſlip*, with the Kings licence, did reſtore, reunite and annexe them againe unto the Church: ſhortly after which guift of his Vicars perpetuall were ordained and indowed to each Church; Copies of the ordination and dotation of which Vicarages I have ſeene in the Liegers of the Church, where they are fairely regiſtred. But to our Archbiſhop againe. With his conſent *Buckland* Parſonage was appropriated to the Priory of *Dover*, as was the Parſonage there to *Bilſington* 1349. *Monkton. Eaſtry.* *Hapſfield.*

ton Priory. He dyed *Anno* 1366. after he had beene Archbishop 16. yeares and upwards: and was sometime buried under a faire Tombe of Marble inlaid with Brasse in the middle, and neare the upper end of the Body of his Church, sithence removed and set betweene the two next Pillars on the North-side thereof. The times were very mortall, by the raging of the plague, when he came first to the See, as from *Walsingham*, is noted by *Harpesfield*, with this note of his upon it. *Cum verò* (saith he) *propter hanc hominum animaliumque ceterorum pestilentiam, agri passim inculti, vasti, & deserti jacerent, & possessores solitis redditibus destituerentur; coacti sunt non modo de solita pensione remittere, sed etiam agros omni rustica facultate instructos colonis locare. Quod & si à laicis possessoribus, ad rem attentioribus observari fere desitum est, in prædiis tamen cœnobiorum, Episcoporum & collegiorum mos ille frequens, ad nostra usque tempora, maximo colonorum emolumento perduravit.*

Great mortality.

Note.]

Simon Langham. 56.

Anno Dom. 1366. *Simon Langham* succeeded *Islip*. Who sate only two yeares, dyed *Anno* 1376. was first buried at *Avinion* (where he dyed) in the Church of the *Carthusians* (whose house he had founded;) but afterward at *Westminster* (where he had beene first a Monke, afterward Prior, and lastly Abbat) in a goodly Tombe of Alabaster.

William Wittlesey. 57.

1368. *William Wittlesey* succeeded *Langham*, who having continued in the See, almost seven yeares, dyed in the yeare 1374. and was buried almost over against (his Uncle) *Simon Islip*, betweene two Pillars on the South side of the body of the Church, under a faire Marble Tombe inlaid with Brasse, as his Table will direct.

Simon Sudbury. 58.

1375. Him next succeeded *Simon Sudbury*: who being barbarously murthered by the Rebells in *Rich.* 2. dayes, *Anno Domini* 1381. his body after all stirres ended was carried to *Canterbury*, and there honourably interred upon the South-side of the Altar of S^t *Dunstan*, the next above the Tombe of

Sudbury his Tombe mistaken.

of Archbishop *Stratford*, and is that (as in *Odo* I told you) whereon *Odo's* Table hangs. The place (I take it) or neare it where his predecessor S^t *Elpheges* Altar-Tombe sometimes stood. That as there was but little or no difference betweene them, in the condition either of their lives or deathes, they being both Archbishops of the place and both unworthily murdered (I might say martyred) by the outrage of the people, a rabble of cruell assassinats, of Danes the one, of Domestickes the other, little better then divels incarnate both, so there might also be little or no distance in their sepulchres or resting places after death. He built the West-gate of our City together with the greatest part of the Wall betweene it and the Northgate, commonly called by the name of the Long-Wall. A great worke (saith my Author) no lesse necessary and profitable unto the City then costly and chargeable unto the builder. *Leland.* The Maior and Aldermen once a yeare, used to come solemnely to his Tombe to pray for his soule in memory of this his good deed to their City. To remedy and remove which piece of superstition (I take it) his Epitaph (some tokens whereof are yet discernable) was torne and taken from his Tombe at or since the Reformation. *Wevers* Monuments hath this fragment of it.

Sudburiæ natus Simon jacet hic tumulatus
Martyrizatus nece pro republica stratus.
Heu scelus infernum, crux, exitiale, nefandum
Præsulis eximii corpus venerabile dandum
In rabiem vulgi------

William Courtney. 59.

William Courtney succeeded *Simon Sudbury*, and having 1381.
sate twelve yeares lacking one moneth, dyed *Anno* 1396. at *Maidstone*. Where he pulled downe the old worke first built by *Boniface* his predecessor for an Hospitall, and building it after a more stately manner translated it into a Colledge of secular Priests, which at the time of the suppression was valued at 139^l. 7^s. 6^d. by the yeare. This Archbishop lyeth buried (saith Bishop *Godwyn*) upon the South-side of *Thomas* *Maidstone* Colledge.

Beckets shrine, at the feet of the blacke Prince in a goodly Tombe of Alabaster. But what sayes *Wever? It was the custome of old* (saith he) *and so it is in these dayes for men of eminent ranke and quality, to have Tombes erected in more places then one; for example and proofe of my speech, I finde here in this Church a Monument of Alabaster at the feete of the blacke Prince, wherein both by tradition and writing, it is affirmed that the bones of* William Courtney (*the sonne of* Hugh Courtney, *the third of that Christian name, Earle of* Devonshire) *Archbishop of this See lyes intombed. And I finde another to the memory of the same man at* Maidstone *here in* Kent, *wherein (because of the Epitaph) I rather beleeve that his body lyeth buried.*

Contradiction about the place of *Courtneys* buriall.

Thus he. His place of burial appointed of him in his Will extant in Christ-Church was the Cathedrall at *Exceter*, where he had sometime beene a Prebendary, and where he requested the Bishop of the place to bury him. Afterwards lying on his death bed and having changed his mind in this point; and holding his body (as he then declared) unworthy of buriall in his Metropolicall or any other Cathedrall or Collegiate Church, he wills it to be buried in the Church-yard of his Collegiate-Church at *Maidstone, in loco designato Iohanni Boteler armigero suo* (as his owne words are.) Thus you see his Will sends us to seeke his buriall place at *Exceter*. His after declaration on his death bed, to the Cimitery of his Collegiate Church at *Maidstone*. His Monument in that Church sayes he lyes there, and this in Christ-Church, that he is in none of the three but here. And that I take to be the trueſt. For I finde in a Lieger Book of Christ-Church, that the King (*Rich.* 2.) happening to be at *Canterb.* when he was to be buried (upon the Monkes suite, 'tis like) overruled the matter, and commanded his body to bee there interred.

Clergy armed and rated.

This Archbishop upon the overture of an intended invasion by the French, directs his letters to the then Commissary of *Cant.* to arme the Clergy of the City and Diocesse after these rates and proportions[u]. A benefice exceeding 100 markes to finde a man and two Archers, a benefice

[u] *Ex Registro* Courtney.

nefice exceeding xl[l]. to finde two Archers, a benefice of xx[l]. one Archer, and for those under xx[l]. to finde *Loricas*, coates of male and other smaller armes. Here, as from a fit occasion, let us observe by the way the alteration of the times in point of martiall and military weapons. The Bow, (the long Bow) and the Bow-man, we all know, were those which did the deed, and bare away the Bell in martiall brunts in former times, the Bow then the prime weapon for offensive service, and the chiefest instrument warre knew wherewith to try the masterie; the Gun, and Gun-shot being but of late (though too soone heaven knowes whilst earth rues) invented: and yet so cryed up and magnified, by Martiallists especially, that the Bow the whilest is quite rejected with contempt as useless, and doomd and deemd at best as onely fit for men of peace in way of recreation to sport withall. Now being grounded in a good opinion of *Archery* my selfe, and not unwilling to vindicate the under valuation of it with other men, I desire here to recommend unto my reader a worthy and judicious Elogie one commendation of (*Englands* ancient glory) *Archery*; not my owne, nor yet any meere *Mercurians*, one able to judge only by theoreticall speculation, but a learned disciples both of *Mars* and *Mercury*, one equally experienced in both warfares, the armed and gowned; Master *Iohn Bingham* I meane, in his Notes upon *Aelians Tactiks*, where he playes the part of a most excellent advocate for discarded *Archery*. The Booke is now somewhat deere and scarce, and therefore to save their labour and cost (of searching the originall) who can endure to see despised *Archery* commended according to it worth, I shall present them with a true Copy of that whole passage *verbatim*, as there it lyes, *pag.* 24. and so forward. It is somewhat long; for avoyding therefore of too great an interruption and digression here, I have given it a place in my Appendix, where you may finde it, *Scriptura* 15[a]. Craving pardon for this digression, I return to our Archbishop.

Archery.

A worthy commendation of it.

He had the Bailiffes of *Canterbury* in question for medling

Medling in Church matters by *Laics* punished.

in and with eccleſiaſticall matters, as the puniſhment of *Adultery* and the like, and made them to ſubmit *ſub pœna interdicti Civitatis*. He had the Serjeants of the City alſo in *coram*, for bearing their Maces and uſing their authority within the precinct of his Church. But at the petition of the City they were diſmiſſed, provided that for time to come they leave their Maces without the utter-gate when they come to the Church, or within the precinct. He had the Bailiffes of *Romney* alſo in *coram*, for medling in Church-buſineſſe, who obſtinately rebelled and ſought and thought to ſecure themſelves by a prohibition, but were deceived, for the Archbiſhop gat it reverſed, and (ſaith the Record) made that unadviſed Towne ſubmit. He obtained * of *Ric.* 2. foure Faires for the Church at the foure principall feaſts of peregrination in the yeare, *viz.* one on the *Innocents*-day, on *Witſon*-Eve another, on the Eve of *Beckets* tranſlation a third, and the fourth and laſt on *Michaelmas*-Eve, to hold for nine dayes next following every of them, and be kept within the ſite of the Priory.

* *Liber Eccleſ. Cant.*

Thomas Arundell. 60.

1396. *Thomas Arundell* next ſucceeded after *Courtney*. Who ſate one moneth above 17 yeares, and dyed *Anno* 1413. He lyeth buried (as his Table will ſhew) on the North-ſide of the body of *Chriſt-Church*, where doubtleſſe he ſometime had a farre better Monument then now remaines of him. For his Will appoints out his buriall thus: *In Monumento meo novo quod ad hoc licèt indigniſsimè conſtrui & fieri feci in oratorio meo in navi ſanctæ Cant. eccleſiæ, infra Cantariam meam perpetuam duorum Capellanorum ibidem ordinatam, &c.* But Chantery and Monument are both gone, a bare grave-ſtone levelled with the floore, with the braſſe all ſhamefully torne away being onely left; whereas you may know there ſometimes ſtood a Chapell (like to that I ſuppoſe of Biſhop *Kemp* on the North-ſide of the Body of *Pauls*) wherein both the Archbiſhop lay fairely intombed, and his two Chanteriſts did daily celebrate, which had for their ſtipend x*l.* a peece yearely out of *Northfleet* Parſonage: and their dwelling

Arundels Monument.

His Chantery.

dwelling or Manſion which was built for them by himſelf *ex auſtrali parte eccleſiæ*, and contained in length 80. and in breadth 60 foot meaſured. I ſuppoſe it yet ſtanding, and to be one of thoſe preſent buildings on the South-ſide of the *Church-yard*. The *Chapell* (as I learn from the report of the *Chantery Prieſt* thereof) was taken down and ſold away by *H.8.* his Commiſſioners. This Archbiſhop [y] confirmed the foundation of the Colledge of *Bredgare*, to which the Pariſh Church there was in his time converted by *Robert* then Parſon thereof. In the yeare 1413. what yeare this Archbiſhop died I finde [z] him an *Inhabitant* in the Caſtle of Leeds in *Kent*, which in a decree or ſentence which he gave betweene his *Monks* and the *Covent* of S. *Gregories* by *Cant.* dated at that place, the ſame yeare, he calls his own *Caſtle*. *Dat'* (ſaith he) *in Caſtello meo de Ledes.*

[y] *Harpsfield.* *Bredgare.*

[z] *Walſingham.* *Leedi-caſtle.*

Henry Chicheley. 61. *Anno Dom.* 1414.

Henry Chicheley ſucceeded next after *Thomas Arundell*. He ſate 29 yeares, and dying *anno* 1443. was laid in a very fair tombe built by himſelf in his life time, ſtanding on the North-ſide of the Presbytery. It is the tombe which was lately repaired and beautified by the *All-ſouls*-colledge men, whoſe founder he was. His table will direct you to it. *Lindewood* dedicating his *Provinciall* to this Archbiſhop ſtyles him *Dei gratia, Cantuarien' Archiep.* And no marvell for 600 yeare before, his predeceſſor Archbiſhop *Athelard* uſeth the ſtyle, writing himſelf thus. *Ego Aethilheardus, gratia Dei humilis ſanctæ Dorobernenſis eccleſiæ Archiepiſcopus &c.* The like [a] was uſuall in the ſtyles of other Archbiſhops. And not onely *Archbiſhops*, *Biſhops*, and *Dukes*, in times paſt uſed the ſame in their titles, but alſo Abbats, Priors, Earls, yea the meaneſt Magiſtrates and Legates ſomtimes, Earls eſpecially which had *Iura Regalia*, and mitred *Abbats*. But Kings in the mean ſeaſon diſdaining and diſpleaſed at it, and challenging it as the ſymboll and proof of their (ſave under God) independent Majeſty, by little and little it became either wholly omitted or elſe altered, as our Archbiſhops into *providentia divina*, or *permiſsione di-*

Dei gratia.

[a] D. H. Spelman. *Gloſſar. in verb. Dei gratia.*

vina. Mr *Selden* will instruct you more at large in this matter, if you peruse the 1. *part of his titles of Honor cap.* 7. § 2. Unto whom let me adde a pertinent discourse hereof. The author of it, *Roverius*, in his *Illustrations* upon the *History of S. Iohns Monastery at Rheims pag.* 618. *Fecerant* (saith he) *liberæ electiones, & Pontificiæ exemptiones, ut horum temporum Abbates* (speaking of the yeare 1192.) *se Dei solius gratiâ constitutos censerent, atque inter dignitatis titulos hunc etiam annumerarent. Neque verò hoc primùm sæculo natus est hic sensus, cum anno jam* Mxxx. *Gandensis Abbas S. Bavonis sic scriberet. Otginæ Comitissæ Othelboldus gratiâ Dei Abbas, & annis plusquam centenis antè Abbas S. Galli, Christi favente gratia Harmotus Abbas, & Christi disponente providentia, aut largiente clementia, Crimaldus Abba. Verum ii, qui amantiores erant humilitatis religiosæ, non facilè comperiuntur hoc usi sermone. Neque enim vel Cluniacensis ullus, vel Bernardus Claræ vallensis, vel Gofridus Vindocinensis, vel Lupus Ferrariensis id sibi usquam tituli arrogarunt. Nam sive ea voce significetur Præfecturam Deo soli debitam, subditamve esse, sive Monasterio beneficium à Deo impertitum, quòd vir talis fuerit Præfectus, sive Abbati gratiam à Deo factam, quòd sit Præfectus, non potest non aliquid continere sensus, quam humilitatem religiosam deceat, sublimioris, cùm id de seipso Abbas profitetur, qui nec satis verè potest affirmare supremum sibi jus esse, vel sacrarum, vel temporalium rerum sui Monasterii, nec satis dimissè sua in Monasterium merita jactare, nec satis tutò Præfecturam, quæ gravissimum onus est pro divino favore habere. Itaque sapientissimi quique, & si aliis hunc titulum tribuunt, nunquam tamen sibi, dignum videlicet rati, ut de aliis sentiant, quod de se non ausint. Quamobrem suspicari licet has voces pluribus Abbatum chartis, actisque publicis non tam illorum quam pragmaticorum usu, ac instituto invectas, dum Abbates inducunt de seipsis eo loquentes modo, quo ipsi pragmatici sibi de illis sentiebant loquendum. Quanquam videri etiam possit has voces à Librariis in antiqua interdum scripta ex sui sæculi moribus intrusas. Vix enim ante secundam Regum Franciæ stirpem, aut Reges supremam potestatem rerum civilium, aut Episcopi rerum sacrarum his*

verbis

verbis expreſſerunt. Sanè & Epiſcopi, & Abbates aliqui invidiam titulo præclarè aliquando emollierunt, aut potius ſunt interpretati, dum ſe permiſsione, aut conceſſione Dei Epiſcopos, vel Abbates dixere &c.

Iohn Stafford. 62. *Anno*

Iohn Stafford ſucceeded. Sate almoſt nine yeares, and dying *anno* 1452. was buried in the *Martyrdome*, under a flat marble ſtone inlaid with braſſe. *Dom.* 1443.

Iohn Kemp. 63.

Iohn Kemp ſucceeded next. He continued not in the See above a yeare and an half. The Pariſh Church of *Wy* in *Kent* where he was born, he converted into a Colledge, in which he placed *ſecular Prieſts* to attend divine ſervice, and to teach the youth of their Pariſh. Their Governour was called a *Prebendary*. This Colledge at the ſuppreſſion was valued at 93 *lib.* 2ˢ by the yeare. It was ſurrendred *anno* 36. *Hen.* 8. This Archbiſhop, with his two next Succeſſors were *Cardinalls*. 1452. *Wy* Colledge.

Thomas Bourgchier. 64.

Thomas Bourgchier ſucceeded *Cardinall Kemp*, continued Archbiſhop 32 yeares, and dying *anno* 1486. was buried upon the North-ſide of the high Altar in a marble tomb. He gave to his Succeſſor by his Will 200 *lib.* in recompenſe of dilapidations. He had a Chantery. The revenues whereof were ſurrendred with the Priory to the King (*H.* 8.) 1454. 2000

Iohn Morton. 65.

Iohn Morton ſucceeded. Thirteen yeares he enjoyed the Archbiſhoprick, died the yeare 1500. He lieth buried in the Lady-chapell of the *Vndercroft* under a marble ſtone. Howbeit a goodly tombe is erected in memory of him upon the South-ſide of the *Chapell*. 1487.

Henry Deane 66.

Henry Deane ſucceeded, who died *anno* 1502. the ſecond yeare after his tranſlation, and was buried in the *Martyrdome*. 1501.

William

William Warham. 67.

Anno Dom. 1504. *William Warham* succeeded *Henry Deane.* The pomp and state of whose entertainment and inthronization you may reade of at large elsewhere. He continued Archbishop 28 yeares, and died at S. *Stephens* neare *Canterb.* in the house of *William Warham* his kinsman, Archdeacon of *Cant.* and was laid in a little Chapell built by himself for the place of his buriall upon the North-side of the *Martyrdome*, and hath there a reasonable fair tombe, where he founded a perpetuall Chantery of one Priest daily to say masse for his soul, but the dissolution of the *Priory* suppressed it, and seized the revenues thereof to the Kings use. *Erasmus* [b] (upon whom this Archbishop bestowed the Parsonage of *Aldington* in *Kent*) so commends him for his humanity, learning, integrity and piety, that (as he concludes) *nullam absoluti præsulis dotem in eo desideres.*

[b] *Peregrinatio Relig. ergô.*

Thomas Cranmer. 68.

1533. *Thomas Cranmer* succeeded, being consecrated Archbishop *anno* 1533. and suffered most unworthy death at *Oxford anno* 1556. He was the man designed to succeed in the Chair by his predecessor, who though he foresaw and foretold too, that a *Thomas* should succeed him, who (as my Anthor saith, slandereth I should say) *per laxam & remissam vitæ licentioris indulgentiam populo concessam, perque prava dogmata, magis Cantuariensem, omnemque reliquam Angliæ ecclesiam deformaret, quàm eam olim Thomas Martyr suo martyrio amplificasset; admonuitque nepotem, ut si quis fortè Thomas, eo vivo ea sede potiretur, ne ulla ratione in illius famulitium se ascribi pateretur &c.* Yet to see, he pitches upon this man (a *Thomas*) in his choice of a successor. *Waramus autē* (saith the same Author) *eum ipsum Thomam, de quo tam malè ominabatur, quique primus ex omnibus Cantuariæ Episcopis hæresim* (so he slanders our religion) *in eam sedem invexit, successorem sibi sortitus est.*

Harpsfield. Warhams evill prseage of a *Thomas.*

Reginald Poole 69.

1555. *Reginald Poole* otherwise and more vulgarly called *Cardinall Pooole* succeeded. Two yeares and almost eight moneths

moneths he continued Archbishop, and died even the same day that Queen *Mary* did. His body was (and lies) intombed on the North-side of *Beckets* crown, where his monument is extant. He was the last Archbishop that was buried in *Christ-church*. Their burialls there have been ever since discontinued; a thing the whilest to some seeming very strange, that of all the Archbishops since the *Reformation*, not one hath liked to be buried there, but all, as it were with one consent, declined their own *Cathedrall* (the ancient and accustomed place of Archiepiscopall sepulture) and choosing rather an obscure buriall in some one private Parish Church or other.

Buriall of the Archbishops in Christ-Church discontinued.

Matthew Parker. 70. *Anno Dom.* 1559.

Matthew Parker succeeded *Cardinall Poole* in the Archbishoprick, held the same 15 yeares and 5 moneths and deceased *anno* 1575. Besides a multitude of pious acts, he bestowed upon the reparation of his Palace at *Canterb.* one thousand foure hundred pounds. He lies buried in the Chapell of *Lambeth house*. Amongst other his works, with the help no doubt of other able Antiquaries, he wrote the lives of his predecessors, the Archbishops of *Canterb.* intituling his book. *De Antiquitate Britannicæ Ecclesiæ &c.* Whereof *Cuiacius* (having occasion to make mention of it[c]) gives this commendation. *Sunt multa* (saith he) *in eo auctore præclara, nomen ejus ignoratur, & liber tantum exstat in Anglia, unde accersitur, & accersitus est magno pretio.*

[c] *Ad cap. qua fronte. de Appellationib.*

Edmund Grindall. 71. 1575.

Edmund Grindall succeeded, and sate seven yeares and almost an half, and died and was buried at *Croydon*. He was a very grave man, and gave to our City *C. lib.* to be employed upon a stock to set the poore on work.

Iohn Whitgift. 72. 1583.

Iohn Whitgift succeeded and continued Archbishop somewhat above 20 yeares. In which mean space he built the *Hospitall* and *School* at *Croydon*. After the finishing whereof[d], the French Lieger Embassador, *Boys Sisi*, inquiring what works the Archbishop had published, and receiving

Hosp. and School at *Croydon*.

[d] S. *George Paul*, in his Life.

answer that he had written onely in defence of Church government, but it being incidently told him that he had founded an *Hospitall* and a *School*: *Profecto* (saith he presently) *Hospitale ad sublevandum paupertatem, & Schola ad instruendum juventutem sunt optimi libri quos Archiepiscopus conscribere potuit.* He lieth buried at *Croydon*.

Richard Bancroft. 73.

Anno Dom. 1604. *Richard Bancroft* succeeded and sate 6 yeares or thereabouts, died *anno* 1610. A man of singular wisdome, and very zealous in defence both of Church-liberties and discipline.

George Abbot. 74.

George Abbot succeeded, he sate Archbishop 22 yeares. In 1611 which space of time he bestowed great summes of money in building and indowing of an *Hospitall* at *Guilford* in *Surrey*, *Guilford* Hosp. the Town wherein he was born, and afterwards buried. He began also to shew himself a speciall benefactor to our City: Conduit at *Canterbury*. witnesse the goodly conduit which he built for the common good and service of the same. A work as of great charge to the Author, so of no lesse benefit to the City. He died in *July Anno Domini* 1633.

William Laud. 75.

After whom succeeded the present Lord Archbishop his Grace, by name *William Laud*, by title *Primate* of all *England*, and *Metropolitan*, one of the LL. of his Majesties most honourable privie Councell, and *Chancellor* of the *Vniversitie* of *Oxford*. Of whom to speak, is not a task for my pen. I leave it to posterity hereafter, and to better abilities to set forth his constant piety, great wisdome and spotlesse justice. Howbeit, what all men take unto themselves a libertie to speak of him, I shall be bold to commemorate, namely those famous works of his that so much praise him in the gate: As his care, his cost, his encouragement to the repair of what all men despaired as much to see repaired untill he undertook it, as ever they did to see it finished *Stow. Godwyn.* when *Mauritius* first began to build it, S. *Pauls* Church in *London*. Another, that never to be forgotten gift of his to the

the *Vniversity-library* of *Oxford*, of an innumerable multitude of choice and rare Manuscripts, with his great care and cost, gathered from all parts not onely of this Kingdome, but also of the whole world. A third, the flourishing of the same *Vniversitie* by his meanes in a twofold way; one, in the *government* of it, by his late new *Statutes*; the other, in *buildings*, at S. *Iohn's* first, at his own proper cost and charges; and by his example and furtherance, in other Colledges, such buildings all and so goodly, as none did ever expect, and all do now admire to see raised.

Now that *Providence*, which by the meanes of a most pious and prudent *King* sent him unto us, grant we may long enjoy him, and afterwards translate him from the cares of the Church militant here, to the joyes of that triumphant one above.

If any shall desire to see the ancient form of our Archbishops inthronization, he may finde it in my *Appendix*, transcribed from a Record of that of Archbishop *Winchelseys*, kept in the Church, and (as it may be supposed by the generall title of it) intended for a precedent in this kinde. And so having done with the first part of my intended *Catalogue*, to wit concerning the *Archbishops* of *Canterb.* I proceed to the second. *viz.*

Inthronization of the Archbishop of *Cant.* the form of it. *Vide pro Scriptura* 16. *in Append.*

A Catalogue of the Priors of Christ-Church, with a brief touch of the contemporary Monks of note.

VNtill the Conquerours time, I finde no mention of any *Prior* of *Christ-Church*. *Henry* brought hither by Archbishop *Lanfrank*, being the first I meet with. Aforetime (it seems) he that held the place was called *Decanus ecclesiæ*. So it is intimated by Archbishop *Parker* in the life of *Agelnoth*, who tells also that *Celnoth* the Archbishop, almost 200 yeares before, was first *Deane* of the Church. A Saxon Record of this Church makes mention of one *Aethelwine* a Deane also in the same Archbishops time, and another Record tells of another, one *Godric* in Archbishops

Stigands dayes, whom the book of *Doomsday* makes mention of. Further then thus I am not instructed in the names of those *Deanes:* wherefore I must passe them over and come to the Priors.

Henry. 1.

Anno Dom. 1080. Whereof (as I said) *Henry* was the first: Sometime Abbat of *Cane* in *Normandy:* from thence brought hither by *Lanfrank*, and made Prior of this Church. Afterwards he became Abbat of *Battell* in Suffex [e], and so died.

[e] Reyner. *Apost. Benedictin.*

Ernulphus, or *Arnulphus.* 2.

1104. *Ernulphus* or *Arnulphus*, first a *Monk* of the Church, afterward became *Prior*, succeeding *Henry:* then was preferred to the *Abbatship* of *Peterborough*, and lastly had the Bishoprick of *Rochester* given him by his Predecessor in that See, *Ralfe*, the Archbishop of *Canterb.* you may reade more of him in the *Catalogue* of BB. in *Rochester*, and in *Fox* his *Acts* and *Monuments* you shall finde a letter directed to him and others about *Priests* marriages.

Conradus. 3.

1108. *Conradus* a *Monk* also of the place succeeded *Ernulphus*, made *Prior* as his Predecessor by Archbishop *Anselme.* Of whom, and of *Henry* Predecessor to them both, *Edmerus* maketh this mention. *Res Monachorum* (saith he, speaking of *Anselme*) *posuit in dispositione suorum, constituens eis in Priorem, post Henricum, Ernulphum, post Ernulphum, Conradum* (*ipsius loci Monachos*) *ad quorum nutum negotia ecclesiæ cuncta referrentur.* Which is all I reade of him.

Elmerus or *Ailmerus.* 4.

1112. *Elmerus* or *Ailmerus* succeeded *Conradus.* He was first also a *Monk*, afterwards *Prior* of *Christ-church*, and continued *Prior* eighteen yeares, dying in the yeare 1130. He was contemporary with *Edmerus* and *Alexander*, both famous Monks of the place, great ornaments to the Church, and very deare both of them unto Archbishop *Anselme.* This Prior wrote divers Treatises mentioned of *Pitseus*, who will further inform you both of him, and those his Coæ taneans. Here by the way to do *Balæus* right, let me note it once for all,

all, that *Pitseus* for these and many other like things which I shall have occasion to cite him for, is but *Balæus* his Plagiary; yet I rather quote him then *Balæus*, because his Booke is more common and easie to get. *Pitseus Balæus his Plagiary.*

Gosfridus. 5.

The next Prior after *Elmerus*, was *Gosfridus*, who (as I have it from the Continuer of *Florence* of *Worceter*) in the yeare 1128. was at the suite of *David* of Scots, by the consent of the Archbishop (*William Corboyl*) chosen Abbat of the Monastery of *Dunfermelin* in *Scotland*. *Vir religionis eximiæ* (my Authors owne words) *Cantuariæ Prior Gosfridus nomine, Rege Scotorum David petente, & Archiepiscopo Gulielmo annuente, Abbas eligitur ad locum in Scotia qui Dunfermelin dicitur. Ordinatus est autem ab Episcopo ecclesiæ sancti Andreæ.* A petition to this purpose of the same Scottish King is extant to this day amongst the Records of the Cathedrall, where I have seene and read it. 1128. King

Ieremias. 6.

Ieremias (a Monke also of the place) succeeded *Elmerus*. Of whom I reade in the Acts and Monuments, that Archbishop *Theobald* falling out with him for certaine causes betweene them, for which the Archbishop taking stomach against him would lay the sentence of *Interdiction* against him: The Prior, to save himselfe, made his appeale to Pope *Innocent*. The Archbishop provoked the more by that, deposed him from the Priorship, and placed one *Walter* in his roome. *Ieremias* notwithstanding making his complaint and appeale to *Rome*, obtained letters from the Pope to *Henry* Bishop of *Winchester*, being the Popes Legat; by the vertue whereof he against the heart of the Archbishop was restored, and *Walter* displaced. Nevertheless, the said *Ieremy*, not willing there to continue with displeasure of the Archbishop, shortly after of his owne accord renounced his Priory, and *Walter* againe was received in his stead. Thus Master *Fox*. Bishop *Godwyn* in his Catalogue, in the life of Archbishop *Theobald*, writing of this matter, by mistake affirmes him to have beene Prior of Saint *Austins*. That he 1130.

is herein mistaken you shall plainely perceive both by *Matthew Paris. pag.* 103. *London edition.* and by Archbishop *Parker* in the life of *Theobald*, if you please to consult them; of whom the latter tells, that this *Ieremy* had given him in consideration of his surrender of the Priory 100 markes. These things happened (you see) in the time of Pope *Innocent* the second, who dyed *Anno* 1143. This Prior is mentioned by *Harpesfield* in the story of the new worke of *Dover* by *Corboyl*.

Walterus. 7.

1143. *Walterus* (as you see) was made his Successor. I finde him sirnamed *Durusdens*, in English *Durdent*, or Hard-tooth. *Pitseus* in his *Appendix* to his Catalogue of *English-Writers*, mentions one of the name, this very Prior in all probability; and gives him a large *Enconium*, for his great learning, especially in divinity, and mentions some of his works: you may reade more of him in the story of the strife betweene Archbishop *Theobald* and *Sylvester* the 45. Abbat of Saint *Austins*, about his consecration, opposed of this Prior in the yeare 1151. recorded in the Acts and Monuments, *part.* 1ª. *pag.* 307.

Walterus parvus. 8.

1151. *Walterus* (to distinguish him from his predecessor) sirnamed *Parvus* succeeded, whom I know onely by his name, and the time in which he lived.

Wibertus. 9.

1160. And so must I say of his next successor *Wibert*, saving that his buriall place is lately come to my knowledge by this inscription in Brasse on a grave-stone in the Chapter-house. *Hic jacet Wibertus quondam Prior hujus ecclesiæ.*

Odo. 10.

1170. *Odo* succeeded *Wibert*, and was Prior in Archbishop *Beckets* dayes. After whose death (saith Master *Fox*[a]) there was a great stirre between the King (*Hen.* 2.) and this Prior about the choice of a new Archbishop. *For the King* (saith my Author) *seeing the Realme so oftentimes incumbred by those Popish Archbishops, and fearing least the Monkes of Canterbury should*

[a] Acts and Monum. *vol.* 1. *pag.* 307.

should elect such another as would follow the steps of Thomas Becket, *most humbly with cap in hand, and curtesie of knee, desired* Odo *the Prior, that at his request, and for contentation of his minde, such a one might be elected whom he would appoint (appointing and naming a certaine Bishop, which was a good simple man after the Kings liking;) but the Prior dissemblingly answering the King againe that he neither could nor would without the consent of the Covent give promise to any man: in fine, contrary to the Kings so humble request, agreed to the election of another, which was the Prior of* Dover *called* Richard *Anno* 1173. *who continued in that sea eleven yeares.* Thus *Fox.* His Covent and he (as the same Author reports) fell out about his translating the reliques of Saint *Dunstan.* This doubtlesse is the man whom *Pitseus* mentions, and calls S^t *Odo.* A man (saith he) of approved vertue, and eminent learning. From Prior of this Church he was translated and preferred to be Abbat of *Battell*, saith the same *Pitseus.* One *Sampson Dorobernensis*, a man famous also for his piety and learning, was his equall in time, and companion in place, being a Monke of this Church about the yeare 1170.

Benedictus. 11.

Benedictus succeeded *Odo.* And in the yeare 1177. was a party to the composition made betweene him and his Covent on the one side and the Abbat and Covent of S^t *Austins* on the other, touching the houses and ground on the South-side of the Church-yard of *Christ-Church*, by the *Campanile* sometime standing there, exchanged by S^t *Austins* with *Christ-Church* for other like elsewhere, whereof before in my Survey of the precinct. See more of him you may in *Pitseus*, who saith that from this Priory he was translated to the Abbey of *Peterborough*, and therefore is knowne by the firname of *Petriburgensis*, and dyed about the yeare 1200. 1177.

Herlewinus. 12.

Herlewinus succeeded *Benedictus*, and was Prior in the dayes of Pope *Alex.* 3. (who dyed 1181.) for I finde him direct his Buls to this Prior by name, commanding that the *Offerings* of the Church should be disposed of in *restauratio-* 1180.

nem

nem ecclesiæ, &c. Extreme Age having indisposed him for government he gave over his place, and had to his Succ essor

Alanus. 13.

1181. This *Alanus* (*Harpesfield* saith) was first a Canon of *Beneventum*, but English-borne, afterward Sacrist or Sexton of this Church, then Prior, and lastly made Abbat of *Tewxbury*. He wrote much; the particulars of whose labours you may finde in *Pitseus*. Being Sexton he was very intimate with Archbishop *Becket*. But afterward when he was Prior he opposed himselfe against *Baldwin*, both in his election, and in his proceedings afterwards: by whose policy, because he could not winne him to his side, under the pretence of his preferment he at length procured his removall from this Priory to the Abbatship of *Tewksbury*: where he lived till the yeare 1201. and then dyed. He was doubtlesse a strict and stout prelate. For I reade[a] that in the yeare 1181. when, in a Procession at *Christ-Church*, one S^r *Robert Mortimer* an excommunicate person for his contumacy, *quia noluit juri parere, super injuria quam fecerat Cantuar. ecclesiæ de quadam pastura, quam abstulit manerio eorum quod dicitur Depeham:* intruded himselfe into the company: this Prior, *Alan*, espying of him there, informes the Archbishop, who was then present, of it, and that a second time because the Archbishop would have connived at it; the Archbishops servants disswading the Prior because of the Kings displeasure. At length because the Prior saw the Archbishop would take no notice of it, he tells him that sith he will not use his authority without, he will use his owne within the Church. And accordingly being entered the Church and at masse, the Prior requires the Covent to surcease, who obeyed, and so the excommunicate to his shame was by strong hand cast out of the Church, and then they proceeded in their devotions. You may see more of this Prior in the story of the troubles happening betweene Archbishop *Baldwyn* and the Monks of his Church recorded in the Acts and Monuments. *vol.* 1. *pag.* 308.

[a] *Lib. eccles. Christi Cant.*

Honorius.

Honorius. 14. *Roger Norris.* 15. *Osbertus.* 16. Anno Dom.

Honorius succeeded *Alanus:* of whom and of his next Succeſſor *Roger Norris*, as alſo of *Osbertus*, or *Osbernus* his next Succeſſor, you may reade in that ſtory I laſt mentioned: where it is ſaid that *Honorius* died at *Rome*, whither he was ſent to oppoſe *Baldwyn* in his project for the Colledge at *Hackington:* And that *Roger* was made Prior in his ſtead: by *Baldwyn* who obtruded him upon the Monks, whereupon in their treaty for conditions of peace and compoſition, one article was, that this Prior ſhould be depoſed; And accordingly he was ſo, and at the requeſt of the Archbiſhop promoted to be Abbat of *Euſham*, and with conſent of the King and Covent *Osbernus* deſigned and made Prior, who had before taken part with the Archbiſhop,: but continued not long in the place; for the Monks not pleaſed with him, after *Baldwins* death, removed him again. About this time one *William Stephens* (or *Gulielmus Stephanides*) a famous Monk, lead his life in this Monaſtery, of whom you may reade a large *Encomium* in *Pitſeus.*

1185.

1189.

1190.

Gaufridus or *Galfridus.* 17.

Gaufridus or *Galfridus* ſucceeded *Oſber.* Letters or Bulls like to thoſe above mentioned ſent by Pope *Alex.* to *Herlewin* his predeceſſor, and as were alſo directed by Pope *Vrban* 3. to *Honorius* the *Prior*, I finde inſcribed to this *Prior* by Pope *Innocent* 3. I meet alſo with certain letters of his and the Covent, whereby, with conſent of *Hubert* the Archbiſhop, and at the petition of M^r *Firmin* then *Cuſtos* or keeper of that houſe, they take the leprous Hoſpitall of S. *Iacobs* neare *Cant.* into their cuſtody and protection, as I have more at large made appeare unto you in my ſurvey of that *quondam* Hoſpitall. In this mans time the controverſie between the *Monks* and the *Suffragans* of the Province, about the choice of the Archbiſhop was decided by the decree of Pope *Innocent* 3. and the ſame Pope by another decree and letters to the Archbiſhop diſcarded ſecular Clerks out of the Church and Monaſtery. Contemporary with this *Prior* was the famous *Gervaſius Dorobernenſis* a

1192.

S. *Jacobs.* Reyner. *Apoſtol. Benedict. pag.* 97. & 107.

Monk of this Church a great Historian and Antiquary, as *Pitseus* will inform you: as also of *Nigellus Wireker* another like Monk: and chantor of the Church, on whom my Author, from *Leland* bestows a most ample commendation for his piety and excellent indowments.

Iohn Sittingbourne. 18.

Anno Dom. 1206. *Iohn* (from I suppose the place of his birth) sirnamed *Sittingbourne* succeeded, and was *Prior* in the time of the Churches troubles about the election of a new Archbishop to succeed *Hubert*, the Story whereof is obvious, and was with his Monks, 64 in number, by King *Iohn* on that occasion sent into banishment. Whose places he caused to be filled with certain Monks out of S. *Austin's* Abbey: But the storm at length being after 7 yeares banishment, blown over, they were called home, full restitution was made both to him and them every way, and 1000 *lib.* given them for recompense of all detriments as our Stories witnesse, together with a Charter of *Restitution*, which because our stories have it not, I have thought good to annex and adde as a Corollary to the story, and I finde it to be of this tenor, in a Lieger of the *Church*.

Monks banished.

Matt. Paris *pag* 315. *Lond. Editio.*

Iohannes Dei gratia Rex Angliæ, Dominus Hiberniæ, Dux Normanniæ & Aquitanniæ & Comes Andeg. Omnibus Vicecomitibus, & Forrestariis, & Ballivis suis salutem. Præcipimus volentes quòd Priorem & Monachos Cant. pacificè habere permittatis omnes libertates & liberas consuetudines suas in Ballivis vestris sicut habuerunt tempore inchoatæ discordiæ inter nos & ipsos. Teste meipso apud Winton xx^o *die Iulii.*

1234. This Prior afterwards, to wit in the Vacancy by the death of *Richard* the great, was designed to the Archbishoprick by the free election of the Chapter, but going to *Rome* for confirmation, though the Cardinalls designed for his examination gave testimony to the Pope of his fitnesse and sufficiency: yet the Pope perswading him it was a Province (or office) of too great care and difficulty for him to manage being an aged plain man, he humbly renounced the election,

Fox Acts and Mon. vol. 1. *pag.* 356.

election, and craved licence to return home, and S. *Edmund* afterward filled the Chaire by the Popes provision.

Rogerus de la Lee. 19. *Anno*

Rogerus de la Lee succeeded *Iohn Sittingbourne.* I finde him and his Covent in the yeare 1242. enter into composition with the Abbat and Covent of S. *Austins* touching divers matters then in difference between them, especially maritime rights and customes at *Minister* and *Sandwich*, a copy whereof you may finde in my *Appendix Scriptura* 17. *Dom.* 1234.

Nicholaus de Sandwico. 20.

Nicholas of *Sandwich* succeeded: but I finde nothing of him more; Unlesse that be (as its like enough to be) his *Epitaph* or *Inscription*, which I lately holp to discover, being in somewhat a strange and unwonted character, after the old fashion, cut into the stone at the foot of a buttresse, on the South-side of *Beckets*-chapell, a little within the Cœmitery Gate, and, if read, runnes thus. 1244.

Respice: care: mere: rogo: defuncti: miserere:
Sandwicensis: vivens: frater: memor: en: fis:
Qui: nunc: in Limo: :e: stricte: jacet: ymo:
Dic: Pater: hinc: & Ave: Deus: hunc: & protegat: a: ve:
Omni: ne: baratri: penas: sibi: sentiat: atri:
Set: celi: solio: requiescat: in: agmine: pio:
Omnis: orans: ita: letetur: perpete: vita; Amen.

That is as like to be either his predecessors or successors *Epitaph*, which on the contrary side of the *Chapell* is in the like character and manner cut into the wall, the briefest one shall see, being no more but

Hic requiescit Rogerus.

Hard by which; on a Buttresse is a Sub-Priors *Epitaph*, sometime legible, but now obscured for the most part by the foundation of the little Chapell put up between that and the next buttresse to it.

Rogerus de Sancto Elphego. 21.

Roger. de S. Elpheg. was the next Prior. I finde him a 1258.

benefactor to the Chapell now the *Deanes*; for in severall windows of it, you may reade *Rogerus de Sancto Elphego, dedit hanc feneſtram.*

Adam Chillenden. 22.

1263. *Adam Chillenden* is ſaid to be the next Succeſſor in the Priory. With the Abbat of S. *Auſtins*, the *Prior* of S. *Gregories* and others, he was by the Kings writ *anno* 1269. 53. *Hen.* 3. declared quit and free from tallage with the City, under this form, as I finde in *Thorne*.

Tallage.

Anno Domini Mcclxix°. *fuit declaratum quòd Abbas non debet talliari in Civitate ſub tali forma. Rogerus Abbas ſancti Aug. Cant. Prior eccleſiæ Chriſti Cant. & Prior ſancti Gregorii, & magiſter Hamo Doge perquiſierunt breve Domini Regis direct' Baronibus de ſcaccario quòd Vicecomes Kanc' venire faceret 6. de diſcretioribus hominibus villæ Cant. & 6. tam milites quam alios liberos & legales homines de vicineto ejuſdem villæ per quos rei veritas melius ſciri poterit ad certificandum eoſdem Barones ſi prædicti Abbas &c. & eorum predeceſſores unquam talliari conſueverunt ratione tenementorum quæ habent in Cant. vel non. Et poſtea venit inquiſitio per Rogerum de Northwood, Ricardum de Pontefracto milites & alios qui dixerunt ſuper ſacramentum ſuum quòd prædicti Abbas & Priores nunquam talliari conſueverunt cum Burgenſibus ejuſdem villæ ratione tenementorum ſuorum prædictorum. Dixerunt etiam quòd anteceſſores prædicti Hamonis Doge ratione mercandiſarum ſuarum quas fecerunt in eadem Civitate talliari conſueverunt, ſed ipſe non quia nullas exercuit mercandiſas & ideo conceſſum eſt quòd prædicti Abbas et Priores ab hujuſm' tallag' ſint quieti. Vnde H. Rex Vicec. Cantii ſic. Conſtat nobis per inquiſitionem quam nuper fieri fecimus quòd Abbas & alii ſuperiùs nominati nunquam conſueverunt talliari ratione tenementorum ſuorum quæ habent in eadem villa, quando cives ejuſdem Civitatis talliati fuerunt. Ideo tibi præcipimus quòd de demanda quam facis per ſummonitionem ſcaccarii noſtri prædictis Abbati et Prioribus de tall' ratione tenementorum ſuorum quæ habent*

ibidem

ibidem pacem habere permittas: Et averia sua seu catalla si quæ capta fuerint occasione prædicta eis deliberari facias &c. I have no more to say of this Prior, except I should mention his election to the Archbishoprick, the passages and effect whereof I had rather you should acquaint your self withall (gentle Reader) from the *Acts* and *Monum. vol.* 1. *pag.* 439.

Thomas Ringemer. 23.

Thomas Ringemer succeeded. In his time certain of the *Monks* of his Covent, leaving the *Monastery*, dispersed and seated themselves abroad in the rurall and countrey possessions of their house, and appropriating to themselves, and converting to their private use the fruits of the same, spent their daies in worldly pleasures and delights, contrary to the canons and rules of monastick discipline. Whom this *Prior*, an honest & pious man, called home, & provided that for time to come, the possessions of the *Monastery* should be commended to the care and managing of trustie laicks, and not of the *Monks*. Herein he had to friend the then Archbishop *John Peckham*, who took his part, and affoorded him his help and furtherance in the businesse. Notwithstanding, he found the *Monks* very reluctant and averse to reformation, who being impatient of an unwonted restraint, complotted to displace the one (the *Prior*) and with their calumnious aspersions sought the others infamy. Of certain (saith my Author) this Archbishop and *Robert* his next Successor, inacted many decrees very usefull and conducing to the regulating of the *Monks* and keeping them within the compasse of monastick discipline. And whereas (saith he) 30 of the due and ancient number of the Monks was decreased and wanting, the same *Robert* reduced them to their full number. But this *Thomas*, our *Prior*, betook himself to the *Cistertian* disciple at *Beaulieu*, and afterwards becoming more rigid to himself turned *Anchoret*. *Peter Ikham* a Kentishman, and (as my author thinks) a *Canterb.* man born, a famous *Historian* and *Antiquary*, was

1270. Harpsfield.

discipline

contemporary with this *Prior*, of whom see more (if you please) in *Pits.*

Anno Dom. 1285.

Henricus de Eastry. 24.

Hen. de Eastry succeeded *Tho. Ringemer*, and continued *Prior* 37 yeares. A fair time, in which I finde Record of many worthy acts done both in and about the *Church* and *Monastery*, and also in their Demesnes abroad, which therefore I may justly intitle to this Prior: whereof I may not forget the repair of the Quire and Chapter-house which cost 839 *lib.* 7^{s} 8^{d}. and the *Novum clocarium longum versus North* in the yeare 1317. a Steeple sometime standing on the *North-side* of the Church sithence either with age decayed, or by some alterations or new buildings defaced. He built also a new Grange at *Berton*, where in his time to wit *anno* 1302. I finde the Church had a Gaol or Prison. For (as the Story* goes) one of Christ-Church Berton that yeare killing another there, and being by the Churches Officers imprisoned in the *Gaol* there: the Bailiffs of the City go to *Berton*, and by strong hand take the prisoner thence, and commit him to the Town Gaol: but after treaty and sight of the Church Charters of *Infangthef &c.* they restore him; who at the next assises at *Maidstone* was tried, convicted, condemned, and hanged at the Church-gallowes at *Hollingborne.*

Berton.

* *Liber eccles.* Cant.

To return to our *Prior.* I finde [b] that in his time the Church was plentifully furnished with Vines, as at *Colton*, *Berton*, *S. Martins*, *Chertham*, *Brooke* and *Hollingbourne*, all Mannors of the same. They had to all or most of their Mannors a domestick Chapell, to each of them almost, a new one of his making, and a Bertary. The totall of the charge of his 37 yeares works is recorded to be 2184 *lib.* 18^{s}. 8^{d}. In his time a suit or at least a complaint or presentment was brought by the City against him and the Chapter, for building foure score shops toward *Burgate*, and for stopping up the way between *Queningate*, and *Northgate.* But in the one, the latter, they defended themselves by the Charter of

[b] *Lib. eccles.* Cantuar.

Vines.

of *Henry* whereof before:) And for the other, by the Jury it was found that although they had made shops opening to *Burgate*, yet upon their own soile, and without prejudice to the City, because the Church did not demand nor had any stallage for them. In the list of the Churches family in this Priors time, a *Notary* makes one of the company. The *Pri-* Notarie.
or (I take it) for the time being alwayes had one, and used him (among other imployments) chiefly as his *Amanuensis* or Scribe for the dispatch of such busines as was brought before him by delegation from the See of *Rome*. For thus I finde him petitioning the *Pope* for his authoritie to create Notaries, as it is in a Lieger of the Church.

Significat sanctitati vestræ Prior ecclesiæ Christi Cant. quòd per sedem Apostolicam frequenter committuntur eidem Priori Causæ & negotia audienda & discutienda, ac etiam Delegatorum sententiæ exequendæ: propter quæ necessarium est sibi usus & officium Tabellion' & quia in Civitate & Dioc. Cant. rarissimè haberi potest copia tabellionum: supplicat sanctitati vestræ Prior prædictus quòd placeat vobis gratiosè concedere sibi potestatem faciendi duos Tabelliones.

But the present *Prior Henry*, in the yeare 1306. makes it his suit to an *Imperiall Count Palatine*, who by a priviledge annexed to his dignity, hath power to make notaries, to authorise him by letters of deputation to create three. Whereunto he condiscended: whose letters or licence together with the Instrument or faculty of a Notarishipby vertue thereof granted I purpose in my *Appendix* to tender to their perusall who would know the course of that age in this point of creating *Notaries*. They even as little differ in tenor as in time, with those of M^r *Seldens* setting out in his *Titles of Honor. par.* 2. *c.* 1. §. 44. But (by the way) this way of creating *Notaries* is ~~so~~ long since disused and left, and that originally for this reason *viz. Eo quòd Regnum Angliæ ab omni subjectione imperiali sit liberrimum*, as it is in *Ed.* 2. constitution or writ made for the future discarding that course of creating Notaries, and directed and sent to the

Vide pro Scriptura † 16. *in Appendice.*

the Archbishop of *Cant.* and the *Maior* of *London*, whereof you may reade more at large in the same Author, both in the quoted place, and also *Part.* 1. *c.* 2. §. 5. And indeed *Notaries* were scarce and rare in this Kingdome long before *Ed.* 2. time, as you may finde by those 2 Legatine Constitutions of *Otho: Cap. Quanto.* and *Cap. Quoniam tabellionum.* in the preface to each. And for that cause, and for supply of that defect, it was thought requisite, for the credit of publick Instruments to invent and have recourse to *authentick seales.* Whence those two *Legatine Constitutions*; the one commanding them to be frequently used, the other forbidding them to be at all misused. Ever since which time the publick instruments of Bishops and other Ordinaries have been justified, by such authentick seales: and such of them as going out under the Bishops seale (for, as one saith [b] the certificate of any Ordinary under a Bishop is of no credit nor will be received in the Kings Courts) use hath bin made of at the common law; for their seales sake, have been of faith and reputed authentick. How true then their affirmation is which say that Ecclesiasticall Courts are no Courts of Record comes fitly here in place to be inquired. Bishops I know for certain (saith one) certifying *Bastardy, Bigamy, Excommunication*, the *Vacancy* or *Plenarty* of a Church, *a marriage, a Divorce, a spirituall intrusion*, or whether a man be *professed* in any religion, with other such like are credited without further inquiry or controlment. Besides a *Testament* shewed under the seale of the *Ordinary* is not traversable. Thus Dr *Cowell in his Interpreter, in verb.* Record. Where he cites many authorities for proof hereof out of common law and lawyers books: whither I referre you, and return to our Prior. Who in the yeare 1285. entered into composition with the then Abbat of S. *Austins* touching a certain kay and house built by him or the preceding Prior at *Fordwich*, to the great distast of the Abbat, whereof more hereafter in my *Appendix*, where I will give you the full relation of it from *Thorne. viz. pag.* 275. 450.

Authentick Seales.

[b] *Finch.* Of law *lib.* 4 *pag.* 138.

Courts of Record.

Priors Kay at *Fordwich.*

In

In his time, namely *anno* 1296. the Priory was a while in great distresse and worthily, for denying the King a subsidy, by example of the Archbishop (*Robert Winchelsey*) who made like deniall of payment thereof: *Vnde* (saith my Author[c]) *omnia temporalia ejus confiscata sunt, & quod horrendum est quicquid habebant Monachi ibidem infra portas suæ ecclesiæ, seisita sunt, ita quòd non haberent ad quod manus apponerent, pro vitæ necessariis nisi quod vicini eorum Religiosi, & alii mittebant eis intuitu charitatis, & hoc tam diu duravit, donec Prior & Capitulum necessitate compulsi redemptionem fecerunt &c.*

[c] Reyner, *in Append. ad Apostolat. Benedict. pag.* 62.

I will conclude my discourse of this Prior with what I finde written by Archbishop *Parker* of him and his stout and faithfull discharge of his duty in maintenance of such rights, and putting into practice such power of Jurisdiction as in the vacancy of the See (by *Walter Reynods* death) devolved and appertained unto him and the Chapter. *Erat eo tempore* (saith he[d]) *Prior Cantuarienſis quidam Henricus, vir ut existimari convenit, minus rerum usu, quàm jure ipso prudens, juriumque Cantuarien. Ecclesiæ vacante sede quòd ab antecessoribus suis neglecta videbantur, explorator sedulus atque sagax, tum in gerendis ecclesiæ rebus assiduus atque solers. Hic paucis mensibus omnem illam intermediam Iurisdictionem ante intermissam plenè exercuit atque renovavit. De Clericis ad ecclesiastica beneficia præsentatis & patronorum Iure diligenter inquisivit, electiones confirmavit, intestatorum bona administranda commisit, provocantium appellationes recepit, testamenta actis insinuavit, ab executoribus & administratoribus rationes exegit, inter quos maximè Episcoporum defunctorum testamentorum executores, aut bonorum administratores interpellavit. Ita ut Iohannis Peckam (ut in ejus vita diximus) testamentum exequentes ad rationes reddendas coegit. Ad hæc visitavit, procurationes percepit, Synodum celebravit, Clerum ex mandato Regio ad Parliamentum citavit, contumaces & in suam jurisdictionem committentes pœnis coercuit, beneficia vacantium sedium contulit, ad hæc capas choreales, annulos & sigilla à singulis Cant. provinciæ Suffraganeis Cant. eccl. vendicavit, omniaque ad*

[d] *Antiq. Britan. pag.* 217.

Archiepiscopaiem Iurisdictionem per singulas species tam exquisitè exercuit, ut nihil fuerit prætermissum præter Episcoporum consecrationem, quam cum sua authoritate peragere non poterat, Episcopo Londinensi mandavit & injunxit, ut is suffraganeis Cantuariæ in Christi ecclesia die quodam statuto congregatis Menevensem & Bangorens' Episcopos tunc electos & sua authoritate confirmatos consecraret. Quibus sic consecratis in testimonium & fidem consecrationis literas conventus sigillo sigillatus dedit &c.

Richard Oxinden. 25.

Anno Dom. 1322. *Richard Oxinden* succeeded *Hen.* Who is the first of all the Priors (except *Wibert*) that hath any memoriall of his buriall in the Church: and that you shall finde to be in S. *Michaels* Chapell upon a plate of brasse fastened to and upon East-wall, bearing this inscription

Hic requiescit in gratia & Misericordia Dei Richardus Oxinden, quondam Prior hujus Ecclesiæ, qui ob. Aug. 4. 1338.

Iohannes de Teneth (*Thanetensis Pits.* calls him) a man famous for his piety and learning, was a Monk of this place contemporary with this our Prior, and *Chantor* of the Church (an office of great account in those dayes:) you may finde him a witnesse to *Henry* the preceding Priors Letters or facultie of *Notarishipp* before mentioned.

Chantor.

Robert Hathbrand. 26.

1338. *Robert Hathbrand* succeeded *R. Oxinden*, and having been *Prior* 32. yeares died, and was buried in the same Chapell with his predecessor, where he hath the like memoriall thus inscribed.

Hic requiescit in gratia & misericordia Dei Dominus Robertus Hathbrand quondam Prior hujus Ecclesiæ, qui obiit xvij. *die Aug. Anno Domini* Mcccl xx. *Cujus anima propitietur Deus, Amen.*

In his time the *Monastery* being visited with the Pestilence then raging generally throughout the Kingdome, the whole Covent almost died of it. *Appledore* mershes were inned in his time, to wit *anno* 1349. which cost the Church 350. *lib*[c]. 1370.

Appledoor mershes inned.

[c] *Lib. Eccles. Cantuar.*

1370. *Richard Gillingham.* 27.

1376. *Stephen Mongeham.* 28.

Of these two, besides their names and times in which they lived, as yet I finde not what to say.

Iohn Finch. 29. *Anno Dom.* 1377.

Of this Priors acts, or what he did living, I have seen no Monument but that of him dead you may finde in the *Martyrdome*, where he lies interred under this broken Epitaph.

Hic jacet Iohannes Fynch de Winchelsey quondam Prior hujus ecclesiæ qui obiit 9. die Ianuarii------ædificia constructa & plura alia collata bona------cujus animæ-----

I have seen a Bull of *Pope Vrban* 6. to this Prior *de mitra, tunica, Dalmatica, cirothecis, cum annulo.* To these the Pastorall staffe and Sandalls were added and granted to his Successor, and the succeeding Priors for ever, to be used by them in the absence onely of the Archbishop. From this time (I take it) and because these were badges of Episcopall power and state, they and their Successors were (and were called) *Lord-Priors.* *Stephen Birchynton* was a Monk of this Church in those dayes. *Pits.* calls him *Steph. Brickington,* and saith he wrote the lives of the Archbishops of *Cant.* all untill *Courtney,* and a *Catal.* of the Bishops of *Ely.* 1378. Lord Prior.

Thomas Chillenden. 30. 1390.

Thomas Chillenden (whom Archbishop *Parker* by mistake calls *Henry Chillenden*, and so doth Bishop *Godwyn* from him) succeeded *Iohn Fynch.* Concerning this worthy Prelate I have (as occasion was offered) spoken much already in my Survey of the *Church,* unto which he was a matchlesse benefactor, and deserves eternall memory for it: wherefore I will be sparing of much further discourse of him or his acts. He was a man well beloved of Archbishop *Courtney,* but more deare unto his Successor *Arundell* (who made him his *Commissary* of *Canterb.*) and lies hard beside him in the Nave or body of the Church, a stately pile and chiefly of his raising, as I have at large shewed you before: and what saith his *Epitaph?* Body of Christ-Church new built.

Hic jacet Dominus Thomas Chyllindenne quondam Prior hujus ecclesiæ, Decretorum Doctor egregius, qui navem istius ecclesiæ cæteraque diversa ædificia, quamplurima quoque opera laudabilia de novo fieri fecit. Pretiosa insuper----ecclesiastica, multaque privilegia insignia huic ecclesiæ acquisivit, qui postquam Prioratum hujus ecclesiæ Annis viginti. 25. septimanis, & quinque diebus nobiliter rexisset, tandem in die assumptionis beatæ Mariæ Virginis diem suum clausit extremum. Anno Domini 1411. Cujus animæ propitietur Deus. Amen.

William Gillingham, a Monk of this Church was Coætaneous with this *Prior*: of whom you shall finde great commendation given by *Pits*.

Anno Dom. 1411.

John Woodnesborough. 31

John Woodnesborough succeeded *Tho. Chillenden.* See this mans courtesie to the City by what here follows, taken from the Records of the Church.

Aid lent to the City by the Prior.

Memorandum quòd xij° *die Iulii Anno R. R. Hen 5. Angl. tertio, Dominus Iohannes Prior ecclesiæ Christi Cant. ad instantiam & specialem rogatum W^mi Lane & W^mi Mason Ballivorum Civitatis Cant. fact. per Ioannem Browne Plomer dictæ Civitatis Civem & armigerum ac plumbarium præfatæ ecclesiæ permisit servientes suos cum villanis egredi cum armis & aliis iustrumentis defensivis ad augendum numerum & populum Civitatis. Quandam vigiliam in Civitate observatam pro gente Francorum qui revertebantur à Domino Rege de Suthampton versus partes proprias postquam acceperant à Domino Rege quòd ad partes hujusmodi disponeret transmeare. Et pro parte dictorum Ballivorum & civium Civitatis per oraculum vivæ vocis dicti Iohannis Browne nuncii sive procuratoris eorundem, Dompno Stephano de Sancto Laurentio Cellerario, ac Willielmo Moluſh tunc Custodi ac capellano præfati Domini Prioris, sub fidelitate eorum est infallibiliter repromissum, Quòd nusquam pro isto facto in hominibus nostris aliquid juris vel clamei pro consimilibus negotiis aliquid in posterum super nos aut homines nostros futuris temporibus vendicabunt,*

dicabunt, & sub hac conditione Dominus Prior supra dictus de familiaribus suis ipsis accommodavit xvj. *Lanc' cum omni apparatu honesto ac* xxiiij. *architenentes ad decorem & laudem civium prædictorum. Hoc idem fecerunt penes Abbatem S. Augustini die & anno supradictis à quo* ix. *lanc' &* xxiiij. *architenen' ex præscripto habuerunt.*

This man continued Prior about 17 yeers, and then dying was laid next above his predecessor *Chillenden*, in the body of the Church, with this Epitaph.

Est nece substratus Ion Woodnesbergh tumulatus,
Hujus erat gratus Prior ecclesiæ numeratus;
Quem colie ornatus hic tantus ubique novatus,
Per loca plura datus sit sumptus testificatus:
Auctor erat morum, probitatis, laudis honorum,
Largus cunctorum, cunctis dator ille laborum,
Quique Prioratum rexit sub schemate gratum.
Annos hunc plenos per septenos quoque denos:
Quadrigentenis Mil. ejus bis quoque denis
Annis septenis Domini nondum sibi plenis.
------- cum tibi Chiste ----- agone
Quem precibus pone radiantis forte corone.

Iohn Langdon a famous Monk of the place was contemporary with this *Prior*, of whom see further in *Pits.* 32.

William Molush succeeded *Woodnesb*: The tower now called *Dunstan* steeple, built for the most part by Archbishop *Chichely* being finished, this Prior in the yeare 1430. furnished it with a goodly bell remaining there till this day, and knowne by the name of bell *Dunstan*, as the steeple also is from thence. The *Diameter* of that bell at the lowest brim (saith my Author) is two yards and somewhat more. He also the year following bestowed on the Church-Brewhouse a great cauldron of the weight of v^ml. iiii^c. iii. quart', as I finde noted in a book of the *Church*. 1427. *Godwin.*

John Salesbury. 33.

1437. This *Prior* lyeth buried at the upper end of the body of the Church with this Epitaph

Preteriens flere discas, & dic miserere,
Et ne subsannes, quia victus morte Iohannes,
Membris extensis jacet hic Sarisburiensis:
Sic non evades, vindice morte cades.
Hic prior ecclesiæ Doctorq; fuit Theoriæ:
Wulstani festo feria quarta memor esto
Mille quater centum x. v. dant documentum
Sint animæ merces, lux, decor & requies. Amen.

John Elham. 34.

1440. He lyes next above his predecessour *Woodnesborough*, under a faire stone with this *Epitaph.*

Hic requiescit Dominus Thomas Elham quondam Prior hujus ecclesiæ, Qui cum Ann. 2. mens. 11. & 4. dieb. honorificè vixisset, 20, Febru. 1440. obdormivit in Domino.

Thomas Goldstone. 35.

1448. This man in behalfe of himselfe and his Covent appealed to the then Comissary of *Cant.* for Justice against a certaine foule mouthed abusive fellow, who (as he stands charged upon record) *anno* 1452. had called them *Whoresons* and *farting Monks.* He lyeth buried in the Lady-Chapell, but the brasse is almost all torne from his monument. *Iohn Stone* a most pious Monk of the place was contemporary with this Prior, of whom see *Pits.*

1468. *Iohn Oxney.* 36.
1471. *William Petham* 37.
William Selling. 38.

1472. Being a Monke of this Church, with leave of the Chapter he gat him over into *Italie*, studied at *Bononie*, and became a great Scholar. But of his affection to antiquities he gathered together where ever he came in *Italy* all the ancient Authors, both Greek and Latine, he could get, and brought them

them over into *England* and to *Cant.* Not long after his re- *Harpsfield.*
turne, by the common vote and ſuffrage of the Monks, he was choſen for their *Prior.* Shortly after his death by a fire which happened in the *Monaſtery* in the night time by the careleſneſſe of ſome drunken ſervants, thoſe brave Books (which *Lambert* by error ſaith were brought over by a Monk of Saint *Auſtins*) amongſt which were *Tullies* books *de Republica* ſo much deſired, and many other of great price, were brought to aſhes. *Hen.* 7. taking notice of his worth, ſent him Embaſſadour to the *Pope.* He died *anno* 1494. and lyeth buried in the *Martyrdome* with this Epitaph, which *Wever* hath curtaild. Priorie fired.

Hic jacet reverendus pater Wilhelmus Selling hujus ſacroſanctæ eccleſiæ Prior, ac ſacræ Paginæ profeſſor, qui poſtquam hanc eccleſiam per ann. 22. menſ. 5. & 24. d. optimè gubernaſſet migravit ad Dominum, die viz. paſſionis ſancti Thomæ Martyris, Anno 1494.

Doctor Theologus Selling Greca etque Latina
Lingua predoctus hic Prior almus obit
Omnis virtutis ſpeculum, exemplar Monachorum,
Religionis honor, mitis imago Dei.
Adde quod ingenii rivorum tanta cucurrit
Copia cunctorum quantula rara virum.
Regius orator cujus facundia mulſit
Romanos Gallos Orbis & ampla loca.
Hujus preſidio res iſta domeſtica rata eſt,
Et redimita annis plurimis egregie.
Pervigil hic Paſtor damna atque incommoda cuncta
A grege commiſſo fortiter expulerat.
Dum brevi tumulo latet hoc, tota Anglia famam
Predicat, & tanto lugeat orba patre.
Huc iter omnis habens, ſiet, perlegat & memor ejus
Oret ut aſcendat ſpiritus alta poli.

Thomas Goldſtone. 39.

Thomas Goldſtone ſucceeded *Selling.* He was a man alſo which had his Princes favour. For *Hen.* 7. ſent him Embaſ- 1495. *Harpsfield.*
ſadour

sadour to *Charles* the French King. He is in nothing more famous then for his much building, and repairing of and about the Church, as (for instance) the new building of the Tower or Lantorne of the steeple now commonly called *Bell-Harry*-steeple, as also of the Church-gate (stately piles both) and many other like pious works, which are easie of discovery by the three gold stones, the two first letters of his name and sirname, the *Miter* and *Pastorall*-staffe set up in many places about the *Church* and *Monastery*. He continued his government almost 25. yeares, and dying *anno* 1517. was laid by his immediate predecessor in the *Martyrdome*, with this *Epitaph*, which *Wever* also hath curtaild.

Hic jacet reverendus pater Thomas Goldstone hujus sacrosanctæ ecclesiæ Prior, ac sacræ paginæ professor, qui postquam hanc ecclesiam per annos 24. 8. mens. & dies 16. optime gubernasset, migravit ad Dominum, 16. Septemb. Anno Dom. 1517. Cujus animæ, &c.

Tangite vos Citharam plangentes carmine, mole
Hic jacet occulta Religionis honos.
Occubuit Doctor Thomas Goldston vocitatus
Moles quem presens saxea magna tenet.
Arripit hunc patrem mors pervigilemque Priorem
Sic rapitur quoque lux istius ecclesiæ.
Grex sibi commissus monachorum plangat eundem
Omissum Patrem, qui sibi fautor erat.
Largus in expensis fieri dat plura novata
Istius ecclesiam vestibus ornat idem.
Sic fuit ad Regni laudem canit Anglia largus
Totus & is mitis pauperibus fuerat
O vos spectantes hujus jam funera patris,
Nunc estis memores fundite quæso preces.
Requiescat in sancta Pace. Amen.

Thomas Goldwell. 40.

1517. *Thomas Goldwell* succeeded *Tho: Goldstone*, and was the last Prior of the Church of *Cant.* governing the same untill the

the yeare 1540. at what time this *Priory* was dissolved, and the *Prior* and Monks ejected and displaced by *Hen.* 8. who, in lieu of them, placed a Deane and twelve Prebendaries. The names of the *Deanes* it shall not be amisse here to set downe.

1. *Nicholas Wotton*, Dr. of Law.
2. *Thomas Godwyn*, Dr. of Divinitie.
3. *Richard Rogers*, Suffragan of Dover.
4. *Thomas Nevill*, Dr. of Divinitie.
5. *Charles Fotherby*, Batchelor of Divinitie.
6. *John Boys*, Dr. of Divinitie.
7. *Isaac Bargrave*, Dr. of Divinitie.

The Cathedralls fourth and last seale.

At the time of which new foundation of the Church by *Hen.* 8. the common seale thereof was againe changed and new made. The inscription in the circumference whereof was this, on the one side. *Sigill. eccleſie Cathed. et Metrop' x. Cant. noviter erecte per regem Hen.* 8. On the other side: *Ego sum via. veritas. et vita. anno incarnati. Christi.* 1540. Which was the Churches fourth and last common seale, and continueth still in use, being not so large as the former, which former was much larger then the next precedent, which was also farre greater then the first, which first was much both of the same size and character with that leaden seale to S^t. *Augustines* bull or charter lately set out by S^r. *Hen. Spelman* in his Councells pag. 122. And now having so fit an occasion, it will not be thought impertinent, I hope, if I present you with the inscriptions on the common seales of that Abbey. Whereof I finde onely two. The one, the smaller of the two, a very old one, representing on the one side both the names and pourtraicts of the blessed Apostles *Peter* & *Paul*, with this inscription in the circumference. † *Hoc sigillum factum est anno primo Henrici Regis Anglorum.* And on the other side, the effigies of an Archbishop in his pontificall habit (S^t. *Augustine* probably meant by it) with this inscription in the circumference † *Sigill. eccleſie sancti Augustini Cantuarie Anglorum Apoſtoli.* The other common

S^t. *Austins* common seales.

mon seale, the larger of the two, and of more curious work then the former, representeth on the one side a Church, and in the middest of it, both the name and effigies of S^t. *Austin.* together with the Abbies armes * and some other embellishments, with this inscription in the circumference.

* Being a Crosse argent in a field sable.

Anglia quæ domino fidet sociatur amore
Hoc Augustino debetur patris honore.

On the other side, a Church also with the figures of both those Apostles *Peter* and *Paul*, this with a sword, the other with a key in his hand, and underneath, (if I mistake not) the Christening or baptizing of King *Ethelbert*, by *Austin*, with this circumscription in the ring. *Sigillum monasterii beatorum Apostolorum Petri et Pauli sociorum Augustini Anglorum Apostoli Cantuar.* But I will no longer digresse.

For a Corollary to this Catalogue, I pray my Reader to take notice that this *Prior*, was a *Lord-Prior*, a spirituall Baron of the Parliament, and the *Priory* whilest it had existence, possessed of great revenewes, being valued at the suppression (but not to the worth) at 2489^l. 4^s. 9^d. The forme of electing and installing this Prior, transcribed from the Church-records, he may finde in mine *Appendix*. And so this Catal. also being ended, I proceed to the third.

Vide p/o Scriptura 19. in Appendice.

A Catalogue of the Arch-deacons of Canterbary.

Originall of the Archdeaconry.

FOr your better understanding the originall of this Archdeaconry, take here, by way of preface or introduction to the ensuing catalogue, the words of Archbishop *Parker* [f] touching the same. *Extra Civitatem Cantuariæ* (saith he) *in parte orientali erat ecclesia sancti Martini, ubi sedes Episcopi erat, qui domi, vel in Comitatu semper manebat, & vices Archiepisc. (qui Regis curiam frequentabat) per omnia gerebat. Monachos ecclesiæ Christi (ac ipse Monachus) in obsequium accipiebat: solennitates in ecclesia Metropoli celebrabat, quibus peractis ad suarediebat. Hic & Prior ecclesiæ Christi (quem Decanum vocabant) in Synodis pari ornatu considebant. Atque*

[f] *Antiq. Britan. in vita Lanfranci.*

his

hic mos usque ad tempora Normannorum perduravit, ejusque Episcopii præsul extremus fuit Godwinus. Quo mortuo anno scilicet 1065. Lanfrancus Episcopum Ecclesiæ beati Martini substituere renuit, dicens quòd in una Civitate duo Episcopi esse non deberent, cum revera in Civitate Episc. non fuit, sed extra civitatem. Is igitur loco Episcopi quendam Clericum suum Archidiaconum ordinavit, cujus rei ante mortem eum pœnituit. Thus he.

Let me further enlarge this matter unto you out of a Record of *Christ-Church*, which is somewhat more copious in the relation of it then the former, and is thus intituled. *Nota à quo tempore incepit primo ecclesiæ Cantuariensis esse Archidiaconus.* And then follows. *Memorandum qd' à tempore beati Augustini primi Archiepisc. Cant. usque ad tempus bonæ memoriæ Lanfranci Archiepiscopi, per* Cccl xij *annos nullus fuit Archidiaconus in Civitate vel Dioc. Cant. Sed à tempore beati Theodori Archiepisc. qui sextus erat à beato Augustino usque ad tempus prædˈ Lanfranci fuit in ecclesia Sancti Martini in Suburbio Cant. quidam Episcopus authoritate Vitaliani Papæ à Sancto Theodoro ordinatus, qui in tota Civitate & Dioc. Cant. vices Episcopi gerebat, in ordinibus celebrandis, ecclesiis consecrandis & puris confirmandis, & aliis officiis pontificalibus exequendis ipso absente. Idem etiam Episcopus omnimodam jurisdictionem in Civitate & Dioc. Cant. sede plena, authoritate Archiepisc. ipso absente & sede vacante in tota Provincia authoritate Capituli exercebat per* Cccxlix. *annos usque ad tempus Lanfranci prædictˈ. Postmodum tempore Lanfranci Archiepiscopi præfatus Episcopus in fata decesit. Sed idem Archiepisc. alium substituere non decrevit, sed postmodum concesit cuidam clerico suo, nomine Valerio, totam Iurisdictionem in Civitate Cant. tantum, exceptis & ecclesiis de patronatu Archiepisc. & causis matrimonial. de quibus se nihil intromittet. Et incepit idem Clericus tunc primò vocari Archidiaconus Cant. Contulit etiam eidem clerico domicilium extra Northgate juxta Monasterium Sancti Gregorii in quo continuò residebat usque ad tempus bonæ memoriæ Stephani Archiepiscopi per* Clix. *annos.* Bishop of S. Martin.

By the premisses it seems cleare that *Lanfranc* erected

the *Archdeaconry* (and instituted the first *Archdeacon*) of *Canterb.* yet I read that *Almar* (or *Almarus*) the man so much (and if guilty, worthily) condemned in our Stories for betraying the City of *Canterb.* (besieged by the *Danes*) into their hands, in the reigne of King *Ethelred*, *anno* 1011. was Archdeacon of the Church of *Canterb.* so was likewise afterwards one *Haimo*, who, because of the troubled state of his countrey infested by the *Danes*, for a time, forsook his countrey, and gat him over into *France*, where he kept untill the times were more quiet and tolerable here at home, and then returning, was welcomed with this dignity. *Harpsfield* mentions both. But beside, long before either of these, I finde in two Saxon manuscripts in *Christ-Church*, the one a *Codicill*, or *Libell* dated *anno* 805. the other, the Record or memoriall of a *Synod* two yeares before, holden at *Clofeshoaf* (*Cliff* beside *Rochester*) one *Wlfred* to subscribe with the Archbishop of *Canterb.* and others of his Church, thus. *Wlfred Archidiaconus.* The same Records make mention of the names of other Archdeacons afterwards, as

Anno Dom.
- 844. *Beornoth.*
- 853. *Aethelweald.*
- 864. *Ealstan.*
- 866. *Sigefreth.*
- *Eod.* *Liaving.*
- 890. *Werbeald.*

Let me adde that in the yeare 1075. (if we follow *Harpsfields* account, which questionlesse is the truer, for *Lanfranc* was not yet Archbishop, when *Parker* saith *Godwyn* died) eleven yeares before *Godwyn's* time, to the *Instrument* or Record of the Councell holden at *London De primatu ecclesiæ Cantuar. & regulis ecclesiarum*, next unto the Archbishops and BB. is this inscription. *Ego Anschitillus sanctæ Dorobernensis ecclesiæ Archidiaconus subscripsi.* How is it true then, that *Lanfrank* founded the *Archdeaconry*, and made the first Archdeacon of *Canterb.*? I answer and conceive for

for truth that there was a ſetled Archdeaconry before *Lanfranks* dayes: but he that was Archdeacon of the Church, was withall Biſhop of S. *Martin*: that is, beſide that of an Archdeacon, was indued with the title, power and office of a Biſhop, or (as I take it rather) of a *Chorepiſc.* whereby he might and did *vices gerere Archiepiſc.* and ſupply his abſence in many things, wherein a bare Archdeacon, by his office, by law, cannot meddle. Now *Lanfrank* finding the caſe thus to ſtand, and well knowing that *Chorepiſcopi* (both in name and office) were aboliſhed abroad, becauſe of their pride, uſurpation, and no very good ground of inſtitution at firſt, and (as his own reaſon is) not liking to have two Biſhops to one City; *Godwyn* the Incumbent of that dignity dying in his time, (as he was a man that much changed the face of things in our Church affairs) he changed the *Chorepiſcopall Archdeacon* into a ſimple *Archd.* that is ſtript him of his *Chorepiſcopall* title and power, reſtraining the ſucceeding Archdeacons power within the limits onely of an Archdeacons office. *Et ita mihi videtur, pace alterius melius me ſentientis ſemper ſalva.* Now to my Catalogue.

Before *Lanfranks* erection or change rather of the Archdeaconry, twelve are all the Biſhops or Archdeacons, whoſe names I meet with. *viz.*

1. *Wlfred.*
2. *Beornoth.*
3. *Aethelweald.*
4. *Ealſtan.*
5. *Sigefreth.*
6. *Liaving.*
7. *Werbeald.*
8. *Almar.*
9. *Haimo.*
10. *Edſin.*
11. *Anſchitillus.*
12. *Godwyn.*

Whereof the firſt (*Wlfred*) I take it within few yeares after that his ſubſcription before remembred, became Archbiſhop of *Cant.* In the yeare 807. *Wlfred* being a Monk of *Chriſt-church* in *Cant.* was made Archbiſhop of *Cant.* ſaith *Godwyn.* Likely to be this *Wlfred.* For he was alwayes a Monk of Chriſt-Church that was Biſhop of S. *Martin.* So *Parker ubi ſupra.*

Of the 6 next, I have nothing to say, unlesse I should note that in subscribing to a Charter of King *Etheldreds*, *Beornoths* name is set before divers Dukes.

Of *Almar*, if you would know more, consult the Story of the *Danish* siege and surprisall of our City *anno* 1011. related by *Roger Hoveden* and others.

For *Haimo*, let *Balæus* and *Pits.* be your further informers.

As for *Edsin*, I read in the Records of Christ-Church that *anno* 1035. *Kanutus Rex dedit Eadsino Episcopo Sancti Martini, quæ ecclesia sita est extra Doroberniam in Oriente, Apuldre, Palstre & Witricham ad opus ecclesiæ Christi Doroberniæ, liberè sicut Adesham.* Whether this were the man that in the yeare 1038. was made Archbishop of *Cant.* I am uncertain. Haply it was. If so, the *Catalogue* of *BB.* will further inform you of him.

Of the other two *Anschitillus* and *Godwyn*, I have said what I know. Wherefore I passe now to *Lanfranks* first Archdeacon. Archbishop *Parker* names him not, nor yet Archd. *Harpsfield*: but the Church Record (as you may see before) doth; and calls him *Valerius*, adding that he was *Lanfranks* Clerk. How long this man held the place I finde not, but he was the last of that (the eleventh) Century. Those of the next were the 9 next following.

1. *William.*
2. *Iohn.*
3. *Ascelinus.*
4. *Helewisus.*
5. *Walter.*
6. *Roger.*
7. *Thomas Becket.*
8. *Geffrey Ridell.*
9. *Herbert.*

Whereof *William* was the first. For in the yeare 1101. in the *Enquiry* whether *Maud*, daughter of *Malcolme* King of Scots and *Margaret* his Queen, being to be married to *Henry* 1. were a *Nonne*, or had taken on her the veile and vow of a *Nonne*, or not, related by *Edmerus* [t], mention is made of one *William* Archdeacon of *Cant.* who together with *Humbald*

[t] *Hist. Novorum lib. 3. pag. 57.*

bald the Archdeacon of *Sar.* was sent by Archbishop *Anselme* to *Wilton* to inquire out the truth of the matter there, it being the place of her education. He is again afterward, to wit *anno* 1108. mentioned by the same Author *pag.* 96. as used and sent by *Anselme*, on his behalfe, to invest and put into possession of the Bishoprick of *Rochester*, *Ralfe Gundulph's* next successour upon whom *Anselme* had bestowed the same. And that is all I reade of him, saving a letter of the same *Anselme* directed to him and others about *Priests* marriages, mentioned in the Acts and Monuments.

His next Successor (and he with whom *Harpsfield* begins his Catalogue) was one *Iohn* nephew unto *Ralfe* the Archbishop, who gave him this Archdeaconry with great and unwonted solemnity, as *Edmerus* relates it[h]; who saith that *Radulphus Archiepisc. consilio & petitione Episcoporum, proximè supra nominatorum* (to wit *Richard* of *London*, *Roger* of *Salisbury*, *Herbert* of *Norwich*, *Ralph* of *Chichester*, *Iohn* of *Bath*, and *Hervey* of *Ely*) *dedit* (*concedentibus & approbantibus Monachis Cantuariensibus*) *Archidiaconatum ipsius ecclesiæ Iohanni nepoti suo. Quæ donatio facta est in Capitulo, præsente fratrum conventu, copiosa Clericorum ac Laicorum multitudine, pro hoc ipso in medium adducta, facta prius, coram omnibus, ab eodem Iohanne, tactis Evangeliis, sacramento, quo se fidelitatem ecclesiæ ipsi, per omnia & in omnibus exhibiturum, dum viveret, repromisit.* In the yeare 1119. this man was sent by the Archbishop to the Councell then holden at *Remes*, there to withstand the consecration of *Thurstan* the elect of *Yorke* at the hands of the *Pope*, who had beene rejected of *Ralph* the Archbishop of *Cant.* for refusing to make profession of subjection to his See. How he behaved himselfe in that *Province*, and what was the issue thereof, I leave it to *Edmerus*[i], and the Catal. of B B. to informe you. The same man afterward, to wit in the yeare 1125. succeeded *Ernulph* in the Bishoprick of *Rochester*, which he injoyed till his death which happened *anno* 1137.

[h] *Hist. memorat. li. 5. pag.* 114.

[i] *pag.* 125.

Ascelinus or *Asketinus* succeeded *Iohn*, both first in the Archdeaconry of *Canterb.* and afterward (as I take it) in the

the Bishoprick of *Rochester*. For upon the death of *Iohn, Ascelinus* (saith the Catal. of B B.) succeeded, and died *anno* 1147. Likely to be this Archdeacon.

Harp. field. *Helewisus* or *Helvinus* succeeded. He was sent by Archbishop *Corboyl* together with the B B. of S^t. *Davids* and *Rochester*, to put the Monks of *Dover* in possession of their new Monastery built for them by that Archbishop, in the yeare 1134. which is all I reade of him.

Bishoprick of *Rochester* made elective.

Walter succeeded him. He was afterward, to wit in the yeare 1147. elected Bishop of *Rochester*, and was the first that ever was made Bishop there by the *Monks* election. The Archbishop of *Cant.* was wont aforetime to nominate to this Bishoprick whom pleased him. *Theobald* the Archbishop bestowed this priviledge upon them, by whose command they chose this *Walter*, who was the Archbishops brother for their Bishop. Which Bishoprick he held 35. years, and dyed in the yeare 1182.

He was succeeded in the Archdeaconry by *Roger*, preferred thereunto by *Theobald* the Archbishop (as were his immediate Predecessor and Successors:) By whose means he became afterwards Archbishop of *York*. Reade more of him (if you please) in the *Catal.* of BB. in *York*: where one thing is chiefly remarkable, *viz.* that whereas in his life time he had procured of Pope *Alex.* this priviledge, that if any Clergy man died in his Province, and delivered not his goods away by hand before his death, the Archbish. should have the disposition of them; it pleased God that the same measure he met unto other, he should be served withall himself. He left behinde him (or had at least wise what time he sickned) 11000 *lib.* in silver, and 300 *lib.* of gold, beside an infinite deale of plate, and sumptuous houshold-stuffe. All this (though he had bestowed it to the use of the poore and other good purposes) the King notwithstanding seized upon, and converted it to his own use, saying it was no reason that his Will should stand for good, that had disannulled the testaments of so many other.

Lex talionis

Being Archdeacon (as he was one that favoured not the Monks

Monks of his time[k]) he proved very troublesome and offensive to them of *Christ-Church*, by intruding himself amongst them, and into their Chapters and assemblies, as one of the society. Being no Monk, but a secular, the Monks could not brook his doings: but addressing themselves to the Archbishop for remedy, they procured of him the following letters. [k] Godwin.

Theobaldus Dei gratia Cant. Archiepisc. Angliæ Primas. W. Priori & Conventui ejusdem ecclesiæ, Salutem. Cum grande conversationis monasticæ detrimentum esse dinoscitur, contra usum ecclesiarum, & contra statuta regulæ Monachorum capitulo clericos quasi de Iure admisceri: iccirco ne quis clericorum sive Cant. Archidiaconus sive alius vestrrum quoquo modo habeat capitulum prohibemus. Si verò vobis Archidiaconus vester necessarius fuerit, & eum vocaveritis, tunc demum non differat, & ad vos venire, & vobis, si opus est, pro viribus auxiliari. Quotiens autem ipse à vobis accersitus vel Archiepiscopum comitatus sive in cœna Domini, sive aliis opportunis temporibus in vestrum venerit Capitulum, more prædecessorum suorum Archidiaconorum, Asketini scilicet, Willielmi, & Helewisi qui nos præcesserunt semper in suppeditaneo sedis Archiepiscopi sedeat, nec occasione hac vel alia in Capitulo vestro juris quippiam se habere arbitretur &c.

Of this Archdeacon you may see more in *Richard* Archbishop of *Canterb.* in the *Catalogue* afore cited.

Thomas Becket succeeded *Roger*. But he that so favoured him as to bring him to this dignity, Archbishop *Theobald*, prevailed so farre with the King for his further advancement, as that, after the accession of other preferments, at length *Theobald* dying, this man was selected by the King for his Successor. His story is obvious, wherefore I will not repeat it, and the rather because I have my self delivered many things of him before in proper place.

Geffrey Ridell succeeded *Becket*: and was as the 3 former, of *Theobalds* preferring and putting in. He continued Archdeacon uutill Archbishop *Beckets* time, whose story

mentions him as an enemy to him and his proceedings, as taking part with the King in his quarell with *Becket*, who therefore excommunicated him as you may reade in *Rog. Hoveden*, who will tell you more of this matter. This Archd. afterward was consecrate Bishop of *Ely*, to wit. *anno* 1174. The often-cited *Catal.* in *Ely* will let you know more of him.

Herbert succeeded him, in the time of *Richard* the Archbishop, *Beckets* immediate Successor. Who ('tis said) made three Archdeacons to his Dioceſſe, which usually had but one before. Their names were *Savaricus*, *Nicolaus* and *Herebertus*. But this held not long, the 3 being in the same Archbishops time reduced to one again, namely this *Herbert*. To whom the Archbishop made a personall Grant of *Iurisdiction* much like that whereabout the Archbishop of *York* and the Archdeacon of *Richemond* differed about the same time; for appeasing of which difference issued out that Decretall Epistle of *Innocent.* 3. *Cap. Cum veniſſent. de Inſtitutionibus*. Our present Archdeacons Grant, which for *Antiquity*-sake I insert, was this here following.

Matt. Paris.

Personall Grant of Jurisdiction.

Richardus Dei gratia Cant. Archiepiſc. totius Angliæ Primas & Apoſtolicæ ſedis Legatus. Vniverſis Chriſti fidelibus ad quos præſentes literæ pervenerint, ſalutem. Cum dilectus filius Herbertus Archidiaconus noſter plura ad Archidiaconatum ſuum de Iure debere pertinere vendicaret, de quibus nobis non conſtabat. Intuitu probitatis ſuæ & ſincera affectione quam circa perſonam ipſius gerimus, hæc ei perſonaliter conceſsimus, ſine omni præjudicio Cant. eccleſiæ & Succeſſorum noſtrorum. Inſtitutiones viz. & Deſtitutiones Decanorum, præhabito conſilio noſtro. Cuſtodiam vacantium eccleſiarum ad noſtram donationem non pertinentium, & omnes fructus dum vacaverint inde provenientes liberè & abſolutè. Placit etiam eccleſiaſtica & omnia emolumenta inde provenientia tam de Dominiis noſtris quam Monachorum eccleſiæ Cant. in Archidiaconatu Cant. conſtitutis. Omnia etiam emolumenta de placitis Archi-

diaconatus

diaconatus sui ubicunque agitentur. Ita tamen quòd si modum circa homines Episcopor. vel Monachorum excesserit, nobis excessus correctionem reservavimus. Cognitionem etiam de causis matrimonior. cum accusantur usque ad definitivum calculum, & si dirimendum fuerit matrimonium, id nobis reservavimus. Institutiones etiam personarum in ecclesiis vacan' quæ ad nostram specialiter non pertineant donationem: cum extra provinciam fuerimus: cum autem præsentes fuerimus & persona aliqua instituenda prius oblata fuerit Archidiacono, dummodo hoc non fuerit procuratum, cum eam ad nos introduxerit, honorem ei in facto suo conservabimus. Omnes autem per nos instituti tam in ecclesiis de dominio nostro & Monachorum, quam in aliis, per Archidiaconum vel ejus Officialem introducentur in corporalem possessionem ecclesiarum in quibus fuerint instituti. Hæc autem omnia præscripta sub præsentis scripti & sigilli nostri testimonio duximus redigenda, ut sicut ea præfato Archidiacono nostro sunt à nobis personaliter concessa, ita ejus personæ illibata conserventur. His testibus M^ro Gerardo Walerano Archid. Baiocen. M^ro Petro Blesen &c.

Thus much of the Archdeacons of the 12^t. I come now to them of the next Century, whose names and order were as followeth.

1. *Robert.*
2. *Hen. de Castil.*
3. *Hen. de Stanford.*
4. *Simon Langton.*
5. *Stephan. de Vicenna.*
6. *Stephan. de monte Luelli.*
7. *Hugo de mortuo mari.*
8. *Willielmus Middleton.*
9. *Robertus de Gernemutha.*
10. *Richardus de Ferrings.*
11. *Iohannes de Longtona.*

For the first, *Robert*: I reade that of Archdeacon of *Canterb.* he was made Bishop of *Salisbury*, succeeding *Hubert* that was translated thence to *Canterb*: in the yeare 1193.

The second *Hen. de Castilion* succeeded *Robert*, and was Archdeacon in *Hubert* the Archbishops time: as I finde by divers of his subscriptions to charters and other evidences

of S^t. *Radigund's* Abbey by *Dover*, made by *Hubert* and others. In the yeare of our Lord 1202. this man being Archdeacon, there happened a great controverſie between King *Iohn* and the Monks of S^t. *Auguſtines* touching the right of the patronage of the Church of *Feverſham*. They were ſo ſtiffe and ſtout on both ſides in the carriage of the buſineſſe, that through the violence that was uſed by the one to out the other of poſſeſſion, the Churches prophanation enſued, whereupon this our Archdeacon challenging right to the cuſtodie of the Church during the vacancy thereof, interpoſeth himſelfe, excommunicates the *Monks* for holding the Church by force, overthrows the altars as thereby profaned, and then interdicts the Church. The *Monks* ſtreightway appeale to the *Pope*. He ſends out his commiſſion for the full underſtanding of the matter: But (ſaith *Lambert*[l]) the Monks (being now better adviſed) took a ſhorter way, and ſending preſents to the King, they both obtained at his hands reſtitution of their right, and alſo wan him to become their good Lord and Patron. Notwithſtanding, the Archdeacon and they proceeded on in ſuite at *Rome*, about the cuſtodie and fruitss of their vacant Churches: this and *Milton* eſpecially. In which ſuite iſſued out that *Decretal* Epiſtle of *Innocent* 3. *Bonæ memoriæ. de Appellatio.* directed to the BB. of *Rocheſter* and *London*. I finde alſo amongſt the records of Chriſt-church a long ſcrowle of witneſſes depoſitions taken as well on the one part as the other, but what was the iſſue or finall end of the controverſie I know not, but do gueſſe (by a like courſe afterward taken with a ſucceeding Archdeacon upon this quarell renewed) he had compoſition given him by the *Monks*, and thereby ſome ſhare and part with them of the profits of their vacant Churches yeelded to him for a peace. The matter which they ſtrove for, was in thoſe dayes of moment and very conſiderable, but the caſe is now altered by Stat^m. which gives the Succeſſour the fruits in the vacancie, and ſo hath cut off ſuch brabbles. I have nothing more to ſay of this Archdeacon, but that you may finde him a witneſſe to *Queene Alianor's* Charter

Feverſham.

[l] Perambul. of *Kent*, in *Feverſham.*

[m] 28. *H.* 8. 11.

Charter made to the *Monks* of Christ-Church, acquitting them of the Cities walling and inditching in *Ric.* 1. time.

I come now to the third Archdeacon of this Century, which was *Hen. de Stanford* or *Sandford* (for I finde him written either way, and *Harpsfield* writes him *Stafford*) elected afterwards to the Bishoprick of *Rochester*, and consecrate *anno* 1227. Being Archdeacon, he tooke a resignation of *Blean* Church, by the title of *vices gerens Domini Stephani Cantuarien sis* [n], which was Archbishop *Langton*. He was co-executor with the Prior of *Christ*-Church, of the Lady *Agnes Cliffords* Will: See more of him in the Catalogue of B B. in *Rochester*.

[n] *Lib. Hosp. de Estbridg.*
[o] *Ibidem.*

This Archdeacon being so preferred: *Stephen Langton* who was then Archbishop, having to his brother one *Simon Langton* (one that was not onely out of meanes, but also out of favour both with the King and Pope, the latter, by means of the former giving him the repulse for the Archbishoprick of *Yorke*, to which he was elected by the Chapter there) conferred the Archdeaconry upon him, the yeare before he died. In favour of whom (*carne & sanguine revelante*, saith a Record in Christ-Church) he much amended the Archdeaconry. For with the consent and confirmation of the Chapter, he annexed and united to it, not only the Churhes (or Personages) of *Tenham* and *Hackington*, but also the whole Jurisdiction over the Dioceese, with an exception onely and reservation of some causes and Churches. *Et quia* (saith the Record in Christ-Church) *dictus Archidiaconatus exilis erat in possess', concesit eidem Simoni totam Iurisdictionem Dioces anam in Decanatibus ruralibus, exceptis causis matrimonialibus & eccles iis quæ sunt in maneriis Archiepiscopatus & Monachorum, de quibus se nihil intromittebat.* But you may see (if you please) in my *Appendix*, the double Instrument of the conveyance of both one and the other *.

Matt. Paris.

Tenham.
Hakynton.

* *Vide pro Scriptum.* 20. & 21. *in Appendice.*

To compleate and make this grant absolute: whereas *Baldwyn* and *Hubert* his predecessors, upon the controversie between them and the Monkes about the Chapels of *Hakington* and *Lambhith*, upon displeasure taken against the

Archdeacon (it is like) for oppoſing them and their project in behalfe of the Monks, had exempted certaine Churches: this *Stephen*, with the Monkes conſent, by a ſpeciall Charter, reverſeth and revokes that exemption, and ſubjects againe the Churches to the Archdeacons Juriſdiction in ſuch manner as by the tenor of the Charter copied in my *Appendix Scriptura* 22. may and will appeare. And then began the Archdeaconry to be enlarged, this Archdeacon being the firſt that ever had a reall or perpetuall grant made to him and his Succeſſors of the *Archidiaconal Iuriſdiction*, whoſe predeceſſors never had other then a perſonall, ſuch as was that (before ſet forth) made to *Herbert*, or the like.

Archidiaconal Iuriſdiction enlarged.

Theſe things happening in *December Anno Domini* 1227. In the moneth of *February* next following, the ſame Archdeacon makes a double Charter to the Monkes, whether in conſideration of their paſſing their conſent to the uniting the two foreſaid Churches of *Hakynton* and *Tenham* to the Archdeaconry, or wherefore elſe to me appeares not; by the one, conveying to them, with conſent of his brother the Archbiſhop, *omnes decimas de Eylwarton majores & minores ſitas infra limites parochiæ de ſtanes Capella de Tenham*: which at this day paſſe by and under the name of dominicall or demeaſne-tithes. i. Tithes of the demeaſneſſe of that Mannor, which is now called *Yelverton*. By the other, becoming ingaged for himſelf and his Succeſſors that nothing ſhould be done in the Church or Chapell of *Hakynton*, then there built or to be built, to the prejudice of the Church of *Canterbury*, a thing which the late ſtirre betweene Archbiſhop *Baldwyn* and the *Monkes* made them fearefull of, and therefore cautions, wary and carefull to prevent: and the rather becauſe the Archdeacon had now ſeated himſelfe there. For whereas from *Lanfrancs* untill his time the Archdeacons dwelling was neare Saint *Gregories* [P] hard by the Court there; it was in this *Simons* time removed, and the place given to the Monkes of Chriſt-Church, (haply in conſideration of their conſent to the Archbiſhops forenoted indultums or grants made to this Archdeacon) who kept

Tithery of *Yelverton*.

Archdeacons Houſe.

[P] *Record. eccleſ. Cant.*

kept it, as to the propriety of it at leaſt wiſe, untill the 25. *Ed.* 3. and was the ſame (I take it) which they then exchanged with the Canons of the place for other the like of theirs: in the deed whereof I finde it thus deſcribed, *viz. Placiam ſuam cum pertinen. jacen. inter Curiam. S. Gregorii verſus South, venellam de Baggeb' verſ. North, ortum de Forgehagh verſ. Eaſt, & ortum quondam Iohannis le Gerdeler verſus Weſt.* The Archdeacon then removing thence, he ſetled and ſeated himſelfe (as I ſaid) at *Hakynton*, where his uſuall reſidence continued untill that of late dayes the manſion houſe was alienated. Of late dayes, I ſay, for I reade that not onely Archbiſhop *Arundell* in *Hen.* 5. time dyed at the Archdeacon of *Canterbury* his manſion houſe at *Hakynton*, but that of late in *Hen.* 8. dayes Archbiſhop *Warham* did likewiſe. But now it is gone, and the Archdeacon, *quatenus Archdeacon*, left houſeleſſe.

I returne to our preſent Archdeacon *Simon*, who in the vacancy of the See by Archbiſhop *Edmunds* death which ſtood *Peter Lambard* the Monkes Officiall, for that time of the vacancy, challenging to himſelfe in right of his Archdeaconry all the Iuriſdiction both *Provinciall* and *Dioceſan*. But at length after ſome alterations *hinc inde*, all contentions betweene the Chapter and him in that behalfe were friendly ended by a perſonall compoſition, a Copy whereof (that you may ſee the then ſtate of this Archdeaconry) I ſuppoſe in my *Appendix* to ſet forth. This man, before he was Archdeacon tooke part (againſt King *Iohn*) with *Lewis* the French Dolphin, who made him his Chancellor, for whoſe eſtabliſhment here he was very active, as you may finde more at large in *Matthew Paris* and others. The Pope, by his letters conſulted with this *Simon* about *Ralfe Nevill* the Biſhop of *Chicheſter* and Chancellor of *England*, whom the Monkes of Chriſt-Church, to gratifie the King who much reſpected him, had (as the *Canoniſts* phraſe it) poſtulated for their Archbiſhop in the vacancy by the death of *Richard* the great, whoſe relation of the man ſo wrought the Pope againſt him, that he was put by it and *Edmund* promoted

Vide pro Scriptura 23. in Appendice. Matth. Paris.

promoted to the place. Shortly this Archdeacon founded the Hospitall of Poore Priests in *Canterb.* whereof enough already in proper place, and died about the yeare 1248. having been Archdeacon 21 yeares, upon whom *Matthew Paris* bestowes this Epitaph.

1248. *Sub eodem quoque annali curriculo, obiit Magister Simon de Langetuna, frater præclaræ memoriæ Stephani Cantuariensis Archiepiscopi, ecclesiæ Cantuariensis Archidiaconus. Qui si ecclesiæ suæ, videlicet Cantuariensis, persecutor & perturbator fuisset, non est mirandum, quin imò Regnum Francorum, Regnum & Anglorum, quandoque cùm ex multiplici bello vexaretur, sicut sufficienter in loco suo prædictum est, movit, commovit & perturbavit &c.*

See more (if you please) of this man in *Pitseus.*

Stephanus de Vicenna succeeded *Simon Langton.* So the processe of the suit between his Successor *Richard de Ferrings* and the *Chapter* about title of Jurisdiction in the vacancy of the See informs me, which gives a Catalogue of the Archdeacons, and the order of their succession from *Simon Langton* down to that *Richard.* He held the place till his death, which by the computation of that processe was about x. yeares.

But I am perswaded that one *Stephanus de monte Luelli* ought to have a share with him of that time allotted to him for his incumbency in that dignity, which that process omitting this *Stephen* reckons between the former *Stephen* and *Hugh Mortimer.* For in the yeer 1257. in the time of Archbishop *Boniface,* I finde in a Lieger of S. *Radigund's* Abbey by Dover the subscription of this *Stephanus de monte Luelli,* by the expresse title of Archdeacon of *Canterb.* as (with others) a witnesse to some Instruments or Charters made to that Abbey by the Archbishop. At what time I finde that *Hugh Mortimer* was the Archbishops Officiall. To whom I passe.

1245. This *Hugh Mortimer* was first (as I said *Officiall* of *Cant.* *Electus Cantuar.* (saith *Florilegus*) *naves ascensurus jussit nemora Archiepiscopatus abscidi & vendi, & quasdam tallias & collectas*

collectas in terris suis fieri, & constituit quendam suum Officialem natione Pictavienſem, Magiſtrum Hugonem de Mortimer, qui diligenter mandata ſua exequebatur. He continued Officiall very long, it ſeems. For in the yeare 1270. I finde a deciſion of his (as Officiall) of a controverſie, wherein the *Monks* of *Horton* Priory in Kent were intereſſed, recorded in the Lieger of that houſe. It ſeems he was alſo Chancellor or Vicar generall to the Archbiſhop. For in the yeare 1258. he ſends his *Mandatum ad inducendum* to the Archdeacons Officiall, for the inducting of the Abbat of S. *Radegund* into the Parſonage of *Alcham*, in this form.

Magiſter Hugo de Mortuo mari Dilecto ſibi officiali Archidiacon' Cant. ſalutem in Domino. De mandato Domini mei Archiepiſcopi Cant. vobis mando ſpecialiter, Quatenus Abbatem ſanctæ Radigundis nomine ſuo & conventus ſui in poſſeſsionem eccleſiæ de Alcham mittatis corporalem, & tueamini inductum contradictores & rebelles per cenſuram eccleſiaſticam compeſcendo. Dat' die Martis prox. ante feſtum S Nicolai Anno Domini 1258.

Afterwards to wit about the yeare 1271. he became Archdeacon, which place he held about 14 yeares. In which time, to wit in the vacancy of the Archbiſhoprick by the death of *Boniface*, I finde him [q] play the *Dioceſan*, in appropriating (*authoritate ordinaria*, as his words are) to the *Hoſpitall of Poore Prieſts* in *Cant.* the Pariſh Church of S. *Margaret* in *Cant.* with conſent of the Patr. the Abbat of S. *Auſtins*. His challenging of this and the like power in the time of the vacancy, begat a quarell between him and the *Monks* of Chriſt-Church, the like to that between his predeceſſor *Simon Langton* and them, both in the nature and end of it. *Poſtmodum verò* (ſaith the often cited Record of Chriſt-Church) *vacante ſede per mortem bonæ memoriæ Bonifacii Capitulum Cant. omnimodam Iuriſdictionem Provincialem & Dioceſanam ut ſupra exercebat per fratrem Galfridum de Romenald officialem ſuum. Poſtea verò M^r Hugo de Mortuo mari tunc Archidiaconus Cant. ratione talis qualis poſſeſsionis Simonis prædeceſſoris ſui vendicabat hujuſmodi jurisdictionem ad ipſum*

[q] *Liber Hoſp. Pauper. Sacerd. Cantuar.*

& Archidiaconatum pertinere. Tandem inter Capitulum & prædictum Hugonem personalis compositio intervenit, & ad vitam ipsius Hugonis tantummodo duratura, prout patet per tenorem ejusdem. This composition is much like that which you shall finde copied in my *Appendix*, made to *Simon Langton*.

William Middleton succeeded *Hugh Mortimer*, and held the place 2 yeares and upwards. And in the yeare 1278. was removed thence to the Bishoprick of *Norwich*. Where, in the *Catal.* of BB. you may reade somewhat more of him.

Robertus de Gernemutha (or of *Yarmouth* whom *Fox* calls *Gernemine*, succeeded *William Middleton*, and like his predecessor continued Archdeacon upward of two yeares. This man renewed the old quarell for Jurisdiction in the vacancy twice set on foot before, as you may see in *Simon* and *Hugo*: appealing the *Monks* to the Pope about it. During the dependance of which appeale in the Court of *Rome*, this Archdeacon died. This suit happened in the vacancy by *Robert Kilwardbyes* remove or translation *Postmodum* (saith the old Record again) *vacante sede Cant. per translationem Domini Roberti de Kylewardby Archiepiscopi in Episcopum Portuensem Capitulum Cantuar. omnimodam hujusmodi Iurisdictionem ut supra exercuit per Magistrum Ricardum de Stradford Officialem suum. Sed postea Magister Robertus Gernemuta Archidiaconus Cant. occasione talis qualis possessionis prædictorum Simonis & Hugonis prædecessorum suorum vendicabat omnimodam hujusmodi Iurisdictionem ad ipsum & Archidiaconatum suum pertinere, & super hoc ad sedem Apostolicam (at dicitur) appellavit, & prædictum Capitulum in Curia Romana traxit in causam, ut patet per processum inde habitum, inter Capitulum & dictum Robertum. Sed pendente causa in Curia prædicta Robertus ibi diem suum clausit extremum.*

Ricardus de Ferrings succeeded in the Archdeaconry and held it fifteen yeares untill he was removed thence to the Archbishoprick of *Dublin* in *Ireland* vacant by the death of one *Ottoninus* (so *Parker* from *Matt.* of *Westminster*) and conferred on him by the *Provision* of Pope *Boniface* 8. but he died by the way in his return from *Rome*; where, being

Archdeacon,

Archdeacon, he revived the suit then dormant by the death of his predecessor, which suit was hotly prosecuted for a while, but to little purpose. *Postmodum vero* (the Cathedrall Record again) *vacante sede Cant. per mortem bonæ memoriæ Iohannis Archiepisc. Capitulum Cant. omnimod. hujusmodi Iurisdictio. ut supra exercuit per Magistrum Iohannem de Selveston officialem suum. Sed Magister Richardus de Ferrings tunc Archidiaconus Cant. litem sopitam per mortem dicti Roberti prædecessoris sui in Curia Romana resuscitavit, & usque ad examinationem testium est prosecutum, & dati sunt Iudices de consensu partium ad examinandum testes, viz. Mr Rogerus de Rowle Archidiaconus Bedforden. Mr Philippus de Barton, & Mr Iohannes de Excestre qui bullam remissionis ut dicitur receperunt, sed nihil ad rem inde factum est, nec etiam terminatum.*

Iohn Langton (or *Iohannes De Langtona*) succeeded *Richard* in the yeare 1299. which thing came thus to passe[r]. This *Iohn*, being Chancellor of *England*, first constituted *anno* 1293. and a second time *anno* 1307. was by a part of the *Covent* of *Ely*, chosen for their Bishop and he endeavoured mainly to have his election confirmed: but being disappointed of that Bishoprick, the *Pope*, *Boniface* 8. (to whom from the Archbishop who had disannulled his election he appealed, but in vain) preferring another to that Bishoprick, in way of recompense of his labour and cost, made him Archdeacon of *Canterb.* in the place of his predecessor *Ferrings*. This *Iohn* afterwards, to wit in the yeare 1305. was made Bishop of *Chichester*, being consecrated by Archbishop *Winchelsey* on the 10th of the *Kal.* of *Octob. anno præd' Anno* 1305. (saith a book of Christ-Church) 10. *Kal. Octob. Robertus Winchelsey Archiep. consecravit in ecclesia Cant. Dominum Iohannem de Langtone Archidiaconum Cant. in Episcopum Ciceſtrensem.* *Harpsfield* reports, that between him and both the Archbishop and Monks arose certain controversies about (the old quarell) *Iurisdiction* in the Sees vacancy. But I suppose he mistakes him in this for his predecessor *Ferrings*. See more of him in the *Catal.* of B B.

[r] *Godwin. Catal. of BB. in Ely.*

in *Ely* and *Chicheſter*, as alſo in *Harpsfield*, *Cent.* 13.

Thus have I briefly run over the 11 Archdeacons of this 13th *Century*. A greater number (if you mark) then *Harpsfield* reckons upon: who of theſe names onely *Simon, Henry, William, Richard and Iohn.* He addes *Robert Winchelſey*, but erroniouſly. Indeed he was Archdeacon of *Eſſex*, but of *Cant.* never that I can finde. Now let us on to thoſe of the next *Century. viz.*

1. *Simon de Feverſham.*
2. *Bernardus de Eyci.*
3. *Gutterdus Labredus.*
4. *Simon Convenius.*
5. *Iohannes Brutonius.*
6. *Raymundus.*
7. *Hugo de Engoliſma.*
8. *Robert Stratford.*
9. *Petrus Rogerius.*
10. *Henricus Wakefield.*
11. *Willielmus.*
12. *Audomarus de Rupy.*
13. *Willielmus Packington.*
14. *Adam de Mottrum.*
15. *Ricardus Clifford.*

Harpsfield begins this *Century* with *Bernardus*, ranking him next Succeſſor to *Iohn Langton*. But I finde one between them, namely *Simon de Feverſham*: to whom Archbiſhop *Winchelſey* gave the Archdeaconry vacant by *Langton's* remove to the Biſhoprick of *Chicheſter*. For the laſt cited Record goes on thus. *Et eodem die dedit Magiſtro Simoni de Feverſham Archidiaconatum Cantuar.* Which is all I reade of him, ſaving the teſtimony given him by *Pitſeus*[f].

[f] *De illuſt. Angl. Scriptor. ætate 14. pag. 505.*

Of *Bernard*, I read that in the yeare 1313. when the See of *Cant.* was void by Archbiſhop *Winchelſeyes* death, this man was Archdeacon, and that he ſuffered the *Chapters* then *officiall* quietly to hold and exerciſe all manner of Juriſdiction belonging to the See. *Poſtmodum verò* (ſaith that old Record of Chriſt-Church) *vacante ſede Cant. per mortem bonæ memoriæ Roberti de Winchelſey Archiepiſcopi, Capitulum Cant. omnimodam hujuſmodi juriſdictionem ut ſupra exercuit per Magiſtrum Rogerum de Rowell Officialem ſuum, ſine aliqua appellatione vel contradictione. Erat tunc temporis Archidiaconus Cant. Mr Bernardus Eyci filius Dom. Aimeney de la Berto.*

For

For the next three. I finde they did succeſſively hold the Archdeaconry in the time of *Walter Reynolds* the Archbiſhop, and that is all: ſaving that the Records of the *Cathedrall* have a Bull of Pope *Iohn* xxij. thus intituled *Bulla revocationis collationis Archidiaconatus Cant. fact' magiſtro Iohanni de Bruiton per Archiepiſc. ut conferatur Raymundo ſanctæ Mariæ in Coſmedin Diac. Card. per Iohannem Papam:* From which *Raymund* I paſſe unto (I take it) his next Succeſſor,

Hugo de Engoliſma. Both in the yeare 1327. and 1330. I have ſeene Records [t] that ſtyle him Archdeacon of *Canterbury* adding that one *Petrus de Matre* was his *Proctor* and *Vicar generall.* To him *Nicholas Trivet* dedicated his *Hiſtory.*

[t] *Lib. Hoſp. Pauper. facerd.*

Robert Stratford (I take it) ſucceeded next. For I finde him Archdeacon in his brother *Iohn Stratford* the Archbiſhops time. He was Chancellor of *England* firſt conſtituted 11. *Ed.* 3. and againe afterwards 14. *ejuſd.* How this came to paſſe you may learne in the Catalogue of BB. in *Chicheſter,* to the which Biſhopricke he was preferred, ſucceeding therein his predeceſſor in the Archdeaconry, *Iohn Langton.* I have ſeene [u] a plea of his conſiſting of many articles, and containing in the firſt place an enumeration or particular of all the rights and priviledges of his Archdeaconry; after which followes a ſuggeſtion of certaine grievances offered to him and it by the then *Commiſſary* of *Canterbury* put up againſt him to his brother the Archbiſhop, with what ſucceſſe I know not, for I cannot finde the iſſue.

[u] *In Archivis Conſiſtorii Cant.*

Petrus Rogerius ſanctæ Mariæ novæ Diaconus Cardinalis, in the yeare 1356. was Archdeacon of *Canterbury* [x], and *Stratfords* next Succeſſor (I take it:) whoſe abſence was ſupplyed by one *Hugo Pelegrinus,* who thus writes himſelfe. *Hugo Pelegrinus Theſaurarius Lichfield Apoſtolicæ ſedis in Anglia Nuntius, Reverendi patris in Chriſto Domini Petri Rogerii ſanctæ Mariæ novæ Diaconi Cardinalis Archidiaconi Cantuar. Vicarius in ſpiritualibus generalis.*

[x] *Lib. Hoſp. Pauper. facerd.*

In the Vacancy of the See by the death of *William Wittleſey, Anno* 1374. one *Henry* of *Wakefield* was made Archdeacon

deacon by the then Prior and Covent of Christ-Church [y], who sware them Canonicall obedience *vacatione durante*.

[y] *Lib. eccleſiæ cantuar.*

In the yeare 1379. 2. *Rich.* 2. *Fox* [z] *ex bundello brevium Regis de Anno* 2. *Rich.* 2. *par.* 1. mentioneth two Archdeacons of *Canterbury*. Thus the one.

[z] Acts and Monum. *Par.* 1. *pag.* 562.

Lord William of the holy Church of Rome Cardinall, a ſtranger doth hold the Archdeaconry of Canterbury, and is not reſident, the true value of all the yearely fruits, rents and profits, is worth ſeven hundred florens.

Thus the other.

Lord Andomar de Rupy is Archdeacon of Canterbury, to the which Archdeacon belong the Church of Lymin within the ſame Dioces, worth by yeare after taxation of the tenth xx[l]. *The Church of Tenham worth by yeare after the ſaid taxation,* Cxxx[l]. vj[s]. viij[d]. *The Church of Hakington neere Canterbury, worth by yeare twenty markes. The Church of Saint Clement in Sandwich, worth by yeare after the taxation aforeſaid, eight markes. The Church of Saint Mary in Sandwich, worth by yeare eight pounds, of the which the ſaid Archdeacon receiveth onely ſixe markes. The profits of all which premiſſes S. William Latimer Knight hath received, together with the profits ariſing out of the Iuriſdiction of the Archdeaconry, worth by yeere* xx[l].

Afterwards, to wit, in the yeare 1381. one *William* of *Packington*, or (as *Pitſeus* writes him) *Pachenton*, had the Archdeaconry conferred upon him by the then Prior and Covent [a] in the vacancy by *Sudburies* death: his Proctor making and taking the accuſtomed oath of obedience to the Prior and Covent; and that he will not attempt any thing to the prejudice of the Church of *Canterbury*, and will faithfully execute ſuch mandates as he ſhould receive from the Prior and Chapter. *Pitſeus* will further acquaint you with this man, and his great worth, and good parts, if you conſult him.

[a] *Lib. eccleſ. cant.*

In Archbiſhop *Courtneys* time (*Sudburies* next Succeſſor) one *Adam de Mottrum* was Archdeacon, and withall the

Archbiſhops

Archbishops Chancellor, as I finde by *Courtneys* Will extant in Christ-Church, wherein he is a legatary.

He was succeeded by *Richard Clifford*, who was Archdeacon in Archbishop *Arundels* dayes. *Harpesfield* [b] tells of a controversie that happened to arise betweene the Archbishop and him about matter of Jurisdiction. *Ricardo* (saith he) *controversia quædam, de exercenda Iurisdictione, cum Arundellio intercesit, quæ certa transactione, mutuo ipsorum consensu composita est.* The composition here spoken of is extant (for I have seene both prototype and copy) in the Church Records. The Lieger of the Consistory hath also a transcript of it. He was afterward consecrate Bishop of *Worcester*, to wit *Anno* 1401. and translated thence to *London Anno* 1407. See more of him there in Bishop *Godwins* Catalogue who speakes very honourably of him. I finde his name and picture drawne and set up in the West-Window of the *Chapterhouse* of Christ-Church, as in likelihood, a benefactor to the worke, it being new built in his time, as you may finde elsewhere.

[b] *Hist. eccles. Angl. Sæcul. 15. cap. 14. pag. 634.*

For that was the way by which the religious men used to expresse their thankfulnesse to their benefactors, namely, by representing their effigies, and setting up their names, their coats also that had any, in some part of that building, which by their bounty they had holpe to advance; sometimes adding withall their gift and largesse, what and how much it was: as for instance in that particular, in the *Cloyster*, hard by the doore of the *Chapter-house*, about the shield of a coate representing the effigies of a Monke in his habit, one that about the same time with this *Archdeacon*, was a benefactor to that worke, I read as followeth. *Frater Iohannes Schepene, cum adjutorio amicorum suorum, contribuit ad fabricam claustri C. lib. cujus animæ propitietur Deus.* Amen.

I have done with the Archdeacons of this (14th) *Century*, and come now to them of the next, by name.

1. *Robertus*

1. *Robertus Hall.*
2. *Iohannes Wakering.*
3. *Thomas Rumnoth.*
4. *Willielmus Chichley.*
5. *Prosper de Columna.*
6. *Thomas Chichley.*
7. *Thomas Wittembourne.*
8. *Iohannes Bourgchier.*
9. *Hugo Pentwin.*

The first of these (*Hall*) was (as *Harpesfield* sayes) Archbishop *Arundells Vicar generall.*

The second *Wakering*, was keeper of the Privy Seale (saith Sir *Henry Spelman*) to *Hen.* 4. *Regi ab archivis sive scriniis*, saith *Harpsfield*, and in the yeare 1416. he was elected and consecrate Bishop of *Norwich*. *Godwyn* writes very honourably of him, as you may see in his Catalogue in *Norwich.*

[c] Harpsfield *ubi supra.*

The third *Rumnoth* [c], questioned and called before him *Iohn* Bishop of Saint *Assaph*, as not legally holding his Bishopricke, being never inducted or put into possession by his predecessor *Robert*, as the manner was, and of right he should have beene, it being one of the rights of the Archdeacon to induct all B B. of the Province into the possession of their Sees.

[d] *Idem* Harpsf. *ubi supra.*

The fourth, *William Chicheley* [d], being Archbishop *Chicheleys* neare Kinsman, was by him made Archdeacon, what time he was with the King in the French expedition. This *William* being a Notary of the Apostolike See, and dying in the Court of *Rome*: Pope *Martin* 5. bestowed the Archdeaconry upon his nephew *Prosper de Columna*, a Boy under foureteene yeares of age, and richly provided for before by the Pope his Uncle, but not to the content of the Popes avaritions minde; who so prevailed with the King, that his nephew being an alien, and so incapable of the dignity by the lawes of the Realme, he was by Royall indulgence indenized and made capable of the same, but so as the Pope should by his Bull, *conceptis verbis*, give way to the Patron freely to conferre it afterward, as it should fall voyde, and that this indulgence should not be drawne into example.

This

This Archdeacon after a few yeares was made a Cardinall.

The sixt, *Thomas Chicheley*, had the Archdeaconry afterward conferred upon him by the same Archbishop *Hen. Chicheley*, his neare Kinsman also. In an examplification of his (which I have seene) belonging to S. *Iohns* Hospitall without *Northgate*, I finde him style himselfe thus. *Thomas Chicheley, decretorum Doctor, Archidiaconus Cant. & Domini Papæ Prothonotarius.* In the yeare 1463. hee was Provost of *Wingham* Colledge in *Kent* [e].

[e] *Liber testam. penes regist. Domini Archid. Cant.*

The seventh and ninth I know onely by their names. For as yet I finde nothing at all written of them.

The eight, *Iohn Bourgchier*, was (I take it) brother or neare Kinsman to the Archbishop *Thomas Bourgchier*. He dyed in the year 1495. and was buried in the Lady Chapell of Christ-Church, where you may finde his Monument. I have transcribed the Inscription or Epitaph upon it before in the Survey of the Church Monuments. The Windowes of this Chapell where hee lyes are very full of the *Bourgchiers* armes.

Thus much very briefly of the Archdeacons of the 15th *Cent.* I come now to those of the next, by name.

1. *William Warham.*
2. *Edmund Cranmer.*
3. *Nicholas Harpsfield.*
4. *Edmund Gueſt.*
5. *Edmund Freake.*
6. *William Redman.*
7. *Charles Fotherby.*

The first, *William Warham*, was Archbishop *Warhams* Kinsman, in whose house [f] then situate at *Hakington*, the Archbishop dyed. He was withall *Provost* of *Wingham*. For the cause (its like) of his conscience, by *Cession*, as the *Canonists* phrase it, he left both it, and the Archdeaconry, and by the privity and consent of the then Archbishop (*Thomas Cranmer*) had a stipend or pension of 60l. *per annum*, allowed him during his life, out of the Archdeaconry, and 20l. *per annum* out of his Prepositure of *Wingham* [g],

[f] *Antiq. Brit in ejus vita.*

[g] *Ex Regiſtro Cranmeri.*

By his Successor in both, *Edmund Cranmer*, Archbishop

Cranmers brother, who continued Archdeacon afterward untill Queene *Maries* dayes, and was then deprived of it, his Prebend also, and Parsonage of *Ickham*, which were all taken from him in the yeare 1554. for being a married Clerke, and the first given to *Nicholas Harpsfield* Doctor of Law, the second to *Robert Collens* Batchelor of Law and Commissary of *Canterbury*, and the third to one *Robert Marsh* [h].

[h] *Lib. eccl. S. Cant.*

Concerning *Harpsfield*, *Fox*, a *Protestant*, and *Pitseus*, a *Papist*, give their severall censures: but cleerely *ex diametro* contrary, and so full (I feare) of partiality, and by their reflexion upon the cause of religion, so prejudicate, that I leave it to the moderate to give a temper to them both, not desirous to interpose my judgement, but wishing onely he may be censured with truth and indifferency. He was withall a Prebendary of *Canterbury* whom Doctor *Moulin*, after many other, doth succeed. Being a prisoner, he wrote the *Ecclesiasticall story* of *England*, and other Bookes whereof see a Catalogue in *Pitseus*.

Harpsfield in the beginning of Queene *Elizabeths* reigne, being deprived, *Edmund Guest* succeeded in the Archdeaconry, and shortly after, to wit *Anno* 1559. was consecrate Bishop of *Rochester*, and translated thence to *Salisbury Anno* 1571. Where you may see more of him in the Catalogue of B B.

His next Successor was *Edmund Freake*, both in the Archdeaconry, and also in the Bishopricke of *Rochester*, with which latter he held the Archdeaconry in *Commendam*, untill he was afterward removed to *Norwich*, and from thence to *Worceter*. The fore-cited Catalogue will tell you more of him.

William Redman succeeded in the Archdeaconry, but in the yeare 1594. was removed to the Bishopricke of *Norwich*. Consult the often cited Catalogue in *Norwich*, if you would know more of him.

Charles Fotherby upon *Redmans* remove to *Norwich* was made Archdeacon, and afterwards *Deane* of *Canterbury*: both

both which with other ſpirituall livings beſides, he held till his death, which happened *Anno Domini* 1616. He lyeth buried in the *Lady Chapell* in Chriſt-Church; and, *Bourgchier* excepted, who lyes buried in the ſame Chapell, is the onely Archdeacon of *Canterbury*, that by any Monument or Record appeares to have beene buried in *Chriſt-Church*. He was (you ſee) the laſt of that *Century*; as the modern Archdeacon, the reverend Dr *Kingſley*, is the firſt of the next, and makes the 59th Archdeacon. But *manum de tabella*. And here let me cloſe this diſcourſe of the *Archdeacons* with a touch of that *Prærogative* anciently belonging to them, of putting the *Suffragan-Biſhops* after their conſecration or tranſlation to a Biſhoprick, in poſſeſſion of the ſame, (which we vulgarly call *induction* or *inſtallation*) together with ſuch rights and fees as were uſually paid unto the Archdeacon in reſpect thereof. Their private Leiger called (from the ſable cover) the blacke booke ſets forth the matter at large, but affecting brevity, I have choſen rather to repreſent it in Archdeacon *Harpsfields* more compendious way. *Eſt quidem* (ſaith he*) *Cantuarienſis ceterorum in Anglia Archidiaconorum anteſignanus, habetque & hoc etiam ſæculo habuit id prærogativæ, ut deſignatos & initiatos Epiſcopos, quaſi in præſenti rerum omnium poſſeſſione conſtituat. Ad quam poſſeſſionem tradendam, ſolebat ipſe proficiſci ad Epiſcopum in poſſeſſione locandum. Quibus temporibus equum Epiſcopi, & pennulam ad ſuos uſus, & viginti prætereà aureos * adſumptus accipiebat. Moris prætereà erat, ut ex argenteo aut deaurato quodam poculo Epiſcopus ei in menſa præbiberet, acceptúmque poculum ad Archidiaconi commodum cederet. Poſterioribus, & noſtris præſertim temporibus, Archidiaconi poſſeſſionem hanc tradendi provinciam, alius per literas mandantes, ipſi non proficiſcebantur, viginti illos aureos ſolummodò ſibi decerpentes.* Thus he. And ſo both this Catalogue, and my whole taske for the Cathedrall is abſolved.

* *Hiſtor. eccleſ. Sæcul.* 13. *pag.* 450.

* 10 *marcas*, ſaith *Parker. Antiq. Britan. pag.* 28.

Parochial Churches.

I Come in the next place, according to my method, to ſpeake of the *parochiall* Churches in and about the City. Give me leave, before I treate of them in ſeverall (as I mean to doe) to premiſe a few things touching them in generall. It is but of a very few of them, that I know or have found the certaine either time or Author of their foundation. But as I ſhall ſhew you that ſome of them have beene erected ſince the *Conqueſt*: ſo I conceive (and am verily perſwaded) none of them (except Saint *Martins*) doe much, if at all, exceed the ſame in age, and that for many inducements. One that before it our Churches were generally built and made of Wood, and it is a thing noted of the *Normans*, that upon their *Income* they builded their Churches of ſtone[i]. Another is that the Saints whoſe names ſome of our Churches doe carry will not beare any much greater age, as Saint *Alphege*, S^t *Dunſtan*, S^t *Edmund* the King and Martyr. A third reaſon I have, and I take it from a Deed or Charter[k] of *Coenulf* King of *Mercia*, and *Cuthred* his brother, King of *Kent*, made to the Abbeſſe and her Nonnes of *Liminge*, and dated *Anno Domini* 804. granting them a certaine parcell of Land in our City, appertaining (ſaith the Charter or *Land-boc*) to a Church ſituate in the Weſt part of the ſame, built in honour of Saint *Mary*. Now no ſuch Church is, or ſince the Conqueſt (that I ever found) was ſtanding in that part of our City. Whence I inferre, that the face and condition of our City hath ſuffered an utter change ſince thoſe dayes; and becauſe we read that the *Danes* made havocke both of people and place in King *Etheldreds* dayes, ſlaying the moſt part of the one, and burning and ſpoiling all the other (not ſparing the *Cathedrall* it ſelfe) I thinke we may juſtly charge upon that all-waſting deluge the utter ſubverſion of ſuch Churches as then were in our City, and conſequently may not imagin any of our modern Churches (except as is before excepted) ſo ancient as to preced, but contrariwiſe

[i] *Stow. Daniell.*

[k] *In Archivis eccleſ. Cant.*

contrariwise to succeed and follow the same. The Deed or Charter, because it may give content to some sort of Readers, and indeed historically glanceth at the misery that our Countrey suffered by the frequent invasion of the *Danes*, as I conceive of it from the end for which this land was given by it to the *Nonnes*, being (*Ad necessitatis refugium*) I here subjoyne.

✠ *Dispensante ac gubernante Domino Deo omnipotente, Ego Coenulph Rex Mærciorum, & Cuthred frater meus Rex Cantuariorum Anno Dominicæ incarnationis* Dccciiij. *concessimus venerabili Abbatissæ Selethrythæ & suæ familiæ ad ecclesiam sanctæ Mariæ semper virginis quæ sita est in loco qui dicitur Limming, ubi pausat corpus beatæ Eadburgæ, aliquantulum terræ partem in Civitate Dorobernia ad necessitatis refugium: hoc est,* vj. *jugera pertinentia ad ecclesiam quæ sita est in honore beatæ Mariæ in Occidentali parte civitatis, & quorum* termini sic cingere videntur. Ab oriente fluvius Stur. Ab occidente & ab austro murus Civitatis. A statu ecclesiæ protenditur in Aquilonem emissione virgarum circiter ut fertur quindecim. Si quis autem hanc nostram donationem infringere vel minuere temptaverit sciat se rationem redditurum in die Iudicii, nisi ante digna satisfactione Deo & hominibus emendare voluerit. Et hæc testium nomina quæ inferius scripta sunt.*

* *Forte terminos.*

✠ *Ego Coenulfus Rex Merciorum hanc donationem meam cum signo crucis Christi confirmo.*
✠ *Ego Cuthredus Rex Cant. sig. crucis confirmo.*
✠ *Ego Aethelheardus gratia Dei archiep' consensi & sub.*
✠ *Ego Aldulf Episc' consensi & subscripsi.*
✠ *Ego Dæneberht Episc' con. & sub.*

Now of all the present Churches in and about our City, I finde onely two that were not of the patronage of some Abbey or other religious house, in or neare neighbouring to the City; and they were S. *Martin* without, and S. *Alphege*

phege within the walls of the City, both appertaining to the See of *Canterb.* Of S. *Martin* I have spoken enough already, on a former occasion. Leaving that then I will make to (the other) S. *Aelphege*, where I meet with the following monuments.

S. *Aelphege.*

In the Chancell.

John Piers.

In Maidstone natus jacet hic Ion Piers vocitatus
Ecclesiæ Rector Alphegi martyris almi.
Cujus protector sit Deus omnipotens.
Qui legis hæc omnia pro me proseque labora,
Sic tibi proficies & amicus tu mihi fies.
Cum seris à tergo sator es impavidus ergo.

John Parmenter. *Hic jacet Magister Iohannes Parmenter quondam Rector istius ecclesiæ qui obiit* XX° *die mensis Octob. Anno Domini* M.D.j. *cujus &c.* This John was *Commissary* of *Canterbury*, in his time, and Parson of Adisham in *Kent.*

Robert Provest. *Here lieth Sr Robert Provest Parson of S. Alpheys, which died the 22th day of Ianuary, Anno Dom.* 1487. *Mercy Ihu'.*

Iohn Lovelych.

Es testis Christe quod non jacet hic lapis iste
Corpus ut ornetur set spiritus ut memoretur.

Hic jacet Mr Iohannes Lovelych bacallarius in Legibus quondam rector istius ecclesiæ, qui obiit 6. die Sept. Anno Dom. 1438. *Cujus &c.* This man was in his time *Register* of the Archbishops *Consistory* at *Cant.*

Richard Stuppeny. *Here lieth Richard Stuppeny bachelor of both lawes, who had by his wife Catherine 2 sonnes and 4 daughters, and departed this life the sixteenth day of Novemb.* 1596.

Lo here a view of thine estate is set before thine eye:
For as thou art even such was he who here in grave doth lie.
If vertuous life or faithfull friend could ought prevailed have,
Then should not he who here lieth dead have layed here in grave.
But death will not intreated be, it taketh hold on all:
So that as all men come from earth, so to the earth they shall.
Yet this the comfort is of them which now to Christ pertain,
That dying they do die to live with Christ for ay to reigne.

This

This *Richard Stuppeny* was in his time a Proctor of *Canterbury*.

In the South-Chancell.

Here lieth Henry Gosborne cetezen and Alderman of the towne of Canturbury, and fower yeares at sundry times Mayre of the same Cety the which deceased the 22th day of April, the yeare of our Lord 1522. on whose sowle &c. Henry Gosborne.

This worthy Patriot by his will [1] gave twenty marks (a large legacy in those dayes) towards the repairing of the City-walls, at such places as the Abbat of S. *Augustine*, and the Maior of the City should assigne. It appeares by and upon his monument that he had 2. wives, and by them 25. children, whereof ten were sonnes. *Robert Gosborne* his brother lieth hard beside him. [1] *In Regist. Consistor. Cant.* *Robert Gosborne*

In the same Chancell.

Richardus Engeham de magna Cherte reliquit hanc lucem 7. die Feb. Anno Dom. 1568. cujus animæ &c. *Richard Engeham.*

Qui tumulos cernis cur non mortalia spernis?
Tali namque domo clauditur omnis homo.

In the body.

Pray for the sawlys of Iohn Caxton and of Ione
And Isabel that to this Church great good hath done
In making new in the Chancell
Of Dexkys and Setys aswell
An Antiphon the which did bye
With a table of the Martyrdome of S^t Alphye
For thing much which did pay
And departed out of this life of October the 12. day.
And Isabel his second wiff
Passed to blisse where is no strife
The xij^t day to tell the trowth
Of the same moneth as our Lord knoweth
In the yeare of our Lord God a thousand fower hundred fowerscore and five.

Iohn Caxton and *Joane* his wife.

Hic jacet Iohannes Colfol quondam clericus parochialis istius ecclesiæ *John Colfoll.*

eccleſiæ qui obiit 28. *die menſ. Maii A. D.* 1500. *& anno gratiæ, cujus animæ &c.*

Nicholas Reve. *Hic jacet Nicolaus Reve quondam Civis & Wexchandler Cantuar. qui obiit* 28. *die menſ. Decemb.* 1431. *cujus &c.*

On the ſecond Piller from the **Weſt** end

Thomas Prude. *Gaude Prude Thoma*
Per quem fit iſta columpna.

With his coat of armes engraven (as the reſt) in braſſe. He lived in *Ed.* 4. dayes, and by his Will [m] appoints to be buried by *Chriſt-church* porch, and therein gives as much as will build a pillar in this Church, and 5 marks to Chriſt-Church works *anno* 1468.

[m] *In Regiſtro memorato.*

In the Weſt-window.

Edmund Staplegate and *Ellenor* his wife. *Orate pro animabus Edmundi Staplegate & Ellenoræ at Pytte uxoris ejus.* This man who took his name from his place of habitation which was *Staplegate* in this Pariſh, was in his time namely in *Ed.* 3. dayes diverstimes one of the Bayliffs of our City: of whom ſee more in *Stablegate.*

In the Weſt-wall, without.

Agnes Halke.

O ye good people that here go this way:
Of your charite to have in remembrance:
For the ſowle of Agnes Halke to pray
Sometime here of acquaintance.
In this Churthyard ſo was her chance
Firſt after the hallowing of the ſame.
Afore all other here to begin the dance
Which to all creatures is the loth game.
The Tuiſday next before Pentecoſt
The yeare of our Lord M. Dc. *and two*
Whoſe ſoule Ihu' pardon that of might is moſt.

Having now done with S. *Aelphege*, let us on and ſurvey the reſt. Whereof three, to wit, S. *George*, S. *Mary Bredman*, and S. *Peter* anciently were as they ſtill are of the patronage

patronage of *Christ-church*, as were likewise whileſt they ſtood, two other, *viz.* S. *Michael* of *Burgate*, and S. *Mary* of *Queningate*: all which 5, together with S. *Sepulchres*, were confirmed to it by Bulls of Pope *Alex.* 3. and divers ſucceeding *Popes*, and every one of them anciently paid [n] to it a ſeverall annuall penſion, as S. *George*, 5ˢ. S. *Mary Bredman*, 6ᵈ. S. *Peter*. 6ˢ. 8ᵈ. S. *Michael*, 2ˢ. and S. *Sepulchres*, 12ᵈ. But let us on to the reſt: whereof ſix, *viz.* S. *Mary Magdalen*, S. *Andrew*, S. *Mary Caſtle*, S. *Mildred*, *All Saints* and S. *Paul* belonged to S. *Auſtins*, and whileſt it ſtood, alſo S. *Iohns*, and ſometime S. *Margaret*. Three *viz.* S. *Dunſtan*, *Holy Croſſe of Weſtgate*, and S. *Mary of Northgate*, to S. *Gregories*. One *viz.* S. *Mary Bredin*, and whileſt it ſtood Sᵗ *Edmund of Ridingate* to the *Nonnes* of S. *Sepulchres*: and one alſo, to wit S. *Margaret* to the Hoſpitall of *Poore Prieſts* of later time, as formerly to S. *Auſtins*. I will begin with thoſe belonging to the *Cathedrall*. And of them firſt with S. *Georges*: in the Chancell whereof you may reade upon a grave-ſtone the following Epitaph

[n] *Liber eccleſ. Cant.*

Sᵗ *George*.

Hic requieſcit Dominus Iohannes Lovell quondam Rector iſtius eccleſiæ, qui obiit 24. *die menſis Aprilis Anno Domini* 1438. *Cujus &c.* *Iohn Lovell.*

Which one is the onely monument of any antiquity that I finde there. I paſſe therefore hence to S. *Mary Bredman*, Sirnamed (I take it) to diſtinguiſh it from other *Maries* in and about the City; and ſo ſirnamed, I conceive, and ſo have ſaid before, becauſe of the Bread-market kept beſide it, as it is (we ſee) to this day. It was (as I have elſewhere alſo noted) anciently in Latine called *Eccleſia S. Mariæ Piſcariorum*, and in *Engliſh*, S. *Mary Fiſhmanschurch*, from a fiſh market thereby. But yet more anciently and before all this *Eccleſia* S. *Mariæ de Andreſgate* [o], from that place hard by it where the 4 wayes meet at S. *Andrews-Church*, of old called *Andreſgate*, to ſay, *Andrews-gate*. Whence the Inne, now the *Checquer*, an houſe from great antiquity belonging to Chriſt-Church, in the elder Rentalls thereof ſtands

Sᵗ *Mary Bredman.*

[o] *Lib. eccleſ. Cant.*

described to be situate by *Andresgate*. But enter we the Church, and we shall there finde some ancient monuments, as

In the Chancell.

Thomas Alcock. *Orate pro Thoma Alcock quondam Rectore istius ecclesiæ qui obiit in die sanctæ Crucis Anno Domini* 1500. *Cujus animam salvet passio Christi.*

Robert Richmond. *Orate pro anima Domini Roberti Richmond olim hujus ecclesiæ Rectoris, qui obiit anno Domini* 1524. *decimo octavo die Iulii.*

In the Body.

William Megg. *Here lieth William Megg sometime Alderman of this city which deceased the first day of Ianuary Anno Domini* 1519. *On whose sowle &c.*

S^t *Peter.*

Whence *Wever* hath taken these monuments.

Thomas Ikham and Ioan his wife. *Thomas Ikham & Ione sa femme gisoint icy*
Dieu de salmes eit mercy.----1400.

William Ikham. *Hic jacet Willielmus Ikham quondam civis & Balivus Civitat. Cantuar. qui obiit----Iulii----*1424.

William Septvans. *Orate pro anima Wilhelmi Septvans militis & Elisabethe ux. ejus.*

John Bigg and Constance his wife. He mentioneth another; of one *Iohn Biggs* but imperfectly. I balk his, and set it out of new: from the *Windowes*

Orate pro bono statu Iohannis Bigg armigeri ac Aldermanni Civitatis Cant. & Constantiæ consortis suæ, qui me vitrari fecerunt, Anno Domini 1473.

In the next window.

William Bygg and Ioane his wife. *Et specialiter pro bono statu Willielmi Bygg-------Civitatis Cant. & Iohannæ consortis suæ, & pro animabus parentum ac benefactorum eorum qui hoc lumen------Anno Dom.* 1468.

This *William Bigg* was he (I take it) that with *Iohn Coppyn* of *Whitstable*, built our Market Crosse at the Bulstake: and gave x *lib.* towards the new building of S^t *Georges*-gate, whereof before.

In

In the Chancell.

Hic jacet Dominus Iohannes Colley quondam Rector iſtius eccleſiæ, qui obiit 22. die menſis Feb. Anno Domini 14 8. *Cujus &c.* This man (it ſeems) built the *Chancell-window*, for in the foot thereof is or lately was legible. *Per Iehan Collay qui eſtoit Perſonicy.* John Colley.

In the body.

Hic jacet Magiſter Iohannes Syre quondam Rector eccleſiæ Sancti Petri Cant. qui obiit in feſto Sancti Pauli ad vincula, Anno Dom. 1436. *cujus &c.* John Syre.

As a thing worthy a monument, a *Memorandum* at leaſt, let me acquaint you that *anno* 25. *Ed.* 3. the Parſonage houſe of this Church was given to *Thomas* the then Rector, by one *Richard Langdon* of *Canterbury*, with licence of the King [p]. [p] Lib. Eccleſ. Cant.

S[t] *Michael* of *Burgate* and her *Chapell* S. *Mary* of *Queningate* are both down and gone: and ſo farre from yeelding any monument of others, that they rather ſtand in need of one for themſelves, leaſt they be quite forgotten, both name and place.

Having done with the Churches, by right of Patronage, belonging to *Chriſt-church*, let us proceed to thoſe of S. *Auſtins*. Out of all which the Abbey anciently had and received certain annuall penſions [q], to wit out of S[t] *Mildreds* 10[s]. S[t] *Mary Caſtle* 12[d]. S[t] *Iohn* 6[d]. S[t] *Margaret* 3[s]. *All Saints* 12[d]. S[t] *Andrew* 12[d]. S[t] *Mary Magdalen* 12[d]. and S. *Paul* 3[s]. Which together with the like in other Churches of their patronage in the Dioceſſe, *Robert* the Abbat and his *Covent anno Domini* 1242. in conſideration of a valuable recompenſe another way did releaſe and relinquiſh. [q] Thorne In vitis Abbat. S. Auguſtini.

S[t] *Mary Magdalen.*

Hic jacet Iohanna filia Iohannis Hache quondam uxoris Henrici Lynde de Cant. quæ obiit 21. *die Novemb. Anno Domini* 1417. Ioan Hache.

Christofer Alcock. *Hic jacet Christoferus Alcock Draper qui obiit 3. die mens. Septemb. Anno Domini* 1492.

Sybell Orchard. *Here lyeth buried the body of Sybell Orchard Widow, late the wife of M^r. Libby Orchard late of Mounckton Court, in the Isle of Thanet deceased, which Sybell dyed the* 12. *day of March. Anno Domini* 1586.

One *Richard Wekys* of this Parish, a Butcher, in the yeare 1471. by his Will[r] was a great benefactor to this Church, as if you search the office you may finde by his Will there. The Steeple of this Church was new built in the yeare 1503. towards which at that time (as I finde by his Will[s]) one Sir *Harry Ramsey* of S^t *George* gave sixe seames of lime. Concerning the stopping up the *Chancell*-Window of this Church, I finde that in the yeare 1511. a presentment of the matter was made to Archbishop *Warham* in a visitation of his in these words: *viz. That Iohn Fish hath joyned his house to the Church by a dormant to the hurt of the Church, and the light of the Church is stopped by it. Fish* being called into question for it, compounds with the Church Wardens, who the yeare following judicially appeare and acknowledge it[t].

[r] *In Regist. Cons. Cant.*

[s] *In Regist. Dom. Archid. Cant.*

[t] *Ex Registro* Warham.

At a visitation holden *Anno* 1560. it was by the sworne Officers of this Church presented as followeth, *viz. That there doth belong to the Parsonage house a piece of ground called Maudelen croft, which is and hath beene wrongfully detained by M^r Hyde Auditor of Christ-Church, to the great impoverishing of the said Parsonage*[*]. By other Records[*] I finde this ground to lye in the Parish of S^t *Martin*, that it was *Northward* bounded with the street, and *Southward* with certaine Lands of S^t *Austins*, and that the Parson of this Church paid for it 4^s *per annum* to the Hosp. of S^t *Iacob*, as I finde in a *Chantery*-Booke.

[*] In *Archivis Cons. Cant.*

[*] *Lib. Cameræ Civitatis.*

S^t *Andrew.*

Edward Bolney. *Of your charity pray for the soule of Edward Bolney Esquire which deceased the second day of Ianuary in the yeare of our Lord God*

God 1517. *whoſe ſoule, &c.* you ſhall finde him in the Catalogue of our Maiors.

Here lyeth buried the body of Stephen White Citizen of this City and the firſt Ironmonger that ever was dwelling in the City of Canterbury who deceaſed the 28th. *of May Anno Domini* 1592. *&c.* Stephen White.

In the Windowes.

Orate pro anima Domini Willielmi Mellroſe rectoris eccleſiæ ſanctæ Mariæ de Bredman. By it is his Device, being *W. M.* with a *Roſe* over head. William Mellroſe.

Orate pro anima fratris Iohannis Fanting Rectoris ſanctæ Mariæ de Bredyn. With his Picture, and *Det mater Chriſti Fanting Iohn gaudia cæli.* Iohn Fanting.

Theſe haply were benefactors to this Church about the ſame time that one *Thomas Petyt* of this Pariſh was, who in yeare 1498. by his Will[u], gave five markes to the making of a new Steeple, and a new Roofe to this Church, like as did one *Iohn Swan*[x] another Pariſhioner there at the ſame time, and an Alderman ſometime Maior of the City, *viz.* lxvjs. viijd. *facturæ novæ teſtudinis & campanilis ibidem, cum contigerit de novo fieri,* as his Will expreſſeth it. It was preſented to Archbiſhop *Warham* at his viſitation holden *Anno* 1511. *Quod Maior & Communitas Civitatis Cantuar. ſubtrahunt decimas & oblationes ratione opellarum fori piſcarii in dicta parochia ſcit. debitas eccleſiæ ſupradictæ.* But the Chamberlaine of the City appearing and in the Townes behalfe denying the preſentment to be true, it doth not appeare that the matter proceeded any further[y]. Here was ſometime a *Chantery* for *William Butler.*

[u] *In Regiſt. Dom. Archid. Cant.*

[x] *In cod. Regiſt.*

[y] *Ex Regiſtro Warham.*

*S*t *Mary Caſtle.*

So ſirnamed for diſtinction ſake, from the other *Maries* of the City. This Church hath lyne long deſolate: and the Chancell onely (to the repaire whereof one *Roger Ridley An.*

1470. by his Will gave 4l.) is left standing of it. Time was it was as absolute a Parish Church as any about the City, and in time of Popery, no doubt for it Tutelar Saints sake fared well and flourished, the change of the times in that point being very probably a maine cause of the Churches decay and desolation. For offerings, altarages and the like profits whereof the living did mainely consist, and whereby the incumbent consequently chiefly subsist, being (as the *Reformation* would) withdrawne, there was not otherwise a competency for him to subsist by, which made it be deserted. S^t *Austins* Abbey, before the dissolution, having the patronage, both of it and S^t *Iohns*, another Parish Church not farre distant from it now in a manner forgotten, this latter, with the consent of the Patron, was by the Prior and Covent of Christ-Church, in a vacancy, *Anno* 1349. united to the former [z]. Both which united Churches and Parishes since their desolation tacitely devolved to S^t *Mildreds*, and have beene reckoned of that Parish, untill now very lately this of S^t *Mary Castle* is begun to be divorced againe from it by having a particular incumbent presented & inducted into it. A word or two more of S^t *Iohns* and I leave them both. It seemes the Parish was of small extent, and so the living was according, poore and meane. For Records [a] doe call it *Ecclesia sancti Iohannis dicti pauperis*. The Church stood much about the upper end of that Lane leading from *Castle*-street, which at this day we call, the back-lane, but was from thence anciently called S^t *Iohns* Lane [b]. It being come into private hands is (they say) and hath been of a long time profaned into a *Maulthouse*, or the like. Saint *Lawrence* booke makes mention of some portions of Tithes belonging to this Church: thus. *Item prædict' Hospitale percipit totam decimam de 4 acris terræ in Marketfield, & Rector sancti Iohannis Cantua. percipit de 2 acris, 8 garb. & de aliis 2 acris, 7 garb. in toto 1 copp. Item præddict. Hosp. percipit duas partes decimæ de 6 acris terræ capit. ad stonestreet vers. South & parvam semitam vers. North. Et Rector sancti Iohannis Cant. percipit tertiam partim decimæ.* One *Henry Plaice* was found dead in *Cant.* by

[z] *Lib. eccles. Cant.*

[a] *Liber memoratus.*

[b] *Rental vet. eccles. Cant.*

Anno 5. Ed. 3.

by a fall from a ladder as he was in tyling S^t *Iohns* Church in *Cant.* ſay the Crowne rolles.

The Pariſhes of S^t *Andrew*, S^t *Mary Magdalen*, and for a while S^t *Paul* which before the Diſſolution buried at S^t *Auguſtines*, ſince the Churchyard there was withdrawne, in lieu thereof, I take it (this S^t *Mary Caſtle* Church being of that Abbies patronage) had this Churchyard aſſigned them for the buriall of their dead there; a priviledge wherein S^t *Mary Bredmans* Pariſh did and doth (but by what right, that being of the patronage of Chriſt-Church, I know not) communicate with the reſt, but all or ſome part of the benefit ariſing by the burialls there went and goeth to the poore of *Mayners* Spitle, who in reſpect thereof anciently kept it in repaire, and for default thereof *An.* 1560. were preſented from S^t *Andrewes* [c]. Since which time the caſe is altered, each Pariſh keeping their part of the encloſure.

[c] *Ex Archivis Conſ. Cant.*

S^t *Mildred.*

This Church, and a great part of the City (as *Stow* hath it in his Summary) was burnt in the yeare 1246.

In the Windowes.

Orate pro anima Richardi Atwood. In a very ancient Character. A family of this name anciently dwelt in this Pariſh, being houſed in *Stour-ſtreet*, where one *Thomas Atwood* that lived in *Hen.* 8. dayes, dwelt and (being foure ſeverall times Maior of the City) kept his Maioralty. The ſame man here built the South-ſide Chancell or Chapell, for a peculiar place of Sepulture for himſelfe and his family, divers of whom lye there interred, under faire grave-ſtones, ſometimes inlaid with braſſe, all not worne but ſhamefully torne away, even founders and all: who yet hath a remembrance left of him in the glaſſe, *viz.* *Richard Atwood*

Orate pro animabus Thomæ Wood armigeri cuſtodis contra rotular. Hoſpitii reverendiſsimi patris in Chriſto Domini ---- Maioris *Thomas Wood and Margaret his wife.*

--------*Maioris hujus Civitatis, qui in honore Iesu hanc capellam fieri fecit, & Margaretæ uxoris ejus filiæ Iohannis Moyle armigeri. Orate pro eis.*

In the Windowes.

Iohn Boold. *Magister Iohannes Boold.*------

Iohn Mawny. *Dominus Iohannes Mawny*------

Robert Bennet. *Orate pro animabus Roberti Bennet & Crist.*-----

Iohn Boys. *Orate pro animabus Iohannis Boys*:-----

Iohn Pocat. *Orate pro animabus Iohannis Pocat, & Iohannis Pocot filii ejusdem.*

Iohn Stulp. One *Iohn Stulp* (it seemes) as a benefactor, had a great hand in making divers new pewes in this Church, as appeares by his name upon them.

[d] Perambul. of Kent. in Cant. At this place *Lambert* [d] saith, there was long since an Abbey. (S[t] *Mildreds*, saith he, *in the South-side of the City long since* (but not lately) *an Abbay.*) But surely he is mistaken, and that hence, as I conceive. In the siege, surprisall and sacking of our City by the *Danes* in the dayes of King *Ethelbred*, amongst other personages of note that are storied to have beene lead captive by them, one *Lefwine* (whom some call *Leefrune*) the Abbesse of S[t] *Mildred*, is named for one. Now this happening to be done at *Canterbury*, and she styled an Abbesse, and that of S[t] *Mildred Canterbury*, as in *Harpsfield*, M[r] *Lambert*, it seemes, finding in *Canterbury* a Parish Church of that name, supposed it had sometimes been that Abbey whereof *Lefwine* or *Leofrune* in the Deanes time was Abbesse, whereas indeed she was Abbesse of S[t] *Mildreds* minster in the Ile of *Thanet*, and the last Abbesse of the same. So *Thorne* and from him *Reyner* in his *Apostolatus Benedictinorum* [e] will both tell you.

[e] Tract. 1. Sect. 1. pag. 62.

All Saints.

This Church affoords no ancient Monument with an Inscription or Epitaph. Yet I finde some men of good note buried

buried there. Amongſt the reſt one *Roger Brent* ſometimes an Alderman and thrice Maior of *Canterbury* who by his Will[f] dated *Anno* 1486. gave unto the City his Meſſuage called Stone-Hall in this pariſh, the houſe (I take it) wherein M^r *Delme* lately dwelt. *Roger Brent.*

[f] *In Regiſt. Conſ. Cant.*

This Churches Cimitery was acquired and laid to it but of late dayes as it were. For in *Hen.* 3. dayes, and (long after that) in *Ed.* 3. dayes too, it was in private hands, as I finde by ſeverall Deeds of thoſe times, and did anciently belong to *Eſtbridge* Hoſpitall, in part at leaſt[g].

[g] *Lib. Hoſp. de* Eſtbridge.

S^t *Paul.*

In the Chancell-Windowes-foote is this remembrance of M^r *Hamon Doge*, in an ancient Character or letter. *Magiſter Hamo Doge.* He was a man of note in his time, lived in *Hen.* 3. reigne, was the *Archdeacon* of *Canterbury* his Officiall[h], and the laſt Parſon of this Church. For which *Thorne* is my Author, who ſaith, that *Anno quo ſupra* (which was 1268) *ordinatio vicariæ ſancti Pauli facta fuit per magiſtrum Hugonem de mortuo mari per aſſenſum Domini R. Abbatis, & magiſtri Hamonis Doge ultimi Rectoris ibidem.* Fifteene yeares he had and held the Aldermanry of *Weſtgate*, and then paſſed it over to the Abbey of S^t *Auſtins*, who infeoffed one *Nicholas Doge* with it[i]. The ſame *Hamon* founded the Chartery in this pariſh, whereof I have formerly informed you. *Hamon Doge.*

[h] *Lib. S.* Radegundis.

[i] *Ex Archivis terris London. 4. & 9. Ed. 1.*

In other of the Windowes.

Orate pro Ricardo Wavere. *Richard Wavere.*

Orate pro anima Iohannis Stace, & Conſtanciæ uxoris ejus. *John Stace.*

Orate pro animabus Iohannis Gale & Chriſtine uxoris. *John Gale.*

Orate pro animabus Georgii Wyndbourne generoſi & Katherinæ uxoris ſuæ, qui quidem G. obiit. 5°. die Ap. A°. Dom. 1531. quorum &c. *George Wyndbourne.*

Orate pro animabus Richardi Berne & Iohannæ uxoris ejus. *Richard Berne.*

Thomas Pollard. *Orate pro animabus Thomæ Pollard. & Io.....*

Against a Pillar.

Edmund Hovynden. *Sub isto marmore tumulatur corpus Magistri Edmundi Hovynden quondam vicarii hujus ecclesiæ, qui obiit 23. die Iulii 1497. Cujus &c.*

By the South-wall.

Iohn Twyne. *Epitaphium Iohannis Twyne armigeri qui obiit 24. Novemb. 1581.*

Clauditur hoc tumulo Iohannes ille Tuuynus,
Qui docuit pueros verba latina loqui.
Quique urbem hanc rexit Prætor turbante Viato
Rem populi & Regni seditione vafra.
Huic Deus in Christi mundato sanguine donet
Leta resurgenti Lector idemque tibi.
Vivit Dominus.

[k] *In Regist. D. Archid. Cant.* Of these, *Richard Berne*, by his VVill[k] dated *anno* 1461. full of pious and charitable legacies, gave x *lib.* towards the repair of this Church at that time in great want thereof. *Item lego* (saith he) *ecclesiæ Sancti Pauli pro reparatione operum ejusdem ecclesiæ locis maximè indigentibus* x *lib. deliberandas per executores meos septimatim sicut denarii prædicti expendi possint in operibus prædictis.*

Because of some ancient and late differences between the City and S^t *Austins*, touching the extent of the Cities Franchise or libertie hereaway, to help cleare the doubt, my *Appendix* shall give you a copy of an ancient composition, whereby this difference was in part composed between them. And there also you may finde a copy of the ordination of this Churches Vicarage.

Vide pro Scriptura 24. in Appendice.

And now having done with the Churches in and about our City of S^t *Austins* patronage, I come to those next belonging to S^t *Gregories*. *viz. Northgate, Westgate* and S^t *Dunstans*.

S^t *Mary*

S^t *Mary Northgate.*

Hic jacet Galfridus Holman armiger qui obiit 24. die mensis Ianuarii. Anno Dom. 1478. *Cujus &c.* Gefferey Holman.

Hic jacet Walterus Garrade nuper Vicarius istius ecclesiæ, qui obiit 26. die mensis Augusti Anno Dom. 1498. *cujus &c.* Walter Garrade.

Upon a plate set in the North-wall.

All ye that stand upon my corse Ralfe Browne.
Remember that late Ralf Browne I was.
Alderman and Mayre of this Cite.
Iesu upon my soule have pite.

For the time that this man lived in, see my *Catalogue* of the *Maiors.*

Archbishop *Stratford* in the yeare 1346. with consent of the Prior and Covent of S^t *Gregories*, Patrons of this Church, erecting a Vicarage here, endowed the same in such manner, as by the *ordination* or *composition* thereof extant in *my Appendix* shall be fully shewed. *Scriptura* 26.

Holy crosse of Westgate.

Hic jacet Stephanus Mathew quondam parmarius istius villæ qui obiit 5. die Ianuar. Anno Dom. 1442. *cujus animæ &c.* Stephen Mathew.

Hic jacet Dominus Willielmus Hall Capellanus. cujus &c. William Hall.

Hic jacet Robertus Colt quondam pandoxator istius villæ qui obiit 6. die Decemb. Anno Dom. 1444. *& Deonisia uxor ejus quæ obiit----quorum animabus &c.* Robert Colt.

Hic jacet Willielmus Colkyn qui obiit 3. die Aug. Anno Dom. 1440. *cujus &c.* William Colkyn.

Of your charity pray for the soules of Iohn Nayler and Robert Nayler his sonne late Aldermen of the City of Cant. which Robert died the 25. day of Decemb. Anno Dom. 1545. *On whose soule &c.* you may finde the father in the Catalogue of *Maiors.* Iohn Nayler. Robert Nayler.

Thomas Ramsey. *Orate pro animabus Thomæ Ramsey & Margaretæ uxoris ejus, qui obiit 3. die mensis Maii Anno Dim. 1495.*

John Cornwell. *Hic jacet Iohannes Cornwell dier & Iohanna ac Alicia uxores ejus, qui quidem Iohannes obiit 30. die mens. Decemb. Anno Dom. 1492. quorum &c.*

Margaret Colpholl. *Of your charitie pray for the soule of Margaret Colpholl the wife of Thomas Colpholl, which Marg. died the first day of March Anno Dom. 1533. on whose &c.*

Iames Hope. *Hic jacet Iacobus Hope Gentleman qui obiit 12. die Decemb. Anno Dom. 1458. cujus &c.*

Christian Crane. *Hic jacet Christiana Crane quæ obiit 22. die mens. Ianuar. Anno Dom. 1445. cujus &c.*

John Barber. *Of your charitie pray for the soule of Iohn Barber and Ione his wife which Iohn deceased the x^th day of Aprill in the yeare of our Lord God. 1533.*

Thomas Lynd. *Hic----Thomas Lynd primus Maior Cant. & Constantia uxor ejus-----Feb. 12. Anno Dom.-----*

Of your charitie pray for the soule of William Charnell first Chantery Priest of Ihesus, which deceased the 10^th day of Decem. Anno Dom. 1516.

This monument reduceth to my memory (what I have often met withall) the *Fraternitie of Ihesus masse* (as they called it) kept of old in this Church. For your better understanding whereof, you may please to know that [1] in our Forefathers dayes there was a Priest named *Iesus Masse-Priest* maintained within the said Church by the brothers of the said brotherhood with the help and devotion of the Parishioners there, which bought and purchased divers lands and tenements to maintain the same, that is to say, one messuage and 66 acres of land and mershlying in Ash, 6 tenements in this Parish, 4 little tenements in S^t *Dunstans*, and 2 in *Harbledowne*, at the valuation of them by *H.* 8. Commissioners for visiting of *Chanteries* and the like, found worth

[1] Chantery book.

worth together 11 *lib.* 7ˢ. 8ᵈ. *per annum.* Out of this the Prieſt had for his ſtipend or wages by the yeare with the charges of wax and wine 7 *lib.* And the Pariſh Clerk for ringing to the ſaid maſſe at 6. of the clock in the morning, and for helping to ſing the maſſe had yearely 6ˢ. 8ᵈ. The names of ſuch as were admitted to be of the *Fraterntie* were entered in a bead-roll, and like as thoſe that of old had their names entred in the *Diptycks*, were ſpecially and particularly mentioned and recomended to our *Saviours* mercy by the Prieſt at Maſſe. In *Ed.* 6. time, this and all ſuch *Fraternities* were diſſolved.

As a cauſe or token at leaſt of this Churches name of *Holy Croſſe*, there was ſometime over the porch or entrance into the Church a *Crucifix* or repreſentation of our Saviours crucifixion. *Richard Marley's* Will [m] tells me ſo, who tells me ſo, who therein appoints to be buried in this Church-yard before the Crucifix of our Lord, as nigh the coming in of the *North-dore* there as conveniently can be. And wills his Executors to ſee gilt well and workmanly the *Crucifix* of our Lord with the *Mary* and *Iohn* ſtanding upon the porch of the ſaid North-doore; as his Will hath it, dated 1521. The Crucifix is gone, and the Kings armes ſet up in place of it.

[m] *In Regiſt. Conſ. C 1.*

The Vicarage of this Church was erected and indowed by the ſame Archbiſhop that *Northgate*-Vicarage was. If the ordination thereof come to my hands, I ſhall impart it to you in my *Appendix*. Some of the Vicars of the place lie interred in the Chancell: as

Vide pro Scriptura 27. in Appendice.

Nicholas Chilton, who died *anno* 1400.
Robert Raynhull, who died *anno* 1416.
Patricius Gerard, who died *anno* 1458.

And hard by them one *Clement Harding*, bachelor of law, with theſe lines upon his monument.

Clement Harding.

Multorum cauſas defendere quique ſolebat
Hanc mortis cauſam evadere non potuit
Doctus & indoctus moritur, ſic reſpice finem
Vt bene diſcedas quiſquis es iſta legens.

S^t *Dunstan.*

[n] Chantery book.

In a side Chapell or Chancell here belonging to the *Ropers* (and [n] wherein anciently two chaplains were of that family maintained to sing for the soules of such of the family as were dead and for the prosperity of their heires living, and had given and allowed to each of them 8 *lib. per annum* for their salary or wages, beside a little tenement, next the mansion place of the *Ropers*, for their habitation) you may finde these monuments.

Hic jacet Edmundus Roper qui obiit 11. *die Decemb. Anno Dom.* 1433. *cujus &c.*

Iohn Roper and *Iane* his wife.

Pray for the soule of Iohn Roper Esquire, sometime generall Attourney to our Sovereigne Lord King Hen. 8. *and Prygnatory of the bench of our said Sovereigne Lord, and for the soule of Iane his wife, daughter of* S^t *Iohn Hyneux Knight chief Iudge of England, which Iohn died the* 7^th *day of Aprill in the yeare of the incarnation of Ihu Christ* 1524. *on whose soules and all his antecessors soules Ihu have mercy, Amen.*

William Roper and *Margaret* his wife.

Hic jacet venerabilis vir Gulielmus Roper armiger filius & heres quondam Iohannis Roper armigeri & Margaretæ uxor. ejusdem Gul. filia quondam Thomæ Mori militis summi olim Angliæ Cancellarii Græcis Latinisque literis doctissima, qui quidem Gul. patri suo in officio prothonotariatus supremæ curiæ banci Regii successit, in quo cum annis 54. *fideliter ministrasset idem officium filio suo primogenito Thomæ reliquit. Fuit is Gul. domi forisque munificens, mitis, misericors, incarceratorum, oppressorum & pauperum baculus. Genuit ex Margareta uxore (quam unicam habuit) filios duos & filias tres, ex iis vidit in vita sua nepotes, et pronepotes, uxorem in virili ætate amisit, viduatus uxore castissimè vixit annis* 33. *Tandem completis in pace diebus decessit in senectute bona ab omnibus desideratus, die quarto mensis Ian. Anno Christi Salvatoris* 1577. *ætatis verò suæ* 82.

There are other monuments of the *Ropers*, but out of my survey, being not of any Antiquity.

On

On the North-side, and West-end of this Church, is a little forlorne Chapell, founded [o] by one *Henry* (sirnamed) *of Canterbury*, the Kings Chaplaine (as he writes himselfe) in the yeare 1330. and dedicated to the *Holy-Trinity*, together with a perpetuall Chantery committed to the care and over-sight of the *Hospitall* of *Poore-Priests* in *Cant.* who being to reape the profit, were to finde the Chaplaine and undergoe all burthens.

[o] *Lib. Hosp. Pauperum Sacerdot. Cant.*

Archbishop *Reynolds*, in the yeare 1322. erected and endowed the *Vicarage* here. For the first ordination whereof and its augmentation afterwards see my *Appendix Scriptur.* 28. & 29. And now let us passe to the Churches sometime appertaining to the *Nonnery. viz. S. Mary Bredin*, and (whilest it was in being) S. *Edmund* of *Ridingate.*

S^t *Mary Bredin.*

Hic expectat resurrectionem mortuorum corpus Iohannis Hales filii Iohannis Hales secundarii Baronis de scaccario Domini Regis, qui Iohannes Hales filius obiit quarto die Maii Anno Domini 1532.

John Hales.

Humphrey Hales also and *Iames Hales*, others of the family, lye beside him. Their seate was the *Dungeon*, a Mannor continuing to the succession to this day. More anciently it was the *Chiches*: of which family one of the first, and most famous was *Thomas Chich*, that lived in *Hen.* 3. dayes: whose name effigies and Coate, being argent, 3 Lions rampant, azure; you shall finde set up in the West-Window, as the Coate also is in stone in one Corner of the Chancell of this Church.

Humphry Hales. Iames Hales.

William, the sonne of *Hamon*, the sonne of *Vitalis* one of them which came in with the Conqueror, built this Church, as his father *Hamon* did that whither we are going [p],

[p] *Lib. Hosp. S. Lawrentii.*

S^t *Edmund of Ridingate.*

A Church so quite desolate, as the place is no where to be found.

found. And therefore, and becauſe I have made it the ſubject of my Survey on a former occaſion, I will ſpare all further diſcourſe of it in this place, and come to S^t *Margaret*, a Church ſometime, by right of patronage, belonging to S^t *Auſtins*, but in the yeare 1271. given to the Hoſpitall of *Poore Prieſts*, as I have at large ſet forth in my Survey of that Spittle.

S^t *Margaret.*

In the Chancell.

Iohn Winter. *Hic jacet Iohannes Winter bis Maior Civitatis Cant. qui obiit decimo die Novembris* 1470. *cujus animæ propitietur Deus Amen, qui lampadem ante ſummum altare preſentis eccleſiæ in perpetuam memoriam ſanctiſsimi corporis Domini noſtri Ieſu Chriſti illuminari conſtituit.* About which he takes order by his Will[q]. *Quod firma ſive proficuum proveniens de duobus tenement' cum pertinen' apud yrencroſſe in dicta parochia annui valoris* 16^s *ſolvantur cuſtodibus bonorum ejuſdem eccleſiæ annuatim in perpetuum ad ſuſtentationem unius lampadis ardere coram ſummo altare in ſumma cancella dictæ eccleſiæ, ac ad acquietandum cimiterium ejuſdem eccleſiæ de* 3^s *provenien' annuatim de eodem cimiterio verſus Prior. & Conventum eccleſiæ Chriſti Cant. & reſiduum dict.* 16^s *fideliter expendatur circa reparationem dictorum* 2 *tenementorum*, as his Will runnes: whoſe words I have propoſed becauſe they give occaſion of ſome further pertinent diſcourſe: as firſt about our Church-yard which it ſeemes was anciently in whole or in part Chriſt-Church land, and indeed I have in the Records there met with an ancient Deed, that bounding out an houſe out of which was given to the Monkes a rent, layes it Eaſtward to S^t *Margarets* Church: Chriſt-Church afterwards parting with her intereſt, was (it ſeemes) conſidered with 3^s a yeare for it. Another thing is the *Iron-croſſe* there ſpoken of. Some that would ſpeake or write it ſhort called it *Tierne-crouch*, or *Tierne-croſſe*. It ſtood and that within memory of man, at the meeting of the foure-ſtreets in this pariſh, whereof one leads to

[q] *In Regiſt. Dom. Archid. Cant.*

Tierne-croſſe.

to the *Castle*, another to *Bridewell Hosp.* a third to *Ridingate*, and the last up the City to the *Cathedrall*. It gave name to the whole quadrangle there, and the houses thereaway are in ancient Deeds [r] described to be situate *apud Tierne*, or *apud Tierne-crouch*. So is that corner house there stone-built most: what, out of which issueth a certaine yearely rent to Christ-Church [s]. So where you see the two houses of this *John Winters* guift, being those very two which of late Alderman *Watson* (who purchased them from the Crowne to which they escheated of old because given to superstitious uses) by his Will freely gave unto the City to the use of poore people; But let us on.

[r] *Lib. Hosp. Paup. Sacerd.*

[s] *Rental. eccles. Cant.*

Here lyeth the body of Leonard Cotton Gent. who was Sheriff of the City of Cant. in the yeare of our Lord 1563. *in the time of Thomas Giles Mayor, and was afterward himselfe Mayor of the same City in the yeare of our Lord* 1579. *and departed this life in the yeare of God the* 24th *of Aprill* 1605. *being of the age of* 80. *yeares.* I have remembred him before in *Maynards*-Spittle. *Leonard Cotton.*

Pray for the soules of Thomas Fort and Elizabeth his Wife. On whose soules, &c. *Thomas Fort.*

Hic jacet Iohonnes Hosbrand & Iohanna ac Iohanna uxores ejus, qui quidem Iohannes obiit 1° *die Octob. Anno Domini* 1452. *quorum animabus &c.* *John Hosbrand.*

Richard Prat lyeth buried here
Sometime of Cant. Citizen and Draper
And Alice his wife, &c. you shall finde him in the Catalogue of *Maiors*. *Richard Prat.*

Here are no other ancient Monuments now extant. Some more have beene, but the brasse is gone. Haply amongst those, one was for *John Broker* of this Parish, in his time an Alderman, and twice Maior of our City, who by his Will [t] dated *John Broker.*

[t] *In Regist. Cant.*

dated *Anno* 1521. appoints to lye before S^t *Iohns* Altar. To understand him, I must tell you that, as this Church hath a double, or either-side Ile and Chancell, so the one. i. the South Chancell or Chapell was dedicate to S^t *Iohn*, and the other to our Lady: each of which had it proper Altar now removed, the Officialls Court taking up the place of our Ladies, a tribunall-seate first erected and setled there in the yeare of our Lord 1560[u]. I have the rather made mention of this *Iohn Broker* becaus of his liberality to the City, to the Maior and Communalty whereof and their Successors for ever he gave two houses, the one in Saint *Mary Castle*-Parish, the other at the *Waterlocke* in this Parish. For which excuse me if I thinke him memorable.

[u] *Lib. act. pentes Regist. Domini Cant.*

On the North-side of this Church our City hath her Fish-market, and long hath had of my knowledge from good record, about 100 yeares: but anciently all or some part of the ground was the Parsons of this Church. *Sciant &c.* (saith a Deed in the Leiger of *Poore-Priests* Hosp. as ancient as about the first of *Hen.* 3. reigne) *quòd ego Rogerus filius Henrici de Northamtona & Christiana filia Andreæ Flandrensis concessimus & confirmavimus illam donationem & concessionem quam Alexander de Glovernia fecit Deo & ecclesiæ beatæ Margaretæ & Iohanni Rectori ejusdem ecclesiæ ac successoribus suis de quadam terra juxta prædictam ecclesiam ex parte Boreali ante domum Iohannis Turre inter regiam stratam & venellam ante domum quæ fuit quondam Iohannis Pikenot & extenditur versus pistrinum Durandi vinetarii, &c.* I fall not upon this, any way intending to disturbe the quiet of our Cities Title to this peece of ground, nor so much regarding the thing given, as it bounds, and of them chiefly, what it calls *venella ante domum quæ fuit quondam Iohannis Pikenot*. Here then fixing a while, let me tell you first, that this *venella* was a Lane which sometime lead by the backe-side of the now fish-market streight on till you come into the *High-street*, opening into the same, much-what over against the now Checquer-gate. And was then called *Pikenot*-alley, you may see from whence, namely from one *Pikenot* in his time a man of note, living or dwelling by

Pikenot-alley.

by it: It being a very common practice with our Anceſtors to call their lanes by their names, who were knowne, and eminent men, and either dwelt in them or at one end of them. Hence (to begin with that) *Canterbury-lane* tooke name firſt from a family of *Canterburies* ſomtime dwelling in or neer the ſame. The name of a lane hard by it in that Pariſh which we call *Shepeſhunklane*, but ſhould call *Sepeſonke-lane*, had alike originall, namely from one of that name an in habitant there. A lane in S^t *Peters* Pariſh over againſt the Church called of old *Pocockſlane* tooke name from the like occaſion. So did alſo that lane in S^t *Margarets* which we at this day call *Hawkes-lane*, but was anciently knowne by the name of *Willardſlane*. As likewiſe did a laue ſometime in S^t *Mildreds*-Pariſh, now loſt, opening at the one end into *Stour-ſtreet*, at the other againſt the *Chapell*-Church-yard, to this day remembred by the name of *Ballock-lane*. For the ſame cauſe was that lane in S^t *Andrews* Pariſh which we call *Angell-lane*, anciently called *Sunwineſlane*, afterward *Sulcockſlane*, after that *Clements-lane*. Hence laſtly, another lane ſometime in S^t *Peters* Pariſh, now loſt, opening againſt the blacke-Friers gate there, was called *Cokins-lane*: and whether the lane late at the one end opening into the middle of *Caſtle-ſtreet*, and into *Stour-ſtreet* at the other, in Saint *Mildreds* Pariſh, by name (as uſually called) *Ware-lane*, which the late M^r *Thomas Cranmer* bought of the City, did take it name from hence or not, from one *Ware*, I meane, that had his habitation by it, though it be uncertaine, yet is not unlikely that it did. But enough of theſe things. One word more of the *Fiſh-market*. Certaine old verſes made in commendation of ſome Cities of this Kingdome ſingular in affording ſome one commodity or other, commend of *Canterbury* for her Fiſh, wherewith indeed, by reaſon of the Seas vicinity, as *Malmesbury* hath long ſince obſerved, her market is ſo well ſupplyed, as none that know the place will thinke the *Poet* flattered her. The verſes are theſe.

Canterbury-lane.

Sepeſonklane.

Pocockſlane.

Willardſlane.

Ballock-lane.

Sunwineſlane.

Salcockſlane.

Clements-lane.

Cokins-lane.

Warelane.

Testis est London ratibus, Wintonia Baccho.
Herefordeque grege. Worcestria fruge redundans.
Batha lacu. Sarumque feris. Cantuaria pisce, &c.

Tithes how paid in *Canterbury.*

Having now done with the *Churches*, a word or two of their indowments in generall, I meane in Tithes. The custome and manner of payment whereof at this day, whether prediall or personall is not in kinde, but by and according to the rents of houses, *viz.* after the rate of x^d^. in the noble, quarterly payable. This I say is the present generall custome of tithing throughout our City, one Parish (S^t^ *Andrew*) onely excepted, where, but why I know not, the custome is to pay somewhat more, *viz.* x^d^. ^ob^ in the noble. How long this custome hath beene in force with us I finde not, but by Records in the Archbishops Registry to be found Copied in mine *Appendix*, it will appeare that anciently our Clergy of this City were at like passe for their Tithes and offerings with their brethren the Clergy of *London*: and did pertake with them of their custome, which how long afterward it did continue, or when or wherefore it ceased and was changed and abated into the present manner of Tithing; and whether or no, parsonall Tithes were then paid beside (as *Linwoods* opinion is they ought to be, this being, according to him, a prediall Tith) I no where finde. But I perswade my self that parsonall Tithes were likewise paid, and that because that almost every testator as well of City or Countrey gave satisfaction more or lesse by his Wil to the Parish Priest, for his Tithes forgotten or neligently paid; w^ch^ I conceive could not easily happen in this certaine kinde of payment. Yet I rather then otherwise suppose these privy parsonall Tithes seldome or never drawne from the parishioner by any legall compulsory way, or by any course taken for their recovery in *foro exteriori*, but by other meanes in those times as prevalent; one, the calling the parishioner to accompt for them in, *foro conscientiæ*, at the time of confession and shrift. (one cause haply of their name of privy Tithes;) another, the much

Vide pro Scriptur. 29. & 30. in Appendice.

Parsonall Tithes.

Privy Tithes.

much affrighting danger to incurre the greater curſe pronounced, and (which confirmes me much in my perſwaſion of the uſuall payment of them) in every Pariſh Church in Towne and Countrey untill the *Reformation* foure times in the yeare declared againſt all with-holders of ſuch Tithes, as elſewhere may bee found[x]: the cauſe haply that every man was ſo carefull not to dye in the Prieſts debt for them. Hitherto, and enough of the *Churches*, both *Cathedrall* and *Parochial* in and about our City.

[x] Reliques of *Rome. fol.* 243.

Eccleſiaſticall government of the City.

HAving now runne through the deſcription of the whole City, with all parts, and members of the ſame, let us in the next place take notice of the policy whether ſpirituall or temporall, whereby the ſame is governed, beginning with the ſpirituall, or eccleſiaſticall.

According to the *Ariſtocraticall* forme of Church government uſed in this Realme[y], our City in *ſpiritualibus*, is ſubject to the *Ordinary* of the place, which is the Archbiſhop of *Canterbury* for the time being, immediately; but mediately, and under him, in a ſubordinate way, partly to the Archdeacon, partly to the *Commiſſary*; and, in *quibuſdam*, to the *Deane rurall* of the place. Of the Archbiſhops and Archdeacons elſewhere enough: ſomewhat I have thought fit to ſpeake in this place of the remaining other two. And firſt of the *Commiſſary*, a ſubordinate officer anciently relating and retaining to the See of *Canterbury*. But before I fall upon his originall, give me leave to premiſe a few things touching our eccleſiaſticall Judges in generall, and their *Conſiſtoriall* forme of Iudicature, which (by the conſent of our learned *Antiquaries*) began under the *Norman*-conquerour, it being of a different condition aforetime. For untill then[z] the *Biſhop*, and the *Alderman* were the abſolute Judges to determine all buſineſſes in every Shire, and the Biſhops in many caſes ſhared in the benefit of mulcts with

[y] *Downings* Diſcourſe. *Concluſ.* 1. §. 6.

[z] Daniell *Hiſt. in Will.* 1.

the King. But the *Conqueror* confined the *Clergy* within the province of their owne ecclesiasticall Jurisdiction, to deale onely in businesse concerning rule of soules, according to the *Canons* and Lawes Episcopall. Further and better to illustrate this matter, well worthy your knowledge (courteous Reader) I must let you know, that it was the Law [a] of King *Edgar* (*a Saxon*) *Ex omni comitatu bis quotannis Conventus agitor, cui quidem illius Diœcesis Episcopus & Senator intersunto, quorum alter Iura divina, humana alter populum edoceto.* A Law by King *Canutus* the *Dane*, reinforced thus [b]. *Habeatur ter in Anno Burgesmotus* (*i. Civitatis Conventus*) *& Shiremotus* (*i. pagi vel comitatus Conventus*) *bis, nisi sæpius opus sit; & intersit Episcopus & Aldermannus, & doceant ibi Dei rectum & sæculi, uterque scilicet pro suo munere.* Hence that of M^r *Selden*, speaking of the *Iurisdiction* that belonged to the *Saxon. Ealdormen*, or *Earles*. *The scyregemot* (saith he [c]) *which was a Court kept twice every yeare, as the Sheriffes turne is at this day, was held by the Bishop of the Dioceese and the Ealderman* (*in shires that had Ealdormen*) *and by the Bishops and Sheriffes, in such as were committed to the Sheriffe that were immediate to the King. And so both the ecclesiasticall and temporall Lawes were together given in charge to the Countrey.* Thus he. Hence also that of S. *H. Spelman*, speaking of the *Saxon-Count* or *Earle*. *Præsidebat autem* (saith he [d]) *foro comitatus non solus, sed adjunctus Episcopo: hic ut jus divinum, ille ut humanum diceret, alterque alteri auxilio esset & consilio: præsertim Episcopus Comiti, nam in hunc illi animadvertere sæpe licuit, & errantem cohibere. Idem igitur utrique territorium, & jurisdictionis terminus.* As also hence that of him in another place: *Aderant* (saith he [e]) *scilicet Hundredo* (which was kept and held once a moneth) *Thani* (the same which sithence are called *Barons*) *ipsique Iudices ecclesiastici, cum partis illius Clero. In hundredo enim non minus quam in comitatu una tunc agebantur, quæ ad forum pertinent ecclesiasticum, & quæ ad seculare, donec Gulielmus Conquestor divisis Iurisdictionibus, hanc ab illa separavit.* In *English* even the same with that of M^r *Selden* in another place then any of those

out

[a] *Ian. Angl. li. 2. pag. 130.* Fox. *Acts and Mon. vol. 1. pag. 1017*

[b] Spelman. *Glossar. in Verbo Aldermannus.* Fox *ubi supra.*

[c] *Titles of Honor. par. 2. cap. 5. §. 5.*

[d] *Gloss. in Verb. Comes.*

[e] *Gloss. in Verbis Gemotum & Hundred.*

out of him above-cited. *In the Saxon-times* (saith he[f]) *all jurisdiction of ecclesiasticall causes was exercised joyntly by the Bishop of the Diocesse, and the Shrife or Alderman of the Shire-gemot, or Hundred or County Court, where they both sate; the one to give Godes right, the other for pupulds right, that is the one to judge according to the Lawes of the Kingdome, the other to direct according to divinity. But at the Norman conquest, this kinde of holding ecclesiasticall pleas in the Hundred or County Court was taken away.* Thus he. The Law or edict ordaining or commanding this separation of the two Courts you may finde elsewhere[g]: with the repetition whereof, because it hath at severall times beene published, and for brevity sake, I will not trouble you. In those dayes one way and manner of triall and determination of causes was by a kinde of *decisory oath* of the party. Ada *autem* (as is observed by the forenamed learned Knight*) *id est, jusiurandum sive sacramentum, appellabant Saxones nostri, litium illud dirimendi genus, quo ex consacramentalium (uti vocant) assertione, de litigatis cognoscebant & judicabant, &c.* The same observation hath M^r *Lambert* in his *Perambulation. In Eareth.* An example whereof they severally set forth. I my selfe have met with the like amongst the Records of our *Cathedrall*, of the yeare 844. containing in it (if you will pardon the barbarous false latine, the fault of that ages ignorance) many observable passages, which you shall finde in my *Appendix Scriptura* 32. But let me goe on where I left. Since that edict of the *Conqueror*, as I finde by searching and turning over ancient moniments, *Ecclesiasticall Iurisdiction* was a while exercised chiefly and for the most part, for Clergy-mens causes especially in *Synods* or *Chapters*, the Bishop using in person to preside over the one, as the Archdeacon over the other. Afterward upon the revivall of the *civil*, and promulgation of the *canon-law*, sufficiently repleate with light and directions for deciding of doubts, and determination of causes without need either of *Synods* or *Chapters*, they began by little and little to decline, or at least not to be of such ordinary use for the hearing and ending of causes, such especially as

[f] *Hist. of Tithes. cap.* 14. §. 1. *vide* Fox. *Acts and Monum. vol.* 1. *pag.* 193.

[g] Ian. *Angl. lib.* 2. *pag.* 76. *Hist. of Tithes. cap.* 14. §. 1.

* *Concil. Tom.* 1. *pag.* 336.

as were onely civill and not criminall, as before; and then as a more eaſie and ſpeedy way of diſpatch the *Conſiſtoriall* forme of *Iudicature* which wee now retaine, exerciſed by *Officialls, Chancellors, Commiſſaries* and the like eccleſiaſticall Judges, came into requeſt, of whom, in this nation, untill about *Pope Alex.* 3. dayes, no mention at all, in any Record with us extant at this day is (I take it) to be found. I deny not the antiquity of *Eccleſiecdici*, or Church-lawyers. I would not be ſo miſtaken. For I grant (as behoves me) an exiſtence of them many hundreds of yeares before, whereof the late learned S^r *Thomas Ridley* in his view of the Civill and eccleſiaſticall law[h], worthily vindicating their challenged antiquity, hath made very ſatisfactory proofe. Whom in their Office I conceive not much unlike (if not the ſame that were) the *Periodeutai* mentioned by *Iuſtinian* in his Conſtitution *Omnem.* 42. *de Epiſc. & Cler.* Of whom ſee *Gothofreds* notes there: as alſo *Cujacius* there, and upon the Title of the *Pandects*, *de excuſ. tutor. lib.* 6. §. 1. and *Iuſtellus*, in his *Notes* upon the *Codex canonum Eccleſiæ univerſæ. pag.* 216. who all agree that theſe *Periodeutai* were certaine *circuitores ſive viſitatores qui veluti epiſcoporum vicarii Regiones Civitatibus ſubjectas viſitant ac circumeunt, nullamq; propriam ſedem habent.* And I grant that ſuch Church-Lawyers were ever after of uſe, as Aſſiſtants (or Aſſeſſors) to Biſhops, for their helpe and direction in debating and deciding controverſies according to the formes and formalities of Law (hence our Archbiſhop had his *Auditores Cauſarum*:) but came not, I conceive, to that perfection of authority, here in *England* at leaſt, untill about the time I told you.

Eccleſiecdici.

[h] *Pag.* 104.

Synods then thus (as I ſaid) declining, and their authority being transferred upon *Officialls* and the like: our *Commiſſariſhip* of *Canterb.* did not preſently take beginning, but the Archbiſhops Officiall partly, and partly the Archdeacon did for a time uſe and exerciſe the Juriſdiction throughout the City and Dioceſſe, whileſt as yet there was no *Commiſſary* at *Cant.* Afterwards the increaſe of cauſes in the Arches Court at *London* requiring the Officialls conſtant reſidence

fidence and attendance there, who before (like the *Periodeutai*) was ambulatory, and followed the Archbishop, leaving the *Deane* of the Arches to dispatch causes there as his deputy in his absence; and complaint being made [i] (and it, as one amongst many other grievances by some propounded and put up) to Archbishop *Peckham*, to wit the *non-Residence* of the Officiall, he was by a Statute [k] of Archbishop *Winchelsey*, *Peckhams* next Successor, injoyned to residence; and about the same time, and upon that occasion (as I conceive) and the Archbishops more constant residence at *Lambhith*, a *Commissariship* was established in and for the City and Dioceſſe of *Cant.* and a perpetuall or setled *Commissary* appointed to attend the same: the first (I take it) that by *Patent* or *Commission* held the place, being one M^r *Martin*, in his time Parson of *Ickam* in *Kent*, and thus his Patent or Commission runnes.

[i] *Ex Lib. eccles. Christi Cant.*

[k] *Ms. penes me.*

Commissary of *Cant.* his originall.

Frater I. Archiepisc. &c. Magistro Martino &c. Salutem. Quia quocunque auctoritas nostra se protendit ad incumbentia nobis onera excquenda simul & semel personaliter adesse nequivimus, illos nonnunquam in partem solicitudinis accepimus de quorum fide & industria plenam in Domino fiduciam reportamus. Hinc est quòd de tuæ circumspectionis & fidei plenitudine confidentes, officium Commissar. Cant. tibi cum omnibus Iuribus & Iurisdictionibus ad ipsum officium qualitercunque spectan' committimus per præsentes; ut tam prudenter quam fideliter in omnibus liberè authoritate nostra exercere valeas officium memoratum, & ad te tanquam nostrum in nostra Dioceſi Commissarium generalem in his quæ ad ipsum pertinent officium recurratur. In cujus &c. Dat' apud Mortlake, 3. Non. Maii Anno Dom. 1282. Consecrationis nostræ quarto.

I shall spare recitall of the succeeding *Commissaries* names, and their Patents or Commissions, not because I want instruction to do either, but for brevity sake.

For which cause, though I might instance in many particular favours which severall Archbishops graciously inclined to the advancement of their Episcopall *Consistory*, have been pleased to grant unto their *Commissaries*, rendring

dring it a Court of good credit, yet I forbear the mention of them all: and the rather becauſe being moſtly upon Record in the Regiſtry, they are already publick, and obvious to all mens ſcrutiny. But yet one thing which antedates thoſe Records, and concernes the Court, at leaſt is not impertinent to our preſent diſcourſe of the originall thereof, I crave leave to particularize, and it is this, *viz.* A courſe taken upon and anon after the erection of the Commiſſariſhip, for the inlargement and bettering of the ſame, by the Archbiſhops revoking and calling the Juriſdiction, which divers Rectors or Parſons of exempt Churches within the Dioceſſe exerciſed, from and out of their *quaſi* poſſeſſion (*Iura etenim incorporalia non poſsidentur, ſed quaſi poſsidentur* [1]) and conferring or transferring it upou the *Commiſſary:* whereof I finde the following Record in Chriſt-Church.

[1] *Lib 3. §. qui uſſfructus. F. de vi & vi ar. & Inſt. de Interdict. in princ.*

Revocatio Iurisdictionis eccleſiarum exemptarum.

VV *Alter. permiſsione divina Cant. Archiep. totius Angliæ Primas. Dilecto filio Commiſſ. noſtro Cant. ſalutẽ, gratiã & benedictionem. Quia tam de Iure communi quam de conſuetudine in noſtra Civitate & Dioceſi omnis Iurisdictio ſpiritualis ad nos authoritate Dioceſana dinoſcitur pertinere, jurisdictionem omnimodam quam rectores eccleſiarum ſanctorum Martini & Elphegi Cant. & de Reculver, Monketon, Adeſham, Ickham, Eaſtry, Dale, Godmerſham, Saltwood, Weſtwell, Charing, Woodchurch, Wittreſham, Northfleet et Pageham, necnon de Maideſtan, & de Bocton ſubtus le Blen noſtræ Diœceſis, ex noſtra conniventia in parochiis eccleſiarum ſuarum ſingulariter exercuerunt, in derogationem Iuris noſtri & eccleſiæ noſtræ, certis ex cauſis ad nos jamdudum revocavimus, ipſam jurisdictionem per noſtros officiales ſeu Commiſſarios exercendam fore decernentes. Vobis committimus & mandamus quatenus omnimoda jurisdictione in parochiis eccleſiarum prædict' & earum qualibet ac capellarum dependentium ab eiſdem & ſubditis earundem, de cetero utamini vice noſtra prout Commiſſarii Cant. ſeu alii quicunque uti conſueverunt in eiſdem temporibus, retroactis. Contradictores &*

& rebelles per cenſuras eccleſiaſticas compeſcendo. In cujus Rei teſtimonium Sigillum noſtrum præſentibus eſt appenſum. Dat' apud Lambeth 15. Kal. April. Anno Dom. 1317.

Now onely a word or two to ſhew how it came to paſſe that the Records of the *Conſiſtory* fall ſo much ſhort of the originall of the Court, as indeed they do, beginning not untill about the yeare 1396. above 100yeares after the erection of the *Commiſſariſhip*, and then leaving the *Commiſſary*, I ſhall proceed to ſpeak ſomewhat of the *Deane*.

The cauſe I cannot impute to the injurie of time conſuming the Records, becauſe Records of greater antiquity are daily ſeen, and frequently and generally extant. As I cannot impute it to that, ſo neither will I aſcribe it to the ſloth or negligence of the Regiſters in times paſt, which I cannot, in charitie, preſume upon no better warrant then conjecture; although the meanneſſe of their places and the moveableneſſe of the Court in thoſe and latter times would readily help to ſupport that ſurmiſe. To theſe cauſes (I ſay) I will not attribute the cauſe of our Courts diſabilitie to produce the Records of thoſe elder times. Becauſe (after a hint received from ſome well verſed in *Antiquity*) ſpending ſome time about peruſing our Chronicles which make mention of the rebellious inſurrection made by *Wat Tyler* and *Iack Straw*, happening in the reigne of *Ric.* 2. and in the yeare of our Lord 1381. by and upon this peruſall of the ſtory, I found that they and their complices bare an eſpeciall hatred and ſpite to Lawyers, inſomuch that not onely they waſted and conſumed with fire the Lawyers houſes then ſituate neare *Temple*-barre *London*; but alſo being at *Canterb.* and having received kinde welcome and intertainment of the Townsmen there (all the people being of their aſſent) upon their departure, taking their way to *Rocheſter*, they ſent their people to the villages about, and in their going they beat down and robbed the houſes of *Advocates* and *Procurers* of the Kings Court and of the Archbiſhop, bearing him much malice for impriſoning their Prieſt, *Iohn Ball*, a ſeditious malecontent and hypocri- *Froiſſard.*

ticall Preacher. What ſhould kindle in them this fire of envy to Lawyers, is eaſily apprehended if the drift of this their ſeditious riſing be but conſidered. For (like the *Stoicks* of old, whoſe hearts were ſet upon a *communitie*; whence that of *Seneca. Homines quietiſsimè viverent ſi hæc duo Pronomina de medio tollerentur, meum & tuum*) a *parity* and *communitie* was the thing projected, and the effecting of a *plebeian libertie* their aime, whereunto they well knew (as who knows it not) that laws and Lawyers were notorious enemies and obſtacles: in as much as *meum* and *tuum* cannot ſtand with *community*, for

Si teneant omnes omnia, nemo ſuum.

Therefore ſaith one, ſpeaking of this *Ball*, he perſwaded or counſelled them to kill and murder (amongſt others) all *Lawyers*, *Iuſticers*, and all manner *Iudges*, *Magiſtrates* and men in *authoritie &c.* Herewithall, what writings or Records ſoever they could faſten on where they came (as another obſtacle to their projects thriving, which they were to remove) they concluded to ſet on fire. Hence was it that at *Cambridge*, the rabble of them there, breaking up the cheſts aud forcing the places where the Records of the Vniverſitie were kept, without regard had, or difference made of any writings, whether *Charters*, *Bulls*, *Letters patents*, *Statutes* or other monuments whatſoever, in the Market place, ſome, other elſewhere they committed to the flame. Now to bring this home to my preſent purpoſe, which is to ſhew what is become of our Records of the *Conſiſtory* of *Canterb.* before thoſe now extant. Having by this Story found how Lawyers and law-records were maliced by theſe all-waſting rebells, and conſidering (by comparing of the times) that our *Regiſtry* takes its beginning not till awhile ſome few yeares after this rebellion, (it not being able preſently to gather breath again) and that it was and is the Archbiſhops Regiſtry whom they maliced even to the death: I cannot but perſwade my ſelf, and in mine opinion more then conjecturall it is, that thoſe elder Records and their *Regiſtry* bare a ſhare with the reſt of the Records and

Lawyer

Lawyers houſes wch ſuffered the violence of thoſe Rebells.

I paſſe now from our *Cõmiſſary* wth an hearty wiſh that the following Diſtichon (wch *George Sandys* [m] tells me is ſet over the court of Juſtice at *Zant*) may be ever verifi'd of his *Conſtory*.

[m] *Relation. lib. 1. pag. 6.*

Hic locus odit, amat, punit, conſervat, honorat,
Nequitiam, pacem, crimina, jura, probos.

Thus Engliſhed.

This place doth hate, love, puniſh, keep, requite,
Voluptuous riot, peace, crimes, lawes, th'upright.

Deane of *Canterbury.*

Having done with the *Commiſſary*, it remains that I ſpeak ſomewhat of the *Dean*, an eccleſiaſticall officer ſet to overſee a certain number of Pariſhes, amongſt wch are thoſe of our City, & a neceſſary member in the eccleſiaſticall or ſpirituall government of the ſame. We call him a *Rurall Deane*.

Now rurall Deanes (to ſpeak of them firſt in the generall) are the ſame with *Archipresbyteri vicani* or *rurales*, and their names are often confounded, but more frequently occurreth the name of *Archipresbyter*, and is more uſed amongſt the *Canoniſts*, then that of *Decanus*. Wherefore I am minded to expound this of *Deane* by that of *Arch-prieſt* (an Eccleſiaſticall degree, by the order of the *Decretalls* following next unto an Archdeacon, and following rather then preceding, becauſe that albeit the *Arch-prieſt* be, then the *Arch-deacon* (if he be but a *Deacon* and not a *Prieſt*) *major ordine*, yet is the *Arch-deacon* then the *Arch-prieſt major dignitate* [n].

[n] *Gl. in c. 1. de offic. Archipresb. verb. ſubeſſe.*

Of *Arch-prieſts* there is a double kinde. *Duarenus* ſhall bring you acquainted with them. *Sunt autem* (ſaith he [o]) *Archipresbyterorum duo genera, quorum urbani quidam dicuntur, alii vicani. Vrbani dicuntur qui in urbe & in majori eccleſia officio ſuo funguntur. Cum enim Epiſcopus propter abſentiam forte, vel occupationes ſuas non poſſit omnia Epiſcopi munia, vel ſolus, vel una cum presbyteris obire, ſed curas ſuas cum eis partiri neceſſe habeat: utilius viſum eſt ex presbyteris unum cæteris præponere, qui ea quæ ad presbyterorum officium pertinent, partim ipſe exequatur, partim aliis facienda præſcribat, quàm omnibus ſimul presbyteris id committere, ne contentio aliqua inter*

[o] *De ſacr. eccleſ. Miniſt. & Benefic. lib. 1. c. 8.*

ipſos ex communione adminiſtrationis oriretur. Et Archipresbyteri vicani nullam in urbe poteſtatem, nullum miniſterium habent, ſed in majoribus celebrioribuſque pagis conſtituuntur. Ac ſingulis, præter eccleſiæ propriæ curationem, certarum eccleſiarum, certorumque presbyterorum, qui videlicet per minores titulos habitant, inſpectio obſervatioque committitur &c. Thus he; who in the next Chapter to that above cited proceeds to ſhew and ſet forth the originall of theſe *Arch-prieſts* or *Deanes rurall*, and how they firſt ſprang up, and is perſwaded (as he tells us) that upon the aboliſhing and antiquating of the *Chorepiſcopi*, theſe *Deanes* or *Arch-prieſts* ſucceeded in their ſtead. Wherein S^r *Hen. Spelman* concurring with him in opinion, delivers the ſame very ſuccinctly thus. *Chorepiſcoporum munus* (ſaith he [p]) *cum nomine ſenſim antiquatum abolevit (nec pridem) eccleſia: ſubinductis verò in eorum vicem (qui Epiſcopis liberiùs cedunt, & humiliori jure contenti ſunt) Archipresbyteris, alias Decanis ruralibus, & Plebanis.* So have you both the definition and originall of *Rurall Deanes*.

Gloſſar. *in verb. Chorepiſcopus.*

To ſpeak now more purpoſedly of their uſe and office in this kingdome eſpecially. *Decani rurales* (ſaith *Lindwood*) *ſunt Decani temporales ad aliquod miniſterium ſub Epiſcopo vel Archidiacono conſtituti &c.* From this place in *Lindwood*, D^r *Cowell* tells us that *Deanes rurall* are certain perſons that have certain Juriſdiction Eccleſiaſticall over other Miniſters and Pariſhes neare adjoyning, aſſigned unto them by the Biſhop and Archdeacon being placed and diſplaced by them [r]. Would you know upon what ground, and for what intent firſt inſtituted? briefly this, the aſſiſtance of the Biſhop, or Archdeacon, or both. *Cum enim* (ſaith one *) *ad presbyteros rure degentes extendere ſe continuò non poſſet Epiſcoporum, aut Archidiaconorum vigilantia, collocati fuere per intervalla, in quibuſdam quaſi excubiis Presbyterorum aliqui Decani, vel Archipresbyteri vocitati, ut cæterorum Presbyterorum, ac plebis moribus vice Epiſcopi aut Archidiaconi invigilarent.* Their Juriſdiction for ought that I can finde is not ſo certain, nor particularly laid down any where as it can be ſaid

[p] De Conſtitut. cap. 1. verb. Decanos rurales.

[r] Interpreter. in verb. Deane.

* Rover. *Illuſt. Hiſtor. Monaſt. S. Joann. Reomaenſ pag. 629.*

ſaid to be of this or that form, or to be thus or thus bounded out: and therefore, as they are generally a motive and removeable *ad nutum conſtituentis*, ſo is it arbitrary to the Superiour that ordains them, I ſuppoſe, with decency and order, what charge or buſineſſe they ſhall undergo. Yet theſe particulars of their office I meet with. Firſt that by cuſtome warranted by law [f], many of them have a kinde of Juriſdiction to viſit their *Deanrie*, and to inquire of crimes and defamations happening in the ſame, eſpecially by the *Clergy*, and to take cognizance thereof, correcting, for the ſmaller offences, by themſelves, and for the reſt referring them to the Superiour, the Biſhop namely or Archdeacon at the next Synode, Chapter, or viſitation, reporting unto them what they finde, (like as did the *Irenarchæ* and *Apparitores* of old, their *Notaria* to the *Magiſtrate*;) whence they are termed *teſtes Synodales* [t]. But are by law flatly forbidden not onely to take to ferme Epiſcopall Juriſdiction [u], but alſo to meddle in arduous or weighty cauſes ſuch as matrimony and the like [x], as being by common intendment not qualified with skill enough to handle them: and thoſe of *Cant. Dioceſſe* by an ancient Injunction of the Archdeacon, were forbidden *Probat* of Wills. Moreover I finde that theſe *Rurall Deanes* had each of them their ſeale, and were appointed ſo to have by the *Legatine* conſtitution of *Otho*. *Quoniam tabellionum*, which will have it authenticall: and ſuch ſeale to have onely cut and graved in it the name of Office, *ſine nomine proprio*, ſaith the gloſſe, becauſe upon the expiration of their office it was preſently to be reſigned and ſurrendred up into the hands of him from whom they derived their office (ſo runs the *Conſtitution*.) The uſe which they made of theſe ſeales was this among other. *Citations* being often, at leaſt in cauſes of moment and againſt the *Clergy* of their *Deanry*, directed, committed and intruſted to their execution, they (as a part of their office) either executed the ſame themſelves, or elſe they cauſed them to be executed by their apparitors, ſervants, beadles or meſſengers (for ſuch they had aſwell as the Biſhop himſelf or other

Ordinaries

[f] *Vide Sum. Syveſtr. in verb. Archipresbyter.*

[t] Lindwood. *ubi ſupra.*

[u] *Cap. quoniam. Ne prælati vices ſuas &c.*

[x] *In Conſt. Othon. c. cum non ſolum. de Iudiciis.*

Ordinaries had theirs) and then returned the same citations, together with a certificate of the manner and forme of their execution thereof under their seale. These things will appeare to any that shall have recourse to the places quoted in the margent. Those particularly of *Canterbury Dioceſſe*, were *Receivers* of the *Peter-pence* or *Romescot* in their severall *Deanries*, had many times purgations committed by the *Commissary* to their dispatch, for the ease and benefit of the subject, and their wisdome and fidelity was intrusted for the taking of them: a thing warranted (if not required) by the *Provinciall Constitution. Item licet. de purgatio. canon.* Besides they were *Pœnitentiaries* and *Confessors* for the *Clergy* of their severall *Deanries*. They convocated the *Clergy* to visitations and to the choice of *Clerks* of the *Convocation*. Vpon the vacancy of any Church in their Deanry it was usuall with them of old to have the custody of it, that is to collect the fruits and get the cure supplyed, in the name and stead of the Archdeaconry during the Churches Widowhood or vacancy; and to that end the one had the Churchdoore Key delivered him, which upon his induction of the new Incumbent, to put him in possession of the Church, he used to deliver him, according to the manner of giving corporall possession in those elder times observed, springing haply from those lawes in the *Digests. l. quaratione.* §. 9. *Item si quis. D. de acquir. rer. dom. l. clavibus.* 74. *de contra. empt.*

Const. Otho. *Tanto calliditatis. c. excusis. & c. quidam ruralium de Iudic. & c. Item contra. de censib. in Provinciali.*

These and many other things brought them in such profit as that some of them were unwilling to depose their office and deliver up their seale[y]. The choice and ordination of them is not hitherto quite worne out of use amongst us, but their office in any of the premisses, is either quite obsolete, or at least much diminished. Hence that of S^r *H. Spelm. Ruralium Decanorum genus* (saith he[z]) *hinc ab Episcopo, illinc ab Archid' vel exhaustum omninò est, vel pristino splendore denudatum.* The Authors and projecters of the intended *Reformation of the lawes ecclesiasticall* of this Realme, meant to indue them with no meane power, as is plainely seene by the

[y] Io. *de* Atho. *in Const. quoniam tabellionum. Verb. & sine molestia.*

[z] *Gloss. in Verb. Decani.*

the fifth Chapter of the Title, *De eccleſia & miniſtru ejus, illorumque officiis*, running thus.

De Archipresbiteris ſive Decanis ruralibus. cap. 5.

DEcanatus quilibet Archipresbiterum ruſticanum habeat, vel ab epiſcopo, vel eccleſiæ Ordinario præficiendum. Munus autem ejus erit annuum. Hic tanquam in ſpecula presbiteris, diaconis, gardianis, & ædituis, ut ſinguli quæ ad eorum munus attinent præſtent, perpetuò invigilabit. De Idololatris, & hæreticis, de Symoniacis, de lenonibus & meretricibus, de adulteris & fornicatoribus, de his qui duas uxores ſimul habent atque maritos duos, de magis & veneficis, de calumniatoribus & blaſphemis, de Sodomiticis & ebrioſis, de ultimarum voluntatum corruptelis & perjuriis, de injunctionum aut noſtrarum aut Epiſcopi violatoribus, inquirat. Et vocandi ad ſe, examinandi horum ſcelerum ſuſpectos authoritatem habeat. Omnem accuſationis ortum, ſive per famam publicam, ſive deferentium teſtimonio probatum, vel ſuſpectum, Epiſcopo aut ejus loci ordinario infra decem dies in ſcriptis prodet. Qui autem venire ad eum recuſaverit, per apparitorem vocatus tanquam contumax Epiſcopi voluntatem omnibus ejus Decanatus eccleſiis, ſibi per literas ſignificatam, quanta poterit celeritate ſubinde exponi curabit: alioqui ſubibit ſupplicium contemptus. Officii ſui ſexto quolibet menſe Epiſcopum aut loci ordinarium certiorem faciet, quot infra ejus decanatum conciones eo temporis ſpatio fuerint habitæ.

By this intended *Conſtitution* you ſee much of the priſtine authority of *Rurall Deanes*, was meant to be annexed to them and their office. But this as the reſt of thoſe laws never came in force. So that of the quality, uſe and office of our *Rurall Deanes*, all the face that ſurviveth, or can be gathered from any expreſſe law or Conſtitution made touching them ſince the reformation, is repreſented and exhibited unto us by part of an Engliſh *Canon* made and publiſhed *in Anno Dom.* 1571. runneth thus. *When the viſitation is finiſhed, the Archdeacon ſhall ſignifie unto the Biſhop, whom he hath found in every Deanry ſo furniſhed with learning and judgement,*

that they may be thought worthy to instruct the people in Sermons, and to rule and govern others. Of these the Bishop may choose some, whom he will have rurall Deanes[a]. Hitherto and enough of *Rurall Deanes* in generall: onely let me tell you, that I suppose they were more in request when Ecclesiasticall Courts were moveable, and kept from *Deanry* to *Deanry* (for which see the Constitution *Excussis. De judiciis in Provincial.*) and when *Rurall Chapters*, whereof there were foure more principall in the yeare, each quarter one, were in use (for which see the Constitution *Quia Incontinentiæ. De Constitutio. in text. & glos. in verb. capitulis ruralibus*) which rurall Chapters are not hitherto so exolete and disused, but that our Archdeacon of *Canterb.* every yeare holdeth one, namely about *Michaelmas*, annually, throughout the whole Archdeaconry, which he therefore calleth *Generale*; then which one, though now he do not, yet did he formerly hold more, as is probable, becaus by the old *Composition* made between the Archbishop and him, his *Apparitors* are in expresse words assigned him, *pro capitulis celebrandis*, and for no other purpose.

[a] This under the title of Archdeacons.

1396.

Now a word or two of our particular *Deane*, to whom I finde that former times have had recourse for his assistance in many things. The *Threasurer* of Christ-Church [b] in the yeare 1257. being unpaid divers rents due by the Church tenents in *Canterb.* hires the *Deanes* cryer for 12[d]. at foure severall times to denounce or publish throughout the City all such retainers of rents excommunicated: and makes it parcell of his demands in his Accompt for that yeare, *viz. Preconi Decani Cant.* 12[d]. *ut denuntiaret detentores reddituum excommunicatos per totam Civitatem &c.* His seale being authenticall, he had a hand in many *Exemplifications*, in some joyning with other, in other, alone by himself. Of which I have seen of each sort not a few. Wherein, especially in those of the elder sort, he writes and styles himself *Decanus Christi civitatis Cant.* For the same cause, I suppose, that our spirituall Courts were and are to this day called *Curiæ Christianitatis* (*Courts Christian*) originally so called (as

[b] *Liber ejusd. ecclesiæ.*

Mr *Selden*

Mr *Selden* [c] notes upon the term frequent with *Eadmerus* and other writers of that age using it to denotate Episcopall authoritie and Jurisdiction) because in the primitive age of the Church, and in the Edicts of ancient Emperours, *Bishops* were specially and chiefly understood by the generall name of *Christians*. *Generali Christianorum nomine* (saith he) *in edictis Imperatorum veterum Episcopos speciatim designari volunt Iurisconsulti nonnulli, ad l.* 11. *Christianos. C. de Episcopali audientia. Hinc apud nos Fora sacra quibus jure nempe communi subnixis aut Episcopi præsunt, aut ii qui eo nomine Episcopos, utpote quos provocare licet, suspiciunt, Curiæ Christianitatis etiamnum vocitantur. Primò Christianitatis vocabulum, legem Christianam seu venerationem Christianam & Christianum cultum generatim sonabat, uti videre est in C. tit. de Apostolatis. l.* 4. *& C. Theodos. tit. de spectaculis l.* 5. *C. Eod. tit. de Decurionibus. l.* 112. *C. Eod. tit. de Iudæis, Cælicolis l.* 19. *alibi item. Sed postea Functio atque Iurisdictio illa quæ in gerenda Christianæ religionis seu Christianitatis aut politiæ Ecclesiasticæ cura potissimum exercentur, Christianitas etiam signanter dicta sunt; atque inde sacra Fora, Fora Christianitatis vocitata.* Thus he. And hitherto of the *Ecclesiasticall government* of the City. I proceed to the *temporall*. But by the way let me referre you for further understanding of that style or title of *Decanus Christianitatis*, and of the quality, antiquity, and use of *Rurall Deanes* to *Roverius* his *Illustrations* upon the *History* of S. *Iohns Monastery at Rheimes. pag.* 628. 629.

[c] *In Notis ad Eadmerum. pag.* 208. *&* 209.

Curiæ Christianitatis.

How our City was governed *in temporalibus*, before the time of the *Bailiffes* is somewhat obscure. Yet questionlesse it alwayes had a speciall and distinct Magistrate to preside over it, whom I finde styled, either the *Præfect*, the *Portreeve*, or the *Provost*, names differing more in sound then in sense and signification. For the first of which, in the yeare 780. in certaine Charters of Christ-Church bearing date at *Canterbury*, mention is made of one *Aldhune hujus Civitatis Præfectus*, as in one, *Regis Præfectus in Doroberniâ*, as in another of them, who having purchased *Burne*, con-

Præfect. Portreeve. Provost.

sisting of foure plough-lands, of his Master the Kentish King *Egbert*, for two thousand shillings, gave it all to the Monkes of that Church, *ad mensam*, that is, for their maintenance in food dyet. For the second, *Portreve* or *Portgreve*, in the yeare 956. to a Deed of the sale of a parcell of Land in *Canterbury* to one *Ethelstane*, by two Knights *Ethelsi* and *Wlfsi*, is the subscription (amongst other witnesses) of one *Hlothewig Portgerefa*, on this wise, *viz.* After King *Edgar*, Queene *Eadgive* (who writes herselfe, *in Cantia etiam Guberbnator*) and some others, it followes. ✠ Ego Hlodpig portgerefa. ⁊ se hiopeð to xpercincean. ⁊ se hiopeð to sce Aguſtine. ⁊ ða ðreo gepeſcipar innan buphpara utan buphpara miccle gemittan. By the way these gepeſcipar here mentioned as witnesses in the last place, and which I meete with in two other like Charters of Christ-Church about the same age were (I take it) of the nature of those *Fraternities*, *Gilds*, or *Gildscips* which Mr *Lambert* in his explication of *Saxon* words, in *verb. Contubernalis*, and more at large Sr *Hen. Spelman* in his *Glossary*, in *verb. Geldum*, severally expound. I proceed. In the *Danish* massacre here under King *Etheldred*, happening *Anno* 1011. *Alfword* (as *Huntington*) *Elfrig* (as *Hoveden*) *Alfred* (as *Thorne* calls him) *Præpositus Regis* (the City-Governor, I take it) was one of the personages of quality then taken prisoners. Afterwards *Doomsday*-booke records the name of another like *Præpositus*, *Brumannus* by name, in these words. *Quidam Præpositus Brumannus nomine T. R. E. cepit consuetudines de extraneis mercatoribus in terra S. Trinitatis, & sancti Augustini, qui postea T. R. W. ante Archiepiscopum Lanfrancum & Episcopum Bajocen. recognovit se injustè accepisse &c.* (as it is before *p.* 4.) Thus before the Conqueſt.

Id est, tempore Regis Edwardi. *i. tempore Regis*, Willielmi.

In succeeding times it seemes the City was the Archbishops, especially *Lanfranks*, and his immediate successor *Anselmes*, the former holding it as it were in *fee ferme*, the latter, *freely*, *ex solido*, in the nature of what the *Lumbards* call an *Alodium*. Hence that of Mr *Lambert*[d]. *The Bishops* (saith he) *were never absolute owners thereof till the time of King William Rufus, who* (*as the Annals of S. Augustine say*) *dedit*

[d] Perambulation of *Kent* in *Canterbury*.

dedit civitatem Cantuariæ Anſelmo ex ſolido, quam Lanfrancus tenuerat ex beneficio. Hence alſo that of *Eadmerus* [c], who then lived. *Præcepit itaque Rex, ut ſine dilatione ac diminutione inveſtiretur de omnibus, ad Archiepiſcopatum pertinentibus intus & extra, atque ut civitas Cantuaria quam Lanfrancus ſuo tempore in beneficio à Rege tenebat, & Abathia ſancti Albani quam non ſolum Lanfrancus, ſed & anteceſſores ejus habuiſſe noſcuntur in alodium eccleſiæ Chriſti Cantuarienſis, proredemptione animæ ſuæ, perpetuo jure, tranſirent.* Nevertheleſſe the City ſtill had a *Portreve* to ſuperintend and rule over it. For in the ſame Archbiſhop *Anſelmes* time, one *Calveal*, by the name and title of *Portgreva*, is mentioned as a witneſſe to an exchange of houſes betweene the *Church*, and the *City*; the Deed whereof, for the old *Engliſh*-ſake, and becauſe withall a good evidence of that ages plainneſſe and ſimplicity, as much (it ſeemes) affecting the *Imperatorian Brevity*, as ours abhorres it (an age truely then in which men were never more extraordinarily cautious, and yet never more ordinarily couſened) it ſhall not be amiſſe here *verbatim* to inſert.

[c] Hiſt. Novor. lib. 1. pag. 18.

Ðiſ beoð þa gehpoꝛꝛe beꝺpux ðan hiꝛeꝺe æꝺ xpeꝛcipcean. ⁊ þan cnihꝺan on Canꝺpaꝛebepig oꝛ cepmannegilde. ðe heap on ceapmannegilde leꝺ þam hiꝛeꝺe ꝺo hanꝺe viii hagan piðiman Buphgate mið ꝛace ⁊ ꝛocne ꝛpa hi hiꝺ ꝛelue hæꝛden and ꝛe hiꝛeꝺe leꝺ heom ꝺo hanꝺe þæp ꝺo gæneꝛ nigan hagen ꝺpegen piðꝺ utan Readingaꝺen. on þam anen ꝛiꝺ ælꝛpic. ⁊ on pam oðꝛam Bꝛuman. Ða ꝛeoꝛan ꝛindan piðꝺ innan Nipingate. ðæpeon pitꝺað ðipoꝛð Cuꝺbeꝛꝺ ⁊ Bꝛihꝺpic ⁊ Golopine ⁊ Hepe poꝛð. ⁊ pillelm ⁊ pulꝛgeue ⁊ ælꝛpine mið ꝛace ⁊ ꝛocne. ꝛpa ꝛe hiꝛeꝺe hiꝺ hæꝛoꝺ. Ðæꝛꝺo iꝛ gepitnerꝛe Anꝛelme æꝛceb. ⁊ ꝛe hiꝛeꝺ æꝺ xpeꝛcipcean. ⁊ Calveal poꝛꝺgeneꝛa ⁊ ða ylꝺiꝛꝺa men oꝛ þam heape. Ðiꝛ ꝺo gepputelian ꝛe hiꝛeꝺ hæꝛð an gepꝛiꝺ ⁊ ꝛe heꝛe an oðeꝛ. Which in our moderne Engliſh may be thus rendred.

This is the Exchange betweene the Family at Chriſt-Church, and the Knights at Canterbury of the ſociety of Merchants. The ſociety of Merchants give up (or put over) into the hands of the family eight houſes within Burgate with (the liberties of) ſace and ſocne, as they themſelves enjoy them. And the family give up (or put over) into their hands on the other ſide nine houſes,

two without Readingate. In one of them dwelleth Aelfric, and Bruman in the other. The (other) seven within Newingate. In them dwell Siward Entfert, and Brihtric, and Goldwine, and Hereword, and Willelm, and Wulfgeve, and Alfwine, with (the liberties of) sace and socne as the family enjoyes them. Thereunto is witnesse Anselme Archbishop, and the family at Christ-Church, and Calveal Portreve, and the chiefest men of the society. To shew (or manifest) this, the family hath one writing (or part) and the society another.

Not long after, the single was changed into a double *Portreeve, Bailiffe*, or *Provost*; yet not elective by the vote and suffrage of the Citizens untill *Hen.* 3. time, who in the eighteenth yeare of his reigne, by his *Charter* granting the Towne to the Citizens in Fee-ferme, infranchised them with licence and power yearely to choose them *Bailiffes* of their owne. From and after which time, the City continued a *Bailiffe*-Towne, that is, was governed by *Bailiffes*, untill the change thereof into a *Maioralty* by *Hen.* 6. in the 26th yeare of his reigne, in which estate it now stands. My past endeavors cannot as yet furnish me with a compleat nomenclature of all the *Bailiffes*: if my future shall, I shall willingly impart them. But of the *Maiors* this, so neere as I can, is a true list or Catalogue according to their severall Successions.

Bailiffes of Canterbury.

Maiors.

Maiors.	*How often.*	*What yeare.*
1 *John Lynde.*	1	1449

He lyeth buried in *Westgate*-Church. If you look back, you may finde his monument or epitaph there.

2 *William Bennet.*	1	1450

He was divers times before, one of the *Bailiffes* of the City, unto which at his death he became a benefactor. For by his Will[f] he gave unto the City his Tenements beside *Iury-lane* in Saint *Mary Bredmans* Parish. Those two stone-houses

[f] *In Regist. Dom. Archid. Cant.*

Maiors	How often.	Anno Dom.

houſes (I take it) they are, the one the *Tigre*, the other the *White-horſe* ſtanding by that Lane, very ancient both, and known to belong unto the City at this day. He gave alſo to the Wardens of S *Andrews* Church in *Cant.* where he was a Pariſhioner, $4^s\ 4^d$. *per annum*, to keep and maintain the clock there, for ever. His other good deeds have their deſerved mention elſewhere.

3.	*Gervaſe Clifton.*	1.	1451.
4.	*Roger Ridley.*	1.	1452.

He gave by his Will[g] five marks to the paving of the *Bulſtake*, and as much to the new building of S. *Georges-gate*, and 4 *lib.* alſo towards repairing of the Chancell of S. *Mary Caſtell* Church in *Canterbury*.

[g] *In Regiſtro Dom. Archid. Cantuar.*

5.	*Iohn Mulling.*	1.	1453.
6.	*Iohn Mulling.*	2.	1454.
7.	*Iohn Winter.*	1.	1455.

He lies buried in S. *Margarets* Church, where if you look you ſhall finde by his Epitaph what were his works of piety. He was in his former dayes one of the Bailiffs of the City, *viz. anno* 25. *H.* 6. the very laſt yeare of the Bailiffs government thereof.

8.	*William Bennington.*	1.	1456.
9.	*Richard Pratt.*	1.	1457.

What he was, may be further known by his Epitaph formerly taken and ſet forth in S. *Margarets* Church, where he lies interred.

10.	*Philip Belknap.*	1.	1458.

He dwelt (they ſay) at the *Mote*, but died within the yeare, and *William Bold* ſupplied the place.

11.	*Roger Ridley.*	2.	1459.
12.	*William Bigg.*	1.	1460.

He it was that with one *Iohn Coppyn* of *Whitſtable* built our preſent Mercat-croſſe at the *Bulſtake*, as the Inſcription upon it will ſhew you. By his will[h] he gave 10 *lib.* towards the work of S. *Georges-gate*. He was a benefactor alſo to the

[h] *In eod. Regiſt.*

window-

Maiors.	How often.	Anno Dom.

window-work of S. *Peters* Church, as is before remembred.

13. *John Freningham Esq^r.* 1. 1461.

[i] *In cod. Regist.*

His Will [i] shews him to be a man of much piety. For thereby he gave twenty Nobles to S. *Mary Magdalens* Church, 20 *lib.* to *Christ-Church*, 20 nobles to the Prior of Christ-Church for overseeing his will, 20 *lib.* to the repairing of S. *Michaels*-gate, or paving of the *Bulstake*, and 20 nobles to the amending of foul wayes in and neare *Canterbury*.

This yeare the City was made a *County per se*, and that upon these (very valuable) considerations. *Nos* (saith the King, *Ed.* 4.) *Civitatem nostram prædict. unam de antiquissimis Angliæ Civitatibus existentem in loco ejusdem regni eminentiori in prospectu omnium tam in idem regnum peregrinantium vel aliter à partibus exteris venientium, quam per idem transeuntium sitam existere considerantes, sedemque ejusdem Regni Metropolem in eadem existere, in cujus ecclesia Metropolitica corpus beati Thomæ Martyris ad quem devotionem gerimus specialem honorificè feretratur, necnon ossa carissimi consanguinei nostri ac prænobilis principis Edwardi nuper principis Walliæ requiescunt humata. Insuperque fidelitates & obsequia laudabilia, ac probitatem, industriam & strenuitatem Maiorum & civium Civitatis nostræ prædict. quibus se nobis inclitæque recordationis atque memoriæ progenitoribus nostris Regibus Angliæ hucusque gratos in omnibus & paratos exhibuerunt, & præcipuè fidelitates & obsequia laudabilia nobis jam nuper per Cives Civitatis prædict' ad sumptus, custas, expensas, labores, pericula, & gravamina Maiorum & Civium nostrorum prædict' plura & non modica exhibita meritò contemplantes &c.* As it is in the *Charter*. The very same yeare 16 *l.b.* 13^s. 4^d. part of the 60 *lib. per annum*, untill then paid as fee-ferme to the King by the City, was first abated, and by the Kings Charter for ever after remitted to the City. The reasons and inducements were these. *Quia Nos* (saith the same *Ed.*) *ex gravi & lamentabili querela eorundem nunc Maioris & Civium nostrorum Civitatis prædictæ accipientes quòd eadem Civitas nostra ac inhabitantes eandem*

Canterburie one of the ancienteſt Cities of England.

Citizens commended.

Maiors.	How often.	Anno Dom.

eandem in tantam paupertatem tam ob grandem & oneroſam ſolutionem prædictæ firmæ ſive feodi firmæ ejuſdem civitatis lx *lib. nobis & progenitoribus noſtris ſolut', ac grandes & oneroſas cuſtas & expenſas ſuas in reſiſtentia inimicorum noſtrorum Regnum noſtrum Angliæ in partibus ejuſdem Regni eidem Civitati vicinis quampluries invadere nitentium quàm ob alia onera eidem Civitati neceſſariò incumbentia ac paucitatem inhabitantium ibidem in tantum depauperantur & vaſtantur, quòd ipſos inhabitantes Civitatem illam neceſſariò oportebit, quod abſit, omnino relinquere deſolatam, niſi eis per nos in hac parte gratioſius ſuccurratur &c.* as it is in the ſame *Charter*.

14. *Thomas Foſter.* 1. 1462.
15. *William Sellow.* 1. 1463.
16. *Hamon Beale.* 1. 1464.

He was a benefactor to S. *Pancrace Chapell*, as may be ſeen before, and beſide gave 40ˢ. to the *Friers Minors* or *Gray FF.* in *Cant.* where by his Will[k] he appoints to have his body interred (*in medio navis eccleſiæ fratrum minorum*, ſuch are his own words) and to have a tombe of 3 foot high, at his Executors charges, ſet over him and *Iſabell* his wife, *anno* 1492.

[k] *In Regiſtro prædict.*

17. *Iohn Harndell alias Hearnhill.* 1. 1465.
18. *William Bigg.* 2. 1466.
19. *Iohn Freningham. Eſq.* 2. 1467.
20. *Roger Ridley.* 3. 1468.
21. *Nicholas Faunt.* 1. 1469.

He was hanged (as tradition gives) at the Bulſtake in *Cant.* for aiding Baſtard *Falconbridge*; and the liberties of the City were ſeized into the Kings hands, ſo that the City was without a *Maior* for ſome good ſpace.

22. *Roger Brent, Eſq.* 1. 1470.
23. *Roger Brent, Eſq.* 2. 1471.

See more of him in *All-Saints Church.*

24. *Iohn Bygg, Eſq.* 1. 1372.

Maiors.	How often.	Anno Dom.
25. *Iohn Bygg, Esq.*	2.	1473.
26. *Iohn Bygg, Esq.*	3.	1474.

See further of him in S. *Peters* Church, to the window-work whereof he was a benefactor, as there is to be seen.

27. *Iohn Whiteloke.*	1.	1475.
28. *Roger Brent.*	3.	1476.
29. *Thomas Atwood, Esq.*	1.	1477.

See more of him in S. *Mildreds.*

30. *Hamon Beale.*	2.	1478.
31. *Thomas Atwood, Esq.*	2.	1479.
32. *Thomas Atwood, Esq.*	3.	1480.
33. *Richard Carpinter.*	1.	1481.
34. *Nichol. Sheldwich, Esq.*	1.	1482.
35. *Nichol. Sheldwich, Esq.*	2.	1483.
36. *William Sellow.*	2.	1484.
37. *Iohn Whiteloke.*	2.	1485.
38. *Thomas Atwood, Esq.*	4.	1486.
39. *Stephen Barret.*	1.	1487.
40. *Iohn Ingram.*	1.	1488.
41. *Iohn Crisp.*	1.	1489.
42. *Iohn Carlile.*	1.	1490.
43. *Iohn Swan.*	1.	1491.

See more of him in S. *Andrewes.*

44. *Thomas Propchant.*	1.	1492.
45. *Edward Bolney.*	1.	1493.
46. *Edward Bolney.*	2.	1494.

See more of him in S. *Andrewes.*

47. *Thomas Atwood, Esq.*	5.	1495.
48. *Stephen Barret.*	2.	1496.
49. *Henry Gosborne.*	1.	1497.

See concerning him in S^t *Elpheges* Church.

50. *Thomas Sayer.*	1.	1498.
51. *Iohn Plumpton.*	1.	1499.
52. *Thomas Atwood* sonne of *Thomas Atwood.*	1.	1500.

This yeare being 15. *H.* 7. by his Charter called *Nova ordinatio (inter alia)* the number of Aldermen till then but 6. was increased to 12. and the number of the common councell abated from 36. to 24. both which continue to this day.

Maiors.	How often.	Anno Dom.
53. *Iohn Huet.*	1.	1501.
54. *Henry Gosborne.*	2.	1502.
55. *Thomas Sayer.*	2.	1503.
56. *Thomas Atwood.*	2.	1504.
57. *William Crampe.*	1.	1505.
58. *Henry Gosborne.*	3.	1506.
59. *Rafe Browne.*	1.	1507.

See concerning him in *Northgate* Church.

60. *Iohn Nayler.*	1.	1508.
61. *William Crampe.*	2.	1509.
62. *Iohn Huet.*	2.	1510.

He dyed in the time of his Maioralty, and *Ralph Browne* supplyed.

63. *Roger Clarke.*	1.	1511.

By his Will [l] he appoints to bee buried betweene the Church-gate and the Church-doore of S^t *Peter* in *Canterbury* *Anno* 1542. It seemes then one of the Altar-tombes there at this day was erected for him.

[l] *In Registro præd.*

64. *Thomas Atwood.*	3.	1512.
65. *Iohn Broker.*	1.	1513.

See concerning him before in S^t *Margarets*-Church.

66. *Thomas Wainflet.*	1.	1514.

He dyed and *Iohn Foukes* served out the yeare.

67. *Iohn Nayler.*	2.	1515.

See concerning him before in *Westgate*-Church.

68. *Henry Gosborne.*	4.	1516.
69. *Thomas Foukes.*	2.	1517.
70. *William Rutland.*	1.	1518.
71. *Iohn Broker.*	2.	1519.
72. *Iohn Brigges.*	1.	1520.

One of the name, *Anno* 36. *Ed.* 3. gave unto the City, a parcell of Land called *le Gravelpet* in *Winchepefield in parochia sanctæ Mariæ de Castro, inter quandam semitam ducentem de Wincheape ad Dodindale versus South, &c.* as the Deed or Charter expresseth it [m].

[m] *Lib. Testam. pertinen. ad cameram Civitatis.*

Maiors.	How often.		Anno Dom.
73. *Roger Clarke.*	2.		1521.
74. *William Note or Nutt.*	1.		1522.
75. *Thomas Beale*, sonne of *Hamon Beale.*	1.		1523.
76. *Iohn Brigges.*	2.		1524.
77. *Iohn Alcocke.*	1.	He willed his body to be buried by his Wife in S^t *Pancraces* Chapell at S^t *Augustines*, and gave twenty nobles for the buying in of vij^l. x^s. parcell of the Cities Fee-ferme, which was yearely paid (so runnes his Will) unto the heires of M^r *Iohn Lucas.*	1525.
78. *Roger Clarke.*	3.		1526.
79. *Iacob Whitlaffe.*	1.		1527.
80. *William Rutland.*	2.		1528.
81. *Robert Lewes.*	1.		1529.
82. *Thomas Atwood.*	4.		1530.
83. *Iohn Alcocke.*	2.		1531.
84. *Thomas Beale.*	2.		1532.
85. *William Note or Nutt.*	2.		1533.
86. *Iohn Brigges.*	3.		1534.
87. *Iohn Alcocke.*	3.		1535.
88. *Robert Lewes.*	2.		1536.
89. *Rogert Clarke.*	4.		1537.
90. *Iohn Starke.*	1.		1538.
91. *Thomas Beale.*	3.		1539.
92. *Robert Lewes.*	3.		1540.
93. *William Coppin.*	1.		1541.
94. *Thomas Gower.*	1.		1542.
95. *Iohn Freeman.*	1.		1543.
96. *Iohn Alcocke*, son of *Iohn*	1.		1544.
97. *Iohn French.*	1.		1545.
98. *Thomas Batherst.*	1.		1546.
99. *George Webb.*	1.		1547.
100. *George Rand.*	1.		1548.
101. *Iohn Freeman.*	2.		1549.
102. *Robert Lewes.*	4.		1550.
103. *William Coppin.*	2.		1551.
104. *George Webb.*	2.		1552.
105. *Iohn Twyne.*	1.		1553.

See concerning him before in S^t *Pauls.*

106. *Thomas*

Maiors.	How often.	Anno Dom.
106. *Thomas French.*	2.	1554.
107. *Edward Carpenter.*	1.	1555.
108. *Iohn Fuller.*	1.	1556.
109. *George May.*	1.	1557.
110. *Stephen Seare.*	1.	1558.
111. *Iohn Fuller.*	2.	1559.
112. *Henry Alday.*	1.	1560.
113. *Richard Furner.*	1.	1561.
114. *Richard Raiſton.*	1.	1562.
115. *Thomas Percy.*	1.	1563.
116. *Thomas Giles.*	1.	1564.
117. *George May.*	2.	1565.
118. *William Fiſher.*	1.	1566.
119. *Iames Netherſole.*	1.	1567.
120. *Peter Kelſham.*	1.	1568.
121. *Iohn Seamor.*	1.	1569.
122. *Iames Drayton.*	1.	1570.
123. *Anthony Webb*, ſonne of *George Webb.*	1.	1571.
124. *Iames Netherſole.*	2.	1572.

He was, for forgery, diſplaced, and *William Fiſher* choſen in his roome, who ſerved out the yeare.

125. *Simon Broome.*	1.	1573.
126. *Iohn Roſe.*	1.	1574.

See concerning him before where I have ſpoken of our River.

127. *Peter Kelſham.*	2.	1575.
128. *Simon Broome.*	2.	1576.
129. *Thomas Limitary.*	1.	1577.
130. *Clement Baſſocke.*	1.	1578.
131. *Iames Netherſole.*	3.	1579.
132. *Leonard Cotton.*	1.	1580.

See concerning him before both in the Hoſpitall called *Mayyards* Spittle, and in S^t *Margarets* Church.

133. *Richard Gaunt.*	1.	1581.

Maiors	How often.	Anno Dom.
134. *Iohn Nutt.*	1.	1582.
135. *Ioſe Roſe.*	2.	1583.
136. *Ralfe Bawden.*	1.	1584.
137. *Iohn Eaſday.*	1.	1585.

See concerning him before where I treate of our City-Wall.

138.	*Gilbert Penny.*	1.	1586.
139.	*Simon Broome.*	3.	1587.
140.	*Adrian Nicholle.*	1.	1588.

A fatall yeare to the *May-pole* at *Dundgel-hill*, as of us corruptly called.

141.	*Bartholmew Broome.*	1.	1589.
142.	*Edward Nethersole,* ſonne of *Iames.*	1.	1590.
143.	*Chriſtopher Leeds.*	1.	1591.
144.	*Marke Berry.*	1.	1592.
145.	*Thomas Long.*	1.	1593.

A great plague this yeare.

146.	*William Amy.*	1.	1594.
147.	*Thomas Hovenden.*	1.	1595.
148.	*Iames Fringeham.*	1.	1596.
149.	*William Clarke.*	1.	1597.
150.	*Charles Whetenhall.*	1.	1598.
151.	*Robert Wynne.*	1.	1599.
152.	*Warham Iennet.*	1.	1600.
153.	*Simon Broome.*	4.	1601.
154.	*Richard Gaunt.*	2.	1602.
155.	*Ralfe Bawden.*	2.	1603.
156.	*Edward Nethersole.*	2.	1604.
157.	*Marke Berry.*	2.	1605.
158.	*Thomas Hovenden.*	2.	1606.
159.	*Thomas Paramor.*	1.	1607.

He obtained the Sword for the City, not without great expenſe to the ſame.

160.	*William Watmer.*	1.	1608.

161. *George*

Maiors.	How often.	Anno Dom.
161. George Clagget.	1.	1609.
162. Thomas Hawks.	1.	1610.
163. Ioseph Calfe.	1.	1611.
164. Thomas Fetherstone.	1.	1612.
165. George Elven.	1.	1613.
166. Iohn Pierce.	1.	1614.
167. Iohn Watson.	1.	1615.
168. Marke Berry.	3.	1616.
169. Thomas Hovenden.	3.	1617.
170. Avery Sabin.	1.	1618.
171. Henry Vanver.	1.	1619.
172. Ralfe Hawkins.	1.	1620.
173. Iohn Hunt.	1.	1621.
174. George Clagget.	2.	1622.
175. Richard Lockley.	1.	1623.
176. Iames Maste.	1.	1624.
177. William Whiting.	1.	1625.
178. Iohn Stanley.	1.	1626.
179. Iohn Fusser.	1.	1627.
180. Iohn Roberts.	1.	1628.
181. William Watmer.	2.	1629.
182. Avery Sabin.	2.	1630.
183. Iohn Meryam.	1.	1631.
184. George Clagget.	3.	1632.
185. Iohn Leed.	1.	1633.
186. Walter Southwell.	1.	1634.
187. Iames Nicholson.	1.	1635.
188. William Bridge.	1.	1636.
189. Iohn Terry.	1.	1637.
190. Iames Master.	2.	1638.
191. Iohn Stanley.	2.	1639.

Hitherto of the *Temporall* Government of our City, the concluding Chapter of the present discourse or *Survey* thereof.

AN

AN APPENDIX, CONTAINING SVCH Authenticall Instruments, escripts and writings as are quoted and cited in the precedent worke.

Scriptura 1ª.

King Offa's Charter of the donation of certaine Lands to Christ-Church.

†

Tempus. Donor.

EGo Offa Rex Anglorum Dccxc. *Anno dominicæ incarnationis, nostri autem regni Dei gratiâ concessi* xxxviij. *cogitans de salute animæ meæ, & de statu regionis Merciorum perveni ad Lundoniam Civitatem ad conloquium venerabilis viri Aethelheardi Archiepiscopi, & locutus sum cum eo quid pro salute animæ meæ, & totius gentis Mercior. deo omnipotenti darem. Inter hæc postulavit à me venerabilis Archiepiscopus Aethelheard ut darem sibi aliquod supplementum ad ecclesiam sancti Salvatoris in urbe Doroberniæ; dicens cum omnibus Episcopis nostræ regionis esse inonestum non dituri matrem ecclesiarum à filiabus & filiis suis regibus quos fonte baptismatis regeneravit. Ego verò concessi petituni illius & omnium episcoporum nostrorum, & dedi illi* xC. *tributariæ terræ bipertita in duobus locis.* lx. *in loco qui dicitur ou*

Donum.

Linga

*Linga hæse & Geddingas circa rivulum qui dicitur Fisces burna, & xxx. in aquilonali ripa fluminis Tamis, ubi appellatur Twicanham, ut habeat lx. ad emendationem ecclesiæ sancti Salvatoris. xxx verò in Twicanhamme ad indumentum fratrum qui serviunt Deo in illa sancta ecclesia. Hanc elemosinam humilis & devotus ego Offa Rex Anglorum pro pignore Christianæ fidei totius gentis nostræ offero Deo omnipotenti, ad suam sanctam ecclesiam, ut mei memoria & meæ carissimæ gentis ibi celebretur & Deo commendetur. Erat autem in conventu nostro celeberrimus dies Pentecostes, & conventus famulorum Dei quorum nomina scripta sunt hic. Aethelheard Archiep. Ceolwulf Episc. Vnwona Episc. Hathored Episc. Ceolmund Episc. Ealhheard Episc. Elfhum Episc. Cyneberht Episc. Dunferth Episc. Wermund Episc. Weohthun Episc. Omnes isti una mecum clamaverunt ad Dominum in die sancto in ecclesia sancti Pauli. Spiritus Domini qui hodie replevit orbem terrarum, & omnia continet, & scientiam habet vocis all' & omnes sancti Dei Apostoli qui ab illo spiritu repleti sunt, tribuat * benedictionem sempiternam consentientibus & defendentibus hanc largitatem, & condemnet & excommunicet & in hoc sæculo & in futuro eum qui auferat vel minimam partem hujus doni ab ecclesia sancti Salvatoris quæ sita est in urbe Cantewariorum. Et respondit omnis chorus,* Amen. *Ad confirmandum verò hoc largitatis donum in testes aderant & subscripserunt & confirmaverunt donum Salvatori nostro.*

Solemnis Ap Im precatio. * Ita Mss. Testu.

Ego Offa Rex Merciorum cum benedictione omnium Episcoporum inpono signum sanctæ ✠ ad confirmationem hujus doni, mihi donanti ad redemptionem. Et minuenti ad æternam condempnationem, & sine ullo remedio in inferno ad æternæ pœnæ cruciatum.

✠ *Ego Ecgferth Rex consensi & subscripsi, & promisi hoc donum semper firmare & augere.*

✠ *Ego Aethelheard Archiepiscopus signum sanctæ crucis inpono. Et in nomine sancti Salvatoris conscribo.*

✠ *Ego Colwulf Epiſ. Conſ.*
✠ *Ego Vnwona Epiſ. Conſ.*
✠ *Ego Hathored Epiſc.*
✠ *Ego Ceolmund Epiſ.*
✠ *Ego Ealheard Epiſ.*
✠ *Ego Elfhun Epiſ.*
✠ *Ego Cyneberht Epiſ.*
✠ *Ego Deneferth Epiſ.*
✠ *Ego Wermund Epiſ.*
✠ *Ego Ealhmund Abb.*
✠ *Ego Vtel Abb.*
✠ *Ego Fothred Abb.*

✠ *Bronda Princ.*
✠ *Bynna Princ.*
✠ *Eſne Princ.*
✠ *Heurdbriht Princ.*
✠ *Ethelmund Princ.*
✠ *Eadgar Princ.*
✠ *Wigga Princ.*
✠ *Cydda Princ.*
✠ *Cudberht Princ.*
✠ *Ceolmund Princ.*
✠ *Vbba Princ.*
✠ *Eobing Princ.*

Scriptura 2ª.

The Foundation of *Herbaldowne*-Chantery.

THomas permiſsione divina Cant. Archiepiſc. totius Angliæ Primas & Apoſtolicæ ſedis Legatus. Dilectis in Chriſto filiis Priori & Prioriſſæ ac fratribus & ſororibus Hoſpitalis noſtri de Herbaldowne. Salutem, gratiam & benedictionem. Scrutato regiſtro bonæ memoriæ Domini Willielmi Wittleſey prædeceſſoris noſtri dotationem ſive ordinationem perpetuæ cantariæ in Hoſpitali noſtro prædicto, reperimus in eodem, tenorem qui ſequitur continentem. Vniverſis ſanctæ matris eccleſiæ filiis preſentes literas inſpecturis. Willielmus permiſsione divina Cant. Archiepiſc. totius Angliæ Primas & Apoſtolicæ ſedis legatus. Salutem in Domino ſempiternam. Cum Cuſtos quilibet hoſpitalis noſtri de Eſtbrigge in Cantuaria qui pro tempore fuerit ſuis ſumptibus & expenſis invenire teneatur ſacerdotem idoneum qui jugiter divina celebret coram pauperibus alterius hoſpitalis noſtri de Herbaldowne in eccleſia ſancti Nicholai ibidem, & eorum confeſsiones audiat, eiſque diebus & noctibus prout oportebit eccleſiaſtica miniſtret ſacramenta. Sitque in præſenti & erit veriſimiliter in futurum plurimum difficile ſtipendiarios reperire idoneos ſacerdotes, qui inter dictos pauperes taliter converſari voluerint, præſertim cum ipſorum pauperum nonnulli lepra ſint infecti,

infecti, ac pro infectis hujusmodi ipsum hospitale principaliter sit fundatum, nisi forsan mansionem ab eis separatam habuerint & vicinam, cantariamque non mobilem sed perpetuam obtineant ac ad victum eorundem Capellanorum dotatam competenter. Nos præmissa debito considerationis intuitu pensantes, curaque animarum dictorum pauperum & hosp. prædict. utilitati providere volentes, quandam perpetuam Cantariam unius Capellani ut præmittitur divina apud Herbaldowne celebraturi fundamus, dotamus, & ut subscribitur ordinamus. Habebit siquidem sacerdos hujusmodi ipsius cantariæ perpetuus in partem dotis ejusdem unam mansionem sufficientem & honestam ædificatam ex opposito portæ dicti Hospitalis de Herbaldowne cum prædiis & gardinis adjacentibus, & quodam columbari ibidem jam conferend. dicto Hosp. de Estbrigge per Dominum Willielmum Attewelle Capellanum de Regis licentia jam obtenta ut inter benefactores habeatur utriusque hospitalis supradicti, necnon quandam aream prafato hospitali nostro de Herbaldowne contiguam vocat' Claveringe*: habebit etiam sacerdos istius Cantariæ de fratribus & sororibus hosp. de Herbaldowne duas marcas de claro per equales portiones annuatim in perpetuum. Reputabitur insuper & erit sacerdos ipse absque nostro aut successorum nostrorum novo onere unus de numero pauperum in eodem hosp. nostro de Herbaldowne requisito propter ipsius conversationem, celebrationes & orationes quas quasi continuè faciet coram eis & inter eos, tantum pereipiens & taliter sicut eorum unus incedens si voluerit vestitus pro reverentia sui ordinis ut sacerdos secularis. Habebit insuper quinque marcas liberi & securi redditus in denariis tempore Domini Thomæ Eltone jam custodis dicti nostri hosp. de Eastbrigge eid' hosp. adquisitas apud Herne quas solvent quidam Thomas de Court heredes & assignati ejus pro terris & tenementis dimissis eis per factum in hac parte sufficiens de solvendo, ac etiam duas marcas cum dimid. annuatim de custode quocunque ipsius hosp. nostri de Eastbrigge pro tempore eidem Capellano persolvend. ad quatuor anni terminos usualiter principales quas custos ipse cum ulteriori summa annis singulis de certis terris redditibus & pasturis libere habere poterit quas dictus Dominus Thomas custos etiam suæ

Hospitale pro Leprosis principaliter fundatum.

Claveringe

* where, before, pag. 86. speaking of this Hosp. I said the Chantery-Priest dwelt over against the Hosp. I finde I was mistaken. For the Accompt of the Chanteries indowment, given to the Commissioners about the times of the suppression, saith he had his dwelling here, at Clavering.

Dominus Thomas de Ros.

custodiæ tempore adquisivit de Domino Thoma de Ros milite apud Hothe. Super quibus terris & pasturis, libere distringere sacerdos ipse valeat pro omni tempore ipsarum duarum marcarum & dimidiæ post unumquemque terminum supradictum per mensem, si postea in solutione ejusdem sit cessatum. Et sic dos ipsius Cantariæ undecim marcas cum dimidia vel circiter verisimiliter imposterum valebit annuatim. Ad ipsam autem Cantariam quotiens eam vacare contigerit, Custos dicti Hosp. de Eastbridge qui pro tempore fuerit sacerdotes idoneos qui in ea residere voluerint, & quotidie coram ipsis pauperibus, cessante impedimento legitimo juxta Canonum exigentiam celebrare divina, aut per alium facere celebrari & animarum curam gerere eorundem ut est dictum, ad quæ omnia & singula sacerdotes hujusmodi teneri volumus & arctari nobis & successoribus nostris præsentabit. Ad sumptus autem reparationis domorum præfatæ mansionis & columbaris ac exhibitionem panis, vini & luminariorum honestorum pro celebrationibus missarum prædictarum necessariorum tenebitur sacerdos ipse ratione prædictæ dotis suæ. Si autem sacerdos idoneus haberi non poterit qui ipsam cantariam habere velit, & ad celebrationes & curam prædict. ac alia prædicta onera arctari noluerit ut est dictum, extunc Custos memorati Hosp. de Estbrigge qui pro tempore fuerit possessiones dictæ dotis superius descriptas ingrediatur & teneat, ac de dictis celebrationibus & cura disponat sicuti prius tenebatur & prout melius videbitur sibi expedire. In quorum omnium testimonium has literas nostras fieri fecimus patentes sigillo nostro consignatas. Dat' apud Croydone iiij^to. Non. Feb. Anno Domini Mccclxxj^o. & nostræ translationis quarto. Nos igitur Thomas permissione divina Cant. Archiepiscopus, totius Angliæ Primas & Apostolicæ sedis Legatus prædictus, prædictam dotationem sive ordinationem ratam habentes pariter & acceptam similiter approbando & quantum in nobis est confirmantes: Vobis Con' & divi' firmiter injungendo mandamus quatenus Dominum Iohannem Bray Capellanum prædictæ Cantariæ modernum tantum unum de numero pauperum in hospitali prædicto admittatis tantum & taliter sicut alicui alteri pauperi ejusdem in quibuscunque pecuniarum summis seu aliis vitæ necessariis

neceſſariis effectualiter miniſtrantes. Dat. in Palatio noſtro Cantuar. xviij°. *die menſis Maii. Anno Dom.* Mcccclij°. *& noſtræ tranſlationis Anno ſexto.*

Rather then my Reader ſhould ſwallow an error in the *Etymologie* of this name (of * *Herbaldowne*) I have thought fit here (though out of proper place) to recommend unto him ſome notions concerning the ſame (which very lately came into my thoughts) to ſupply their omiſſion in my diſcourſe of the place. So it is then, that Mr *Lambard* in his *Perambulation* of *Kent*, writing of this place, intitles his diſcourſe thereof thus. *Herbaldowne by Canterbury, in Saxon* Herebelæpoune, *that is, the Hill where the Army was betrayed.* Hence a man would thinke, (as no queſtion but the inference is made by ſome) that Mr *Lambard* met with that *Saxon* name of the place in ſome ancient Record or Monument of the *Saxons* times. And indeed if he did not, he was to blame thus in a manner, to affirme as much. Peremptorily to deny that he did, I will not preſume; but ſhall here propoſe to the conſideration of my Reader ſuch probable preſumptions to the contrary; and that the place tooke and gain'd the preſent name of *Herbaldowne*, from other grounds long ſince the *Saxons* times, as, I thinke, may give juſt cauſe of ſuſpition that Mr *Lambard* never had warrant for that name from any kinde of *Saxon* antiquity whatſoever. I have collected them chiefly from the ancient *Records* and *Evidences* of the *Hoſpitall* there, whereof Archbiſhop *Lanfranc*, in the *Conquerors* time, was the undoubted Founder, which I thinke the beſt and fitteſt Judges to try and determine this matter.

* Looke for a diſcourſe of the originall of this name at the end of this Inſtrument. The names originall examined.

But for entry into this diſcourſe, let me intreate you in the firſt place, to obſerve with me, that as this name of Herebelæpoune hath no ground in Story (no Chronicle of ours that ever I ſaw recording any ſuch occurrence as the betraying of an Army, either there, or any where elſe thereabouts:) ſo Mr *Lambard* is ſilent in the inſtancing or ſpecifying of any ſuch matter for the illuſtration of the

name. Next if we consult *Edmerus*, who lived a Monk of *Canterbury* in *Hen.* 1. time, and Records the erection of the *Hospitall* there by *Lanfranc*, and the situation of it *, we shall find him make no mention of the name of *Herbaldowne*, or of any other proper name it then had; not likely to have escap'd his pen, but that also it escap'd his knowledge. Now examine we the *Hospitall Records*. The eldest whereof that I have seene (and I thinke I have not left any unsearched) have no mention at all neither, of that name, untill *Hen.* 2. time. A Charter there of *H.* 1. concerning *Assarts* * (grubbing up of wood, I take it) which you shall have anone, calls it *Hospitale de bosco de Blen.* Another Charter there of a sixe penny quit-rent out of a house in *Canterbury*, seeming, both by the style and Charter to be made not long after the former, gives it no other denomination then of, *Hospitale de Sancto Nicolao* *. True it is that a following Charter there, *viz.* of xx markes *per annum*, given to the *Hospitall* (not by *Hen.* 3. as before it is mistaken *, but) by *Hen.* 2. payable out of the Fee-ferme of *Canterbury* and continued to this day, makes expresse mention of the name of *Herbaldowne*, in these words: *Leprosis de Herbaldona* xx *marcatas redditus singulis annis habendas de redditu meo Cantuaria, donec eas assignem alibi suscipiendas vel in ecclesiis vel in aliis redditibus &c.* And another Charter * much of that age, made by Archbishop *Theobald*, granting to the Church of S^t *Nicholas* there, and to the Priest officiating in the same, the Tithes of *Westgate-Court* (or *Manor*) makes like mention of the name. Cleerely then so old it is: and that it should be much elder, I would be glad that any could shew me as satisfactory reasons, as, I thinke I can them, that it is not. Not to repeate these already premised; I must acquaint you that the *quondam* extent and continent of *Blen*-wood (or of the *Forest* of *Blen*, as I have seene it called in some old Deeds) *cujus hodie pars bene magna in agros ac pascua complanatur*, as *Twine* * hath it: was much larger then of late and at this day. By that Charter of *Hen.* 1. concerning *Assarts*, it may plainely, and without any straining or inferrement, be

* *Vide pag.* 82.

* For *Assarts*, what they signifie, see S^r *Hen. Spelmans* Glossary in *Verb. Assartum.*

* A name which neither *Edmerus* nor the former Charter mentions: and therefore I question whether the Church so called were then in being or not.

* *Pag.* 84.

* *In lib. Hosp. de* Estbridge, Cantuar.

* *De rebus Albionic. lib.* 2. *pag.* 101.

be inferred that it then extended to the place of the *Hospitalls* situation: and therefore doth the Deed call it (as the best description, and most intelligible and proper for it at that time) *Hospitale de bosco de Blen*, (that is, the *Hospitall of* (or *within*) *Blen-wood*) without any other proper name. But (to come now to the originall and ground of the name of *Harbaldowne*) not long afterwards, to wit, in the interim of time betweene this Charter, and those afore-mentioned of *Hen.* 2. time, I conceive the place, by grubbing or rooting up the wood there, was disforested, manured; and from Wood-land converted to herbage, or tillage. Aswell the *Hospitals* denomination in that Charter of *Hen.* 1. calling it (as I said) *Hospitale de bosco de Blen*; as the *Grant* it selfe, being to give the *Hospitallers* liberty to ridd away 8. perches of wood, on all sides (or round about) the *Hospitall*, plainly inferres that the place was woody then. For your better satisfaction, see here the Charter it selfe recited *verbatim*.

H. Rex Angl. Archiepiscopo Cantuar. & Vicecomiti & omnibus Baronibus & Ministris & fidelibus suis de Chent, Francis & Anglis, Sal. Sciatis me dedisse & concessisse, pro Dei amore, & anima patris & matris meæ & Matildis regine & Willielmi filii mei, & pro redemptione peccatorum meorum, in acremento Hospitalis de bosco de Blen. x perticatas terre de bosco ad exsartandum & excolendum undique circa hospitale. Et volo & firmiter præcipio ut habitantes in loco illo habeant meam firmam pacem, ne aliquis eis injuriam vel contumeliam faciat. T. W^mo. Elemosinario Capellano meo, & Pagano filio Iohannis, & Gaufrido filio Pagani, & Pagano Peur. apud Odestoc.

Which Charter having taken effect: and, as the *Hospitall*, so also the *Hill* (or *Downe*) thereaway, it seemes, then or soone after cleered of the wood upon it, and manured, it then first in all probability, to distinguish it from the neighbouring Hilles and Downes as yet wilde and woddy, tooke the name (or began to be called by the name) of *Herbal-*

downe,

downe, that is, either the *Pasture-downe* or the *downe* of *herbage* (or *tillage*) like as *Wirtsberge*, a City in *Germany*, so called (saith *Verstegan* *) from the abundance of *warts* or *herbes* which grew about the hill-sides by that towne, is in Latine called *Herbipolis*: or (to instance in an example neerer home) as that *Bocton* neere *Lenham* in *Kent*, for distinction sake from the other three *Boctons* in that County, hath this addition, of *Malherb*, from a kinde of bad herbage proper to the place, as I am told. And now the place thus beginning to be so called; to the *Hospitals* name, of Saint *Nicholas* this, of *Herbaldowne*, was added, as in the stead, and for the supply of that former addition, and cognisance of *Blen-wood*, so likewise as a fuller description to the *Hospitals* place of situation. *Ita mihi videtur &c.* or to say with learned, but modest *Covaruvias* * in a like doubtfull case. *His rationibus animum induxi meum, ut hanc opinionem in hac quæstione probarem, facillimè admissurus cujuslibet saniorem sententiam, & quæ his probationibus exclusis, fortioribus & melioribus constet. Etenim in re dubia nequaquam decet semel conceptis opinionibus ita contumaci animo adhærere, ut doctissimorum virorum judicia recusare nitamur.* This (I say) is mine opinion in this matter, but with submission to better judgements, being very willing that other men should take or leave it as they please, and shall see cause. Assuring them by the way, that I have not taken this paines, so much to discover Mr *Lambards* errour, as to certifie my Reader of what a large and vast extent and continent *Blen-wood* (or the *Forest* of *Blen*) hath sometime beene, and how neere it hath come unto our City. Give me leave to conclude this discourse with the words of the aforenamed Mr *Twine* * (sometime an Alderman and Maior of our City) concerning this *Blen-Wood*. *Quid referam* (saith he) *sylvam Blenam Cantuariæ vicinam, magnitudinis non contemnendæ, si quæ alia senta atque frondosa, cujus hodiè pars benè magna in agros ac pascua complanatur, in qua patrum nostrorum memoriâ apri venatione conficiebantur, ut non ineptam sanè ad ursos quoque gignendos, quæ modò vulpium ac taxonum lustra opacat, arbitremini, &c.*

* Restitution of decayed intelligence. *pag.* 238.

* *Par.* 1. *Relect. in Cap. Alma Mater &c. Tom.* 1. *pag* 411. §. 11.

* *In libro, & loco superius citato.*

Fenestræ

Feneſtræ in ſuperiori parte eccleſiæ Chriſti Cant. incipientes a parte ſeptentrionali.

Feneſtra prima.

Scriptura 3ª.

1 *Moſes cum Rubo. In Medio. Angelus cum Maria.*
Rubus non conſumitur, tua nec comburitur in carne virginitas.

2 *Gedeon cum vellere & conca. Vellus cæleſti rore maduit, dum puellæ venter intumuit.*

3 *Miſericordia & veritas. In medio Maria & Elizabeth.*

Plaude puer puero, virgo vetulæ, quia vero
Obviat hic pietas: veteri dat lex nova metas.

4 *Iuſtitia & Pax.*

Applaudit Regi previſor gratia legi.
Oſcula Iuſtitiæ dat pax; cognata Mariæ.

5 *Nabugodonoſor & lapis cum ſtatua. Puer in præſepio.*

Vt Regi viſus lapis eſt de monte reciſus
Sic gravis abſque viro virgo parit ordine miro.

6 *In medio Maria.*

7 *Moſes cum virga. In medio. Angelus & Paſtores.*

Vt contra morem dedit arida virgula florem
Sic virgo puerum, verſo parit ordine rerum.

8 *David. Gaudebunt campi & omnia quæ in eis ſunt.*

9 *Abacuc. Operuit cælos gloria ejus &c.*

Feneſtra ſecunda.

1 *IN medio tres Reges equitantes. Balaam. Orietur ſtella ex Iacob, & exurget homo de Iſrael. Iſaia & Ieremia.*

Ambulabunt gentes in lumine tuo &c.

2 *In medio. Herodes & Magi. Christus & Gentes.*
Qui sequuntur me non ambulabunt in tenebris.

Stella Magos duxit, & eos ab Herode redaxit
Sic Sathanam gentes fugiunt, te Christe sequentes.

3 *Pharaoh & Moses, cum populo exiens ab Egipto.*

Exit ab erumna populus ducente columnâ
Stella Magos duxit. Lux Christus utrisque reluxit.

4 *In medio. Maria cum puero. Magi & Pastores. Ioseph & fratres sui cum Egiptiis.*

Ad te longinquos Ioseph trahis atque propinquos.
Sic Deus in cunis Iudæos gentibus unis.

5 *Rex Solomon, & Regina Saba.*

Hiis donis donat Regina domum Solomonis.
Sic Reges Domino dant munera tres, tria, trino.

6 *Admoniti sunt Magi ne Herodem adeant: Propheta & Rex Ieroboam immolans.*

Vt via mutetur redeundo Propheta monetur
Sic tres egerunt qui Christo dona tulerunt.

7 *Subversio Sodomæ & Loth fugiens.*

Vt Loth salvetur ne respiciat prohibetur.
Sic vitant revehi per Herodis regna Sabei.

8 *Oblatio pueri in templo, & Simeon. Melchisedech offerens panem & vinum pro Abraham.*

Sacrum quod cernis sacris fuit umbra modernis.
Vmbra fugit. Quare? quia Christus sistitur aræ.

9 *Oblatio Samuel.*

Natura geminum triplex oblatio trinum
Significat Dominum Samuel puer, amphora vinum.

10 *Fuga Domini in Egiptum. Fuga David & Doeg.*

Hunc

Hunc Saul infestat : Saul Herodis typus extat.
Iste typus Christi, cujus fuga consonat isti.

11 *Elias Iesabel & Achab.*

Vt trucis insidias Iesabel declinat Elias
Sic Deus Herodem, terrore remotus eodem.

12 *Occisio Innocentum. Occisio sacerdotum Domini sub Saul.*

Non cecidit David, pro quo Saul hos jugulavit
Sic non est cæsus cum cæsis transfuga Iesus.

13 *Occisio Tribus Benjamin in Gabaon.*

Ecce Rachel nati fratrum gladiis jugulati
His sunt signati pueri sub Herode necati.

Fenestra tertia.

1 IEsus sedet in medio Doctorum. *Moses & Iethro cum populo.*

Sic Moses audit Iethro vir sanctus obaudit
Gentiles verbis humiles sunt forma superbis.

2 *Daniel in medio seniorum.*

Mirantur pueri seniores voce doceri
Sic responsa Dei sensum stupent Pharisei.

3 *Baptizatur Dominus. Noah in archa.*

Fluxu cuncta vago submergens prima vorago
Omnia purgavit: Baptisma significavit.

4 *Submersio Pharaonis & transitus populi.*

Vnda maris rubri spatio divisa salubri
Quæ mentem mundam facit à vitio notat undam.

5 *Temptatio gulæ & vanæ gloriæ. Eva capiens fructum.*

Qui temptat Iesum movet Evam mortis ad esum
Eva gulæ cedit, sed non ita Iesus obedit.

6 *Eva comedit.*

Victor es hic Sathana: movet Evam gloria vana
Sed quo vicisti te vicit gratia Christi.

7 *Tentatio cupiditatis. Adam & Eva comedunt. David & Goliah.*

Quo Sathan hos subicit Sathanam sapientia vicit
Vt Goliam David, Sathanam Christus superavit.

Fenestra quarta.

1 *Vocatio Nathanael jacentis sub ficu. Adam & Eva cum foliis. Populus sub lege.*
Vidit in hiis Christus sub ficu Nathanaelem.
Lex tegit hanc plebem, quasi ficus Nathanaelem.

2 *Christus mutavit aquam in vinum. Sex hydriæ. Sex ætates mundi. Sex ætates hominum.*
Hydria metretas capiens est qualibet ætas,
Primum signorum Deus hic prodendo suorum.
Lympha dat historiam, vinum notat allegoriam
In vinum morum convertit aquam vitiorum.

3 *Piscatore Apostolorum. S. Petrus cum eccles. de Iud. Palus cum ecclesia de gentibus.*
Verbum rete ratis Petri domus hæc pietatis
Pisces Iudæi, qui rete ferant Pharisei
Illa secunda ratis, domus hæc est plena beatis
Retia sciſmaticus, & quivis scindit iniquus.

4 *In medio Iesus legit in Synagoga. Esdras legit legem populo. S^tus Gregor. ordinans lectores.*
Quod promulgavit Moses, legem reparavit
Esdras amissam; Christus renovavit omissam.
Quod Christus legit, quasi pro lectoribus egit.
Exemplo cujus sacer est gradus ordinis hujus.

5 *Sermo Domini in monte. Doctores Ecclesiæ. Moses suscipit legem.*
Hii montem scandunt Scripturæ dum sacra pandunt.
Christus sublimis docet hos sed vulgus in imis
Ex hinc inde datur in monte quod inde notatur
Christum noviſſe debemus utramque dediſſe.

6 *Christus*

6 *Christus descendens de monte mundat leprosum. Paulus baptizat populum. Heliseus. Naaman & Iordanis.*

Carne Deus tectus quasi vallis ad ima provectus
Mundat leprosum genus humanum vitiosum:
Quē lavat ecce Deus quē mundat & hic Heliseus
Est genus humanum Christi baptismate sanum.

Fenestra quinta.

1 *Iesus ejicit Demonium. Angelus ligavit Demonium.*

Imperat immundis Deus hic equis furibundis
Hiis virtus Christi dominatur ut Angelus isti.

2 *Maria unxit pedes Chr. Drusiana vestit & pascit egenos.*

Curam languenti, victum qui præbet egenti
Seque reum plangit, Christi vestigia tangit.
Illa quod ungendo facit hæc sua distribuendo
Dum quod de pleno supereſt largitur egeno.

3 *Marta & Maria cum Iesu. Petrus in navi. Iohannes legit.*

Equoris unda ferit hunc; ille silentia querit;
Sic requies orat dum mundi cura laborat.

4 *Leah & Rachel cum Iacob.*

Lyah gerit curam carnis; Rachelque figuram
Mentis, cura gravis est hæc, est altera suavis.

5 *Iesus & Apostoli colligunt spicas. Mola fumus & Apostoli facientes panes.*

Quod terit alterna Mola lex vetus atque moderna
Passio, crux Christi fermentans cibus iste.

Petrus & Paulus cum populis.

Arguit iste reos, humiles alit hic Pharisæos,
Sic apice tritæ panis sunt verbaque vitæ.

6 *Iesus cum Samaritana Synagoga & Moses cum quinque libris. Ecclesia de gentibus ad Iohannem.*

Potum quesisti fidei cum Christe sitisti
E qua viri cui sex Synogoga librique sui sex.
delicta notat hydria fonte relicta
Ad te de gente Deus ecclesia veniente.

7 *Samaritana adduxit populum ad Iesum. Rebecca dat potum servo Abraham. Iacob obviat Rachaeli.*

Fons servus minans pecus hydria virgo propinans
Lex Christo gentes mulierque fide redolentes.

Iacob lassatus Rachel obvia grex adaquatus
Sunt Deus & turbæ mulier quas duxit ab urbe.

Feneſtra ſexta.

1 IEſus loquens cum Apoſtolis. Gentes audiunt. Phariſei contemnunt.
Sollicitæ gentes ſtant verba Dei ſitientes
Hæc ſunt verba Dei quæ contemnant Phariſei.

2 Seminator & volucres. Phariſei recedentes à Ieſu. Phariſei tentantes Ieſum.
Semen rore carens expers rationis & arens
Hii ſunt qui credunt, tentantes ſicque recedunt.
Semen ſermo Dei, via lex ſecus hanc Phariſei
Et tu Chriſti ſator inſidiator.

3 Semen cecidit inter ſpinas. Divites hujus mundi cum pecunia.
Iſti ſpinoſi locupletes delicioſi
Nil fructus referunt quoniam terreſtria querunt.

4 Semen cecidit in terram bonam. Iob. Daniel. Noah.
Verba prius ſeruit Deus his fructus ſibi crevit
In tellure bonâ, triplex ſua cuique corona.

5 Ieſus & mulier commiſcens ſata tria. Tres filii Noæ cum Eccleſia. Virgines Continentes. Conjugati.
Parte, Noæ nati, mihi quiſque ſua dominati.
Vna fides natis ex his tribus eſt Deitatis.
Perſonæ trinæ tria ſunt ſata miſta farinæ
Fermentata ſata tria tres fructus operata.

6 Piſcatores. Hinc Piſces boni, inde mali. Iſti in vitam æternam.
Hii qui jactantur in levam qui reprobantur
Pars ſunt à Domino maledicta cremanda camino
Vaſe reſervantur piſces quibus aſsimulantur
Hii quos addixit vitæ Deus & benedixit.

7 Meſſes. Seges reponitur in horreum. Zizania in ignem. Iuſti in vitam æternam. Reprobi in ignem æter.
Cum ſudore ſata meſſoris in horrea lata
Sunt hic vexati ſed Chriſto glorificati.
Hic cremat ex meſſe quod inutile judicat eſſe
Sic pravos digne punit judex Deus igne.

8 De quinque panibus & duob. piſcibus ſatiavit multa millia hominum. Dus Sacerdos. Rex.
Hii panes legem, piſces dantem ſacra Regem
Signant quaſſatos à plebe nec adnihilatos.

Synagoga

Synagoga cum Mose & libris. } *Quæ populos saturant panes piscesque figurant*
Ecclesia cum Iohanne. } *Quod Testamenta duo nobis dant alimenta.*

Fenestra septima.

1 *CVravit Iesus filiam viduæ. Ecclesia de gentibus cum Iesu. Petrus orat & animalia dimittuntur in linthea.*

Natam cum curat matris prece; matre figurat
Christo credentes primos, nataque sequentes.

Fide viventes signant animalia gentes;
Quos mundat sacri submersio trina lavacri.

2 *Curavit Iesus hominem ad piscinam. Moses cum quinque libris. Baptizat Dominus.*

Lex tibi piscina concordat sunt quia quina
Ostia piscinæ, seu partes lex tibi quinæ.
Sanat ut ægrotum piscinæ motio lotum
Sic cruce signatos mundat baptisma renatos.

3 *Transfigurationem Domini. Angeli vestiunt mortuos resurgentes. Angeli adducunt justos ad Deum.*

Spes transformati capitis, spes vivificati
Clares in indutis membris à morte solutis.
Cum transformares te Christe, quid insinuares
Veste decorati declarant clarificati.

4 *Petrus piscatur & invenit staterem. Dominus ascendit in Hier. Dominus crucifigitur.*

Hunc ascendentẽ mox mortis adesse videntẽ
Tempora; te Christe piscis prænunciat iste.
Ludibrium turbæ Deus est ejectus ab urbe.

5 *Statuit Iesus parvulum in medio Discipulorum. Monachi lavant pedes pauperum. Reges inclinant doctrinæ Petri & Pauli.*

Hoc informantur exemplo qui monachantur
Ne dedignentur peregrinis si famulentur.

Sic incurvati pueris sunt assimulati
Reges cum gente Paulo Petroque docente.

6 *Pastor reportat ovem. Christus pendet in cruce. Christus spoliat infernũ*

Feneſtra octava.

1 Dominus remittit debita servo poſcenti. } Vt prece ſubmiſſa ſunt huic commiſſa remiſſa
} Parcet poſcenti ſeu parcit Deus egenti.

Petrus & Paulus abſolvunt pœnitentem, & Dominus ſibi credentes. Servus percutit conſervum. Paulus lapidatur. Stephanus lapidatur. } Cur plus ignoſcit Dominus minus ille popoſcit
Conſervum ſervus populus te Paule protervus
Regi conſervo repetenti debita ſervo
Aſſimulare Deus Martyr nequam Phariſæus

Tradidit eum tortoribus. Mittuntur impii in ignem. Iudæi perimuntur. } Cæditur affligens, captivatur crucifigens
} Hunc punit Dominus flagris, hos igne caminus.

Feneſtra nona.

Homo quidam deſcendebat de Hier. in Ierico & incidit in latrones. } Perforat haſta latus, occidit ad mala natus.

Creatur Adam. Formatur Eva, comedunt fructum, ejiciuntur de Paradiſo. } Ex Adæ coſta prodiit formata virago.
Ex Chriſti latere proceſſit ſancta propago.
Fructum decerpens mulier ſuadens mala ſerpens
Immemor authoris vir perdit culmen honoris
Virgultum. fructus. mulier. vir. vipera. luctus
Plantatur. rapitur. dat. guſtat. fallit. initur.
Pœna reos tangit, vir ſudat, fœmina plangit.
Pectore portatur ſerpens, tellure ribatur.

Sacerdos & Levita vident vulneratum & pertranſeunt. } Vulneribus plenum neuter miſeratus egenum.

Moſes

Moſes & Aaron cum Pharaone. Sribitur tau. Educitur populus. Adorat vitulum. Datur lex. Elevatur Serpens.

Pro populo Moyſes coram Pharaone laborat:
Exaugetque preces, ſignorum luce coronat.
Cui color eſt rubeus ſiccum mare tranſit Hebræus
Angelico ductu patet in medio via fluctu.
In ligno ſerpens poſitum notat in cruce Chriſtū
Qui videt hunc vivit, vivet qui crēdit in iſtū.
Cernens quod ſpeciem Deitatis dum teret aurum
Frangit ſcripta tenens Moyſes in pulvere taurū.

Samaritanus ducit vulneratum in ſtabulum cum jumento. Ancilla accuſat Petrum. Dominus crucifigitur. ſepelitur. Reſurgit. Loquitur Angelus ad Marias.

Qui caput eſt noſtrum capitur: qui regibus oſtrum
Prebet, nudatur: qui ſolvit vincla ligatur.
In ſigno pendens. In ligno brachia tendens:
In ſigno lignum ſuperaſti Chriſte malignum
Chriſtum lege rei, livor condemnat Hebræi
Carne flagellatum, rapit, attrahit ante Pilatum
Solem juſtitiæ tres, orto ſole, Mariæ
Quærunt lugentes, ex ejus morte trementes.

Feneſtra decima.

Suſcitat Ieſus puellam in Domo. Abigael occurrit David & mutat propoſitum. Conſtantinus jacens & matres cum pueris.

Quæ jacet in cella ſurgens de morte puella
Signat peccatum meditantis corde creatum
Rex David arma gerit, dum Nabal perdere quærit
Obviat Abigael mulier David, arma refrenat.
Et nebulam vultus hilari ſermone ſerenat.
Rex ſoboles Helenæ, Romanæ rector habenæ
Vult mundare cutem quærendo cruce ſalutem.
Nec ſcelus exercet, flet, humet, dictata coercet.

Dominus ſuſcitat puerum extra portam. Rex Solomon adorat Idola & deflet peccatum. Pœnitentia Theophili.

Qui jacet in morte puer extra limina portæ
De foris abſtractum peccati denotat actum.
Errat fœmineo Solomon deceptus amore:
Errorum redimit mens ſancto tacta dolore.
Dum lacrimando gemit Theophilus acta redemit
Invenies veniam dulcem rogando Mariam.

Dominus suscitat Lazarum. Angelus alloquitur Ionam sub hedera ante Ninevem. Pœnitentia Mariæ Egipticæ.

Mens mala mors intus: malus actus mors foris: usus
Tumba, puella, puer, Lazarus ista notant.
Pingitur hic Nineve jam pene peracta perire
Veste fidus Zosimas nudam tegit Mariam.

Mittit Dominus duos Discipul. propter asinam & Pullum. Sp. sanctus in specie columbæ inter Deum & homenum.

Imperat adduci pullum cum matre Magister
Paruit huic operæ succinctus uterque minister.
Signacius simplex quod sit dilectio duplex
Ala Deum dextra fratrem docet ala sinistra.

Iesus stans inter Petrum & Paulum.

Genti quæ servit petris Petrum, petra mittit.
Escas divinas Iudeis Paule propinas.

Adducunt discipuli Asinum & Pullum. Petrus adducit ecclesiam de Iudeis. Paulus adducit ecclesiam de gentib.

Quæ duo solvuntur duo sunt animalia bruta
Ducitur ad Christum pullus materque soluta.
De populo fusco Petri sermone coruſco
Extrahit ecclesiam veram reserando Sophiam
Sic radio fidei cæci radiantur Hebræi
Per Pauli verba fructum sterilis dedit herba
Dum plebs gentilis per eum fit mente fidelis
Gentilis populus venit ad Christum quasi pullus.

Occurrunt pueri Domino sedenti super Asinam

Vestibus ornari patitur Salvator asellam
Qui super astra sedet, nec habet frenum neq; sellam.

Isaias dicit. Ecce Rex tuus sedens super asinam.

Qui sedet in cœlo ferri dignatur asello.

David ex ore infantum, &c.

Sancti sanctorum laus ore sonat puerorum.

Feneſtra undecima.

IN medio cœna Domini David gestans se in manibus suis. Manna fluit populo de cœlo.

Quid manibus David se gestans significavit
Te manibus gestans das Christe tuis manifestans
Manna fluit saturans populum de plebe figurans
De mensâ Iesu dare se cœnantibus esum.

Lavat

Lavat Ieſus pedes Apoſtolorum. — *Obſequio lavacri notat hoſpes in hoſpite ſacri*
Quos mundas ſacro mundaſti Chriſte lavacro.
Abraham Angelorum — *Cum Laban hos curat, typice te Chriſte figurat*
Laban camelorum — *Cura camelorum mandatum Diſcipulorum.*

Proditio Ieſu. — *Fraus Iudæ Chriſtum, fraus fratrum vendidit iſtum*
Venditio Ioſeph. — *Hii Iudæ, Chriſti Ioſeph tu forma fuiſti.*
Ioab oſculatur — *Fœdera dum fingit Ioab in funera ſtringit*
Abner & occidit — *Ferrum, Iudaicum præſignans fœdus iniquum.*

Vapulatio Ieſu. Iob percuſſus ulcere. Helizeus & pueri irridentes. — *Chriſti teſtatur plagas Iob dum cruciatur*
Vt ſum Iudeæ, iocus pueris Heliſee.

Feneſtra duodecima.

Chriſtus portat crucem. Iſaac ligna. Mulier colligit duo ligna. — *Ligna puer geſtat, crucis typum manifeſtat.*
Fert crucis in ſignum duplex mulierecula lignum.

Chriſtus ſuſpenditur de ligno. Serpens æneus elevatur in columna: Vacca comburitur — *Mors eſt exanguis dum cernitur æreus anguis*
Sic Deus in ligno nos ſalvat ab hoſte maligno
Vt Moyſes juſſit vitulam rufam rogus uſſit
Sic tua Chriſte caro crucis igne crematur amaro.

Dominus deponitur de ligno. Abel occiditur. Heliſeus expandit ſe ſuper puerum — *Nos à morte Deus revocavit & hunc Heliſeus.*
Signa Abel Chriſti pia funera funere triſti.

Moſes ſcribit Thau in frontibus in porta de ſanguine agni. Dominus in ſepulcro. Samſon dormit cum amica ſua. Ionas in ventre ceti. — *Frontibus infixum Thau præcinuit crucifixum*
Vt Samſon typice cauſa dormivit amicæ.
Eccleſiæ cauſa Chriſti caro marmore clauſa.
Dum jacet abſorptus Ionas Sol triplicat ortus
Sic Deus arctatur tumulo triduoque moratur.

Dominus ligans Diabolum. Spoliavit infernum. David eripuit Oves. & Samſon tulit portas. — *Salvat ovem David; ſic Chriſtum ſignificavit.*
Eſt Samſon fortis qui rupit vincula mortis.
Inſtar Samſonis, frangit Deus oſſa Leonis.
Dum Sathanã ſtravit, Chr^tus Regulũ jugulavit

Surgit Dominus de sepulcro. Ionas ejicitur de piſce. David emiſſus per feneſtram.

Redditur ut ſalvus, quem ceti clauſerat alvus:
Sic redit illeſus, à mortis carcere Ieſus.
Hinc abit illeſus David: ſic invida Ieſus
Agmina conturbat, ut victa morte reſurgat.

Angelus alloquitur Mariam ad Sepulcrum. Ioſeph extrahitur è carcere. Et Leo ſuſcitat filium.

Ad vitam Chriſtum Deus ut leo ſuſcitat iſtum.
Te ſignat Chriſte Ioſeph; te mors; locus iſte.

To theſe verſes in the Windowes let me adde foure other legible of late on the Wall in the North-Ile of the *Quire*, in the foote almoſt of the painted peece there, and containe a briefe dialogue betweene Saint *Anſelm* ſometime Archbiſhop here, and an *Heretike*, about the Virgin-conception of our bleſſed Lady, written (it there appeares) *Anno Domini* 1477.

Hæreticus.

Nunquam natura mutavit ſic ſua jura;
Vt virgo pareret, in virginitate careret.

Anſelmus.

Lumine ſolari neſcit vitrum violari;
Nec vitrum ſole, nec virgo puerpera prole.

The

The Articles betweene the Prior of S. Gregories of Canterbury and the Covent of the ſame Church on the one party, and the Maior and Communalty of the City of Cant. of the other party, by the mediation of Thomas, Prior of Chriſt-Church of Cant. Iohn Hales one of the Barons of the Exchequer of our Saveraigne Lord the King, Chriſtopher Hales generall Attorney of our ſaid Soveraigne Lord the King, and Thomas Wood Eſquire, by the conſent of the moſt reverend Father in God William Lord Archbiſhop of Canterbury. Scriptura 4ta.

FIrſt it is agreed and determined that the ſaid Monaſtery as it is encloſed at this preſent date with the new houſes and tenantries which beene built next adjoyning unto the ſame Monaſtery, as well on and by the South part of the ſaid Church-gate, as on and by the North-part of the Court-gate of the ſaid Church, be fully and intirely to all intents of and within the liberties and franchiſes of the ſaid Citie of *Cant.* And that the tenants inhabiting in the ſame tenements ſhall at all times doe and owe their obedience unto the Maior of the ſaid City, and to the Aldermen and other Officers of the ſaid City and of the Ward of Northgate for the time being and ſhall be contributory to every charge within the ſame City in like wiſe as all the other inhabitants of the ſame City and ſhall be. And that the ſaid Mayor and Aldermen of the ſaid City and Ward and their Succeſſors ſhall execute their Office within the ſaid Monaſtery as they ſhould doe in any other part of the ſaid City, except in the cauſes and articles following. 1.

Item it is agreed for the quietneſſe of the ſaid Prior and Covent and their Succeſſors that no perſon ſhall be arreſted by his body within the ſaid monaſtery for any perſonall action to be attempted by way of plaint before the Mayor of the ſaid City, but in forme following, that is to ſay; if any plaint be entred and affirmed againſt the ſaid 2.

Prior or his ſucceſſors or any perſon inhabiting or abiding within the ſaid Monaſtery in ſuch manner that the proceſſe and execution according to the ſame plaint cannot be had and done upon the ſaid Prior, his ſucceſſors, or any ſuch foreſaid Perſon there inhabiting or abiding within the ſaid Monaſtery, that then if the ſaid Prior, his ſucceſſors or other perſon inhabiting or abiding within the ſaid Monaſtery, having knowledge by the ſaid Maior or by any of his Officers thereof by monition to be given by the time of two dayes before the time prefixed for the appearance, he at the time of that monition being within the ſaid Monaſtery or elſewhere within the liberties of the ſame City: If then the ſaid Prior, the next Court-day after the ſaid ſummons or knowledge ſo given put in pledges of right according to the cuſtome of the ſaid City to anſwer to the ſaid plaints ſo taken and affirmed, that then no manner of arreſt nor attachment of any of the ſaid bodies ſhall not be put in execution within the ſaid Monaſtery againſt the ſaid Prior his Succeſſors or any ſuch perſon inhabiting or abiding within the ſame. And it is condiſcended agreed and determined by this compoſition that every ſuch monition or warning hereafter to be given againſt the Priors or any other perſon ſpirituall or temporall inhabiting or reſident within the ſame Monaſtery ſhall be good and effectuall to be given to the party to be ſued or to any religious man of the ſame Monaſtery then being a Prieſt.

3. *Item* it is agreed that all the manuell and neceſſary ſervants of the ſaid Prior and Covent that hereafter ſhall be inhabiting within any of the ſaid tenantries ſhall not hereafter be impanelled, ſummoned, amerced ne diſtreyned for any mercements for any manner of Jury that ſhalbe ſued betweene party and party.

Foundation

Foundation of the Vicarage of *Cosmus-Bleane.*

Scriptura 5ta.

Universis sanctæ matris ecclesiæ filiis præsentes literas inspecturis Simon permissione divina Cant. Archiepiscopus totius Angliæ Primas & Apostolicæ sedis Legatus Salutem in Domino. Quia tam ex fama publica quam ex inquisitione ex officio nostro in hac parte capta evidenter comperimus ecclesiam parochialem sanctorum Cosmæ & Damiani in la Bleen nostræ Dioc. Hospitali nostro sancti Thomæ Martyris de Estbrigge in Civitate Cantuar. ab abtiquo fuisse & esse appropriatam, unitam pariter & annexam, per unum milliare & amplius ab ipsis Civitate & Hospitali notoriè distantem, sacerdotemque qui curæ animarum parochianorum ecclesiæ prædictæ hactenus intendebat seu intendere solebat in dicto Hosp. per dies & noctes quasi continuò fuisse commorantem, cum alibi pro sacerdote hujusmodi hospitium sive habitatio minimè extiterat ordinat', quodque vix in ecclesia præfata singulis ebdomadis sacerdos prædictus propter dictorum locorum distantiam per dies duos missam celebravit, ac parochiani ecclesiæ prædictæ nonnulli infirmati sacerdotem hujusmodi diebus & noctibus inquirendo in loco ut præmittitur sic distanti quam plurimum fuerant fatigati, & sæpius in infirmitatibus subitis proper præfati sacerdotis absentiam multiplicem neque confessi neque communicati lamentabiliter decesserunt, ac alii in infirmitatibus hujusmodi remanserunt periculosè & multipliciter desolati. Nos itaque præmissa pericula mentis nostræ intuitu debite ponderantes, eisque quantum cum Deo poterimus ex nostri officii debito mederi cupientes, de voluntate & assensu Dilecti nobis in Christo Domini Thomæ Newe de Wolton custodis sive magistri Hosp. antedicti, intervenientibus etiam authoritate & assensu dilectorum filiorum Prioris & Capituli ecclesiæ nostræ Christi Cant. de consilio Iurisperitorum nobis assistentium, volentes dei cultum, animarumque profectum parochianorum ecclesiæ prædictæ, Domino disponente, salubriter augmentare, statuimus, ordinamus & disponimus, ut de cetero sit in dicta ecclesia perpetuus Vicarius habens infra ejusdem parochiam mansionem

Causæ fundationis.

Dotatio Vicariæ.

sionem quam præfatus Dominus Thomas Newe Custos erexit pro eodem. Habebit etiam idem Vicarius decimas ac oblationes subscriptas ad valorem annuum decem librarum & ultra ut communiter creditur se extendentes, pro victu suo & oneribus infrascriptis supportandis, ejus quoque Vicarii præsentatio in vacationibus ipsius Vicariæ singulis ad Custodem ipsius Hosp. inperpetuum pertinebit. Habebit etiam ipse Vicarius in partem summæ prædictæ pro dote sua omnes decimas prædiales apud Natyngdon dicto Hosp. debitas ab antiquo, quæ quinque marcas aut circiter de claro valebunt annuatim, nec non omnes decimas prædiales per totam parochiam dictæ ecclesiæ sanctor. Cosmæ & Damiani præterquam de terris & prædiis dominicalibus omnibus & singulis prædicti Hosp. jam cultis & colendis infra parochiam antedictam & preter omnimodas decimas prædiales & alias quascunque provenient' ex terris subscriptis & animalibus in eisdem depascendis & eorum fetuum super terras hujusmodi emittend. quæ terræ sic exceptæ sunt & jacent ex australi parte cujusdam cursus aquæ currentis in ipsa parochia quæ vocatur Vischmannysbourne in quadam valle infra dictam parochiam inter ecclesiam prædictam sanctor. Cosmæ & Damiani in le Bleen & Curiam, dicti Hosp. apud le Hothe dictæ nostræ Dioc. scituat. Ita quod Vicarius ille de decimis prædialibus nec aliis cujuscunque generis fuerint ex illa parte australi dicti cursus aquæ infra parochiam prædict. qualitercunque provenien. nihil penitus vendicare poterit vel debebit. Habebit insuper dictus Vicarius in complementum summæ decem librarum prædictarum omnes decimas vitulorum, agnorum, aucarum, lini, lanæ, lactis, lacticinii, casei, fœni, herbagii, silvæ ceduæ, aliarumque rerum omnium decimabilium infra dictam parochiam, decimis de terris & prædiis dominicalibus & possessionibus quibuscunque provenientibus ac de animalibus dicti Hosp. & ipsorum fœtibus in ipsa parochia ubicunque depascendis & emittendis, cujuscunque generis fuerint, decimis quoque animalium hominum aliorum quorumcunque super ipsas terras dominicales & super terras aliorum ex parte australi cursus aquæ prædict' fœtus emittentium, & ex quibus ipse Vicarius nihil omnino percipiet duntaxat exceptis. Habebit itaque omnes oblationes in dicta parochiali ecclesia sanctor. Cosmæ &

Decimæ apud Natingdon.

Fishmannesbourne.

& Damiani & ejus parochia extra Curiam dicti Hosp. apud la Hoth ubicunque faciendas & quia tanta commoda ipse Vicarius infra dictam parochiam quasi Rector loci optinebit, subscripta onera de emolumentis & proficuis prædictis dictus Vicarius qui fuerit pro tempore futuris temporibus supportabit, viz. Cancellum dictæ ecclesiæ sanctorum Cosmæ & Damiani construet & reparabit suis sumptibus & expensis quotiens & quando oportebit. Et volumus quod si in ea parte per Custodem præfati hosp. debite monitus infra tempus congruum per ipsum Custodem limitandum reparationes & constructiones hujusmodi fieri non fecerit competenter, licebit extunc eidem Custodi qui pro tempore fuerit de dictis oblationibus & decimis partem rationabilem & non excessivam liberè capere & levare, cum qua reparationes aut constructiones ipsas poterit fieri facere competenter, & si sic partem rationabilem ceperit & levaverit ipse Custos, Vicarius ille pro reparationibus aut constructionibus tunc necessariis excusatus habeatur penitus ne fraus aut malitia locum habeat in hac parte. Sustentabit etiam Vicarius hujusmodi qui ibidem pro tempore fuerit suis sumptibus competentem mansionem pro ipso vicario in dicta parochia jam constructam. Orabuntque singuli qui ibidem erunt Vicarii in singulis suis missis pro nostra salute dum vixerimus, & pro anima nostra cum ab hac luce migraverimus, ac pro salute Domini Thomæ Newe dum vixerit, & pro ejus anima cum ab hac luce migraverit, necnon pro anima bonæ memoriæ Domini Simonis de Islep dudum Cant. Archiepisc. prædecessoris nostri, quia cum ejus bonis in maiori parte ipsa mansio ut accepimus erecta extitit & constructa, & pro animabus Domini Thomæ de Ros qui multas possessiones suæ hereditatis dedit dicto hospitali in partem dotis unius Cantariæ perpetuæ pro salute animæ suæ & Beatricis consortis suæ ac etiam Domini Eustacii de Dapschecourt & consortis ejus, de quorum bonis multa pietatis opera facta sunt in dicto Hosp. sancti Thomæ martyris. Inveniet in super dictus Vicarius qui fuerit pro tempore vinum & panem ac luminar' in præfata ecclesia pro celebrantibus necessaria, & suis sumptibus ea exhiberi faciet competenter, & subibit omnia alia onera prædictæ ecclesiæ imposterum imponenda quæ ad decimas solvendas taxata non existunt eaque agnoscat debite &

Onera Vicarii.

Dominus Thomas de Ros. & Beatrix ejus uxor.

Dominus Eustacius de Dapschecourt & uxor.

perſolvat. Artabitur etiam ad reſidentiam continuam infra parochiam præfatæ eccleſiæ faciendam, ſicut ad reſidentiam continuam alii eccleſiarum Vicarii per conſtitutionem ſunt artati. Obedietque cuſtodi præfati hoſp. qui fuerit pro tempore in licitis & honeſtis. Reſervamus inſuper nobis & Succeſſoribus noſtris Archiepiſc. Cant. poteſtatem corrigendi, augmentandi & diminuendi noſtram ordinationem prædictam quotiens nobis vel eis videbitur expediens & opportunum. In cujus Rei teſtimonium ſigillum noſtrum fecimus hiis apponi. Dat' apud Otteforde tertio Non. Auguſti Anno Domini Milleſimo CCC^mo. ſeptuageſimo quinto, & noſtræ tranſlationis anno primo.

Scriptura 6ta.

The Foundation of *Eaſtbridge*-Chantery.

Sanctæ matris eccleſiæ filiis univerſis ad quos præſentes literæ pervenerint Simon permiſſione divina Cantuar. Archiepiſcopus &c. ſalutem in Domino ſempiternam. Quia per inſpectionem cujuſdam patentis literæ bonæ memoriæ Domini Simonis de Iſlep nuper Cant. Archiepiſc. prædeceſſoris noſtri ejus ſigillo conſignatæ comperimus evidenter quod ipſe ex certis cauſis una perpetuam cantariam in hoſpitali noſtro apud Eſtbrig' in Civitate Cant. ad honorem Dei cultuſque divini, & pro ſalute animarum quorundam benefactorum ipſius hoſp. & omnium fidelium defunctorum devotè & legitimè ordinavit, ejuſque Cantariæ ſacerdotem qui fuerit pro tempore annuatim percipere voluit ad certos anni terminos in ordinatione eadem expreſſos de cuſtode ejuſdem hoſpitalis in perpetuum decem marcas ex valore antiquarum & novarum poſſeſſionum eidem hoſpitali adquiſitarum capiendas & etiam perſolvendas, prout in dicta ordinationis litera plenius expreſſatur. Sacerdotem quoque ipſius Cantariæ per literas ordinationis prædictas artavit ad reſidentiam continuam in dicta Civitate aut eius ſuburbio faciendam, ita quod ſe ab ipſis Civitate aut ſuburbio per ſpatium unius diei minimè abſentaret niſi de Cuſtodis dicti Hoſp. aut tenentis ejus locum licentia ſpeciali petita pariter & obtenta, quam ex cauſis licitis neceſſariis & honeſtis dare poterit dictus Cuſtos aut locum ejus tenens quotiens ubi &

Cauſæ fundationis.

quamdiu

quamdiu sibi videbitur expedire, dum tamen idem capellanus in absentia sua hujusmodi per alium Capellanum idoneum faciat divina celebrari, quodque pauperibus & peregrinis ad ipsum hosp. confluentibus & in ipso infirmitatis sacramenta & sacramentalia quæ si præsens fuerit per se vel per alium ministrabit & debite faciat ministrari. Volumus itaque & etiam ordinamus quod sacerdos ipsius Cantariæ qui est & erit inposterum mansionem habeat infra septa dicti hosp. inter Infirmariam & magnam portam ejusdem hosp. jam ei assignatam, cum una camera supra ipsam portam ædificata, suis sumptibus continuè in statu debito conservandam. Mansio Cantariſtæ.

Verum post ipsam ordinationem Dominus noster excellentissimus Dominus Edwardus Rex Angliæ & Franciæ illustris qui nunc est quoddam messuagium suum in Civitate Cant. situm, la Chaunge vulgariter nuncupatum, in magna parte tempore donationis ejusdem infrascript' collapsum ex pia donatione sua Domino Thomæ Newe de Wolton nunc magistro prædicti Hosp. ad terminum vitæ suæ donavit, ita quod post mortem suam ipsum messuagium Successoribus ipsius magistris, viz. Hosp. prædicti remaneret in perpetuum, in auxilium sustentationis unius capellani perpetui divina celebranti in Hosp. prædicto, pro salubri statu ipsius Domini Regis dum vixit, & anima carissimæ matris suæ Isabellæ defunctæ, & anima ipsius Domini Regis cum ab hac luce migraverit, anima etiam Domini Iohannis at Lee qui in parte dotavit dictam Cantariam, ac animabus omnium fidelium defunctorum, prout in carta dicti Domini nostri Regis plenè vidimus contineri, Ac per inquisitionem & informationem fidedignorum accepimus quod dictum messuagium per præfatum Dominum nostrum Regem collatum ut præmittitur, per executores dicti prædecessoris nostri & cum bonis ejus caritativè est taliter reparatum & constructum quod verus valor ejus in certo redditu ad septem marcas ascendit, & in futurum ascendit annuatim ut speratur. Quodque difficile sit in presenti honestum reperire sacerdotem, qui pro salario decem marcarum ad tam continuam residentiam & cotidianas celebrationes voluerit ut præmittitur onerari. Devotionemque dicti Domini nostri Regis quoad augmentum dictæ dotis hactenus frustratum esse comperimus: Ordinamus & statuimus addendo ordinationi prædicti prædecessoris nostri, de Dominus Iohannes at Lee. Augmentatio dotis.

consensu dicti Domini Thomæ Custodis præfati Hosp. & executoris prædecessoris nostri prædicti quod dos dictæ Cantariæ decem marcarum per quinque marcas & dimidiam de septem marcis redditus messuagii sive tenementi prædicti per Dominum Regem dati ut præmittitur percipiendas per sacerdotem prædictum qui fuerit pro tempore equis portionibus, ad quatuor anni terminos, ad quos dictæ decem marcæ in ordinatione dicti prædecessoris nostri sunt solvendæ augmentetur, & eandem Cantariam cum dictis quinque marcis & dimidia tenore præsentium augmentamus, cum potestate per dictum Capellanum distringendi in dicto messuagio seu tenemento vocat' la Chaunge per Dominum nostrum Regem dato ut præfertur, quotiens per aliquem terminorum prædict' in ordinatione prædicta contentorum pars debita ipsius redditus quinque marcarum & dimidiæ in parte vel in toto per dies quindecim eidem capellano non fuerit persoluta. Et quia præsentatio Cantariæ de Bourne hospitali prædicto unitæ prout in ordinatione primæ Cantariæ prædictæ per prædecessorem nostrum facta plenius continetur, ad Bartholomeum de Bourne seu ejus heredes aut assignatos ante unionem prædictam pertinebat: statuimus, ordinamus, & propterea declaramus quod præsentatio dictæ Cantariæ cum vacaverit, nobis seu successoribus nostris, aut sede ecclesiæ Cant. vacante, Priori & Capitulo ejusdem ecclesiæ facienda, ad præfatum Bartholomæum, heredes aut assignatos suos, collatioque ejusdem ad nos & Successores nostros cum eam vacare contigerit alternis vicibus pertinebunt, & quod collatio dictæ Cantariæ in prima vacati' ejusdem ad nos vel Successores nostros pertineat, quia assignatus dicti Bartholomei ad ipsam Cantariam tunc vacantem capellanum præsentavit eandem occupantem in præsenti. Iurabit quilibet Capellanus ejusdem Cantariæ in admissione sua seu collatione sibi facienda, ordinationes dictæ Cantariæ & singula contenta in eisdem fideliter observare, alioquin ejus admissio, collatio & institutio nullius penitus sint momenti. In quorum omnium testimonium sigillum nostrum fecimus hiis apponi. Dat' apud Wingham xv. *Kalen. Novembris. Anno Domini* Mcccl xxv^to^. *& translationis nostræ anno primo.*

Cantaria de Bourne.

The

The grant of Poore Priests Hospitall with the Lands and appertenances to it, by the late Queene, to the Citie.

Scriptura 7ma.

ELizabetha Dei gratia Angliæ, Franciæ & Hiberniæ Regina fidei defensor &c. Omnibus ad quos præsentes literæ pervenerint Salutem. Cum Blasius Winter clericus Magister hospitalis pauperum Sacerdotum in Comitatu Civitatis Cantuar. necnon Ed. Freake Roffen' Episcopus Archidiaconus Cantuarien. verus & indubitatus Patronus dicti Hospitalis in Iure Archidiaconatus prædicti & Mattheus Cant. Archiepiscopus totius Angliæ Primas & Metropolitanus Ordinarius ejusdem Hospitalis per scriptum suum gerens datum quarto decimo die Maii anno Regni nostri decimo Sursum reddi-tio Hospit. *septimo ob diversas càusas eosdem moventes in prædicto scripto mentionat' & expressas, dederunt, concesserunt & confirmaverunt nobis heredibus & successoribus nostris in perpetuum totum Hospitale pauperum Sacerdotum infra Civitatem Cant. prædictum, & advocationem ejusdem Hosp. necnon omnia & singula domos, ædificia, structuras, gardin', pomar', terras arabil', glebas, tenementa, prata, pasturas, mariscos, boscos, subboscos, redditus, reversiones, servitia, portiones, pensiones, annuales redditus, decimas bladorum, granorum & feni, advocationem & advocationes ecclesiæ & ecclesiarum, vicariæ & vicariarum quarumcunque & reversionem & reversiones omnium & singulorum præmissorum, ac omnia & singula proficua, franches', emolumenta & hereditamenta quæcunque dicto Hosp. spectantia & pertinentia, vel ut pars, parcella vel membrum ejusdem hosp. nunc vel antehac accept', usitat', cogniti' seu reputat', tam infra Civitatem prædictam quam infra Comitatum Kanc. Habend' nobis, heredibus & Successoribus nostris ad solum opus & usum nostrum heredum & Successorum nostrorum in perpetuum, ea tamen intentione & fiducia quod nos, heredes & Successores nostri ad humilem supplicationem & petitionem Maioris & Communitatis dictæ Civitatis uostræ Cantuar. totum dictum Hosp. & omnia & singula alia præmissa cum suis*

pertinentiis prædictis Maiori & Communitati & Successoribus suis per literas nostras patentes sub magno sigillo nostro Angliæ debito modo fiend' & sigilland' dare & concedere dignaremur Tenend. prædictum Hosp. & omnia & singula cætera præmissa cum pertinen' de nobis & Successoribus nostris ut de manerio nostro de East-Greenwich in dicto comitatu nostro Kanc' in libero socagio per fidelitatem tantum & non in capite, prout per prædictum scriptum nobis heredibus & Successoribus nostris per prædictos Magistrum, Episcopum, & Archiepiscopum inde confectum & sigillatum, quod quidem scriptum Decanus & Capitulum ecclesiæ Cathedralis & Metrepolitiæ Christi Cant. per eorum scriptum sub eorum communi sigillo sigillatum gerens dat' decimo sexto die Maii anno regni nostri supradicto confirmaverunt, & in omnibus ratificaverunt & approbaverunt, quod quidem scriptum ——— & irrotulat' in Curia Cancellariæ nostræ prout per eadem manifestè liquet & apparet. Ratione cujus nos modo seisiti sumus de toto prædicto Hosp. ac de omnibus & singulis præmissis supradictis cum suis pertinentiis in Dominico nostro ut de feodo ut in Iure coronæ nostræ ad intentionem & fiduciam prædict' in nobis reposit. Sciatis igitur quod nos tam ad humilem petitionem dictorum Maioris & Communitatis quam in performando & perimplendo intentionem & fiduciam prædict' in nobis reposit' per prædict' Magistrum, Episcopum & Archiepisc. confirmat' per prædict' Decanum & Capitulum in script' prædict' ut præfertur express' & mentionat', de gratia nostra speciali, ac ex certa scientiâ & mero motu nostris dedimus, concessimus & confirmavimus, ac per presentes, pro nobis, heredibus & Successoribus nostris damus, concedimus & confirmamus præfatis Maiori & communitati & successoribus suis in perpetuum totum prædictum hospitale pauperum Sacerdotum, & advocationem ejusdem, necnon omnia & singula domos, edificia, structuras, gardina, pomaria, terras arabiles & pasturas, terras glebales, tenementa, prata, pascua, pasturas, mariscos, boscos, subboscos, redditus, servitia, portiones, pensiones, annuales redditus, decimas bladorum, granorum & feni, advocationem & advocationes ecclesiæ & ecclesiarum, Vicariæ & vicariarum quarumcunque & reversionem & reversiones omnium & singulorum præmissorum,

Concessio ejusd. Civitati.

missorum, ac omnia & singula proficua, libertates, franches', emolumenta & hereditamenta quæcunque dicto Hosp. spectantia, pertinentia, vel ut pars, parcella vel membrum ejusdem Hosp. nunc vel antehac accepi', usitat', cogniti' seu reputat' —— ——nobis, heredibus & Successoribus nostris per prædictum scriptum superius recitatum ut præfertur dat' & concess', tam infra Civitatem prædictam quam infra Comitatum Kanc. Habend. tenend. & gaudend. prædictum Hosp. necnon omnia & singula præmissa cum omnibus & singulis suis pertinentiis præfatis Maiori & Communitati & Successoribus suis in perpetuum. Tenend. de nobis heredibus & Successoribus nostris ut de manerio nostro de East Greenwich in dicto Comitatu nostro Kanc' in libero & communi socagio per fidelitatem tantum & non in Capite. Et ulterius de ampliori gratia nostra dedimus & concessimus ac per præsentes damus & concedimus præfatis Maiori & Communitati omnia exitus, redditus, reventiones & proficua prædicti Hospitalis & ceterorum omnium & singulorum præmissorum per præsentes concessorum cum pertinent' à dicto quartodecimo die Maii ultimò præteriti hucusque provenien' sive crescen' Habend. eisdem Maiori & Communitati ex dono nostro absque computo seu aliquo alio proinde nobis heredibus vel successoribus nostris quoquo modo reddend' vel faciend. Et ulterius volumus & per præsentes concedimus præfatis Maiori & Communitati & successoribus suis quod nos heredes & Successores nostri in perpetuum annuatim & de tempore in tempus exonerabimus, acquietabimus & indempnes conservabimus tam eosdem Maiorem & Communitatem & successores suos quam totum prædictum hospitale & cætera præmissa, cum omnibus & singulis suis pertinen. superius per præsentes præconcessa de omnibus & omnimodis corrodiis, redditibus, feodis, annuitatibus & denariorum summis ac oneribus quibuscunque per nos antehac quoquo modo factis seu concessis de præmissis præconcessis, seu de eisdem aliquo modo exeun' seu solvend. vel superinde onerat' seu onerand. præterquam de servitiis per præsentes nobis heredibus & Successoribus nostris reservatis. Et ulterius volumus ac per præsentes pro nobis, heredibus ac Successoribus nostris concedimus præfatis Maiori & Communitati & Successoribus suis quod hæ literæ nostræ patentes & irrotulamens'

lament' earundem erunt firmæ, validæ, bonæ, sufficientes & efficaces in leges erga nos, heredes & successores nostros tam in omnibus curiis nostris quam alibi infra regnum nostrum Angliæ absque aliquibus confirmationibus licentiis vel tolerationibus de nobis, heredibus vel successoribus vestris inposterum per prædictos Maiorem & Communitatem vel successores suos procurand. vel obtinen. non obstan' male nominand. vel malè recitand. vel non recitand. prædicta Hosp. domos, ædificia, structuras, gardina, pomaria, terras arabiles & pasturas, terras glebales, tenementa, prata, pascua, pasturas, mariscos, boscos, subboscos, redditus, reversiones, servitia, decimas bladorum, granorum & feni, advocationes, pensiones, portiones, ac cætera omnia & singula præmissa vel alicujus inde parcellæ, aut non obstan' male recitan' vel non recitand. aliquarum dimiss' seu conces' præmissorum seu alicujus inde parcellæ de recordo sive non de recordo existen', vel non obstan' aliquibus aliis defectibus in non nominando alicujus villæ, hamletti, parochiæ aut Com' in quibus præmissa vel aliqua inde parcella jacent vel existunt, aut in non nominando vel male nominando præmissorum sive alicujus inde parcellæ in natura, genere, specie, seu qualitate sua. Volentes etiam & per præsentes firmiter injungendo præcipientes tam Thesaurar. Camerar. Cancellar. & Baronibus curiæ scaccarii nostri prædicti quam omnibus receptoribus, auditoribus & aliis officiariis & ministris nostris, heredum & successorum nostrorum quibuscunque pro tempore existen' quod ipsi & eorum quilibet super solam demonstrationem harum literarum nostrarum paten' vel irrotulament' earund' absque aliquo alio brevi seu warranto à nobis heredibus vel successoribus nostris quoquo modo impetran' seu prosequen' plenam, integram, debitamque allocationem & exonerationem manifestam de omnibus & omnimodis——————corrodiis, redditibus, feodis, annuitatibus, denariorum summis & oneribus quibuscunque de præmissis exeun' seu solvend. vel superinde onerat' seu oneran' præfatis Maiori & Communitati & successoribus suis facient & de tempore in tempus fieri causabunt. Et hæ literæ nostræ patentes & irrotulament' earundem erunt annuatim & de tempore in tempus tam dict' Thesaurar. Camerar. & Baronibus dictæ Curiæ scaccarii nostri, quam omnibus, receptoribus, auditoribus, & aliis

officiariis

officiariis & ministris nostris heredum & successorum nostrorum quibuscunque pro tempore existentibus sufficiens warrantum & exoneratio in hac parte. Volumus & jam & per præsentes concedimus præfatis Maiori & Communitati, quod ipsi habeant has literas nostras patentes sub magno sigillo nostro Angliæ debito modo fact' & sigillat' absque fine seu feodo magno vel parvo nobis in hanaperio nostro seu alibi ad usum nostrum proinde quoquo modo reddend. solvend. vel faciend. eo quod expressa mentio de vero valore annuo aut de aliquo alio valore vel certitudine præmissorum seu eorum alicujus, aut de aliquibus aliis donis sive concessionibus per nos vel alios progenitores nostros præfatis Maiori & Communitati antehac in præsentibus minimè facta existit aut aliquo actu, statuto, ordinatione, sive provisione, aut aliqua alia re, causa, vel materia quacunque in aliquo non obstante. In cujus Rei testimonium has literas nostras fieri fecimus patentes. Teste meipsa apud Westm' quinto die Iulii, anno regni nostri decimo septimo.

Per breve de privato sigillo & de dat. prædict.
Authoritate Parliamenti. *Lutley.*

The indorsement.

IN the yeare of our Lord God 1575. and in the seventeenth yeare of Queene *Elizabeth* within written, this bountifull and worthy gift by our said Soveraigne Lady Queene *Eliz.* to the Maior and Communalty of the City of *Canterb.* of the hosp. within mentioned, and the lands and tenements to the same, to the use of the poore, was of the Charge of the Citizens by sesse to fifty pound and more procured and obtained by *Iohn Rose* then Maior of the said City and *Richard Gannt* then Sherife of the same suters and soliciters in and about he procuring thereof of the proper money and charge of the said *Iohn Rose* first disbursed till the full accomplishment and obteining the same, after he againe was payed the same as it was collected and gathered.

It is likewise indorsed upon these letters patents, that these lands and the whole revenewes thereof were intended by her Matie to be to the use of the poore of *Canterb.*

Scriptura viij^ua.

An act of Parliament for paving the streets.

EDwardus Dei gratia Rex Angliæ & Franciæ & Dominus Hiberniæ Omnibus ad quos præsentes literæ perverint salutem. *Inspeximus quandam petitionem nobis in Parliamento nostro apud Westm' sexto decimo die Ianuarii ultimo præterito summovit' & tento per Communitates Regni nostri Angliæ in eodem Parliamento existen', ex parte Maioris & Communitatis Civitatis Cantuar. exhibitum in hæc verba.* To the right wise and discreet Commons in this present Parliament assembled. Shewne unto your wisdomes the Maior and communalty of the city of *Canterbury*, forasmuch as the same citie is one of the eldest Cities of this Realme, and therein is the principall See of the spirituall estate of the same realme, and which citie also is most in sight of all strangers of the parts beyond the sea resorting into this said Realme and departing out of the same, and because of the glorious Seints that there lie shrined is greatly named throughout Christiandome unto which citie also is great repaire of much of the people of this Realme as well of estates as other in way of pilgrimage to visite the said Saints. And it is so that the same Citie is oftentimes full fowle, noyous, and uneasie to all the Inhabitants of the same, as to all other persons resorting thereunto, whereof oftentimes is spoken much disworship in diverse places aswell beyond the Sea as on this side the sea which cannot be remedied in any wise but if the said citie might be paved whereunto the more partie of the Inhabitants of the same Citie having Burgeses houses or tenements in the same be well willed and agreeable, so that there might authority be had to compell other such persons as have burgeses houses lands or tenements therein to be contributory to doe the same. Please it therefore your wisdomes

Canterbury one of the eldest cities of *England.*

wisdomes the premisses considered, and that the Maior and Communalty have no lands nor tenements nor other yearely revenewes in common whereof they may make or sustaine any such payment, to pray the King our Sovereigne Lord that he by the advise and assent of the Lords spirituall and temporall of this his Realme in this present Parliament assembled and by authority of the same Parliament to ordaine, establish and enact that all and every person and persons being seised of meses or tenements within or adjoyning to the principall streat of the said City which beginneth at the gate called *Westgate* sett in the West-part of the said City and extendeth from thence Eastward unto a gate called *Newingate* sett in the East part of the said Citie, and in or adjoyning to another streat of the said Citie which beginneth at a place called *Burgate* sett in the East part of the same Citie, and extendeth from thence West-ward unto a place of the same city called the *Bulstake* where the other market of the same City is usually kept, or in or adjoyning to another streat extending West-ward from the same place call'd the *Bulstake* unto the gate of the house of the *Black-friers* of the same citie, or in or adjoyning to another street of the same City extending from the same place called the *Bulstake* Southward unto the church of S^t *Andrew* in the same city, and from the Church Southward unto another place of the same Citie being in the parish of S^t *Margrett* in the said Citie called the *Iron-Crosse* into which streats and places commonly is more resort aswell of strangers as of other than to any other streat or place within the said Citie; by reasonable premunition to the same person or persons, or to the inhabitants or occupiers of the same Burgeses meses or tenements by the Maior, Sheriffe and Chamberlyns of the same city for the time being or by two of them or by any of their Ministers or servants to be made, as oftentimes as shall need or reasonably require hereafter make or do to be made, repaire or do to be repaired sufficient and sufficiently pavement before all and every the said Burgeses meses or tenements sett lying or

Westgate. *Newingate.* *Burgate.* *Bullstake.* *Black-Friers-gate.* The *Iron-Crosse.*

adjoyning in or to any of the ſaid ſtreats or places, immediately from the ſaid Burgeſes meſes or tenements and every parcell thereof unto the middeſt of the ſtreat afore them and every of them, and unto ſuch place or places of the ſtreat afore them and every of them as ſhall be thought fit to the Maior, Aldermen, Sheriffe, Burgeſſes and Chamberlyns of the ſame City for the time being or to the more part of them in number the canell place afore the ſaid Burgeſes meſes or tenants or afore any of them to be made. And if any perſon or perſons having any burgeſes meſes or tenements ſett lying or adjoyning in or to any of the ſaid ſtreats or places above rehearſed after ſuch premunition to them or to any of them made, make not or do to be made, repaire nor do to be repaired the ſaid Canell or ſuch pavements ſufficiently after the manner and forme above rehearſed within ſix moneths nex after ſuch premunition to them or to any of them to be made: Then the Mayor, Sheriff and the Chamberlyns of the ſaid City for the time being, or two of them have full power and authority to make or do to be made, repaire or do to be repaired as the cauſe and time of neceſſity ſhall require, the ſaid pavement ſufficiently in forme afore-ſaid before the ſaid Burgeſes meſes and tenements and every of them which ſhall happen not to be made or repaired ſufficiently in the manner afore-reherſed within other ſix moneths the ſaid firſt ſix moneths next enſuing. And that it ſhall be lawfull to the ſaid Maior, Sheriff and Chamberlyns of the ſaid City for the time being and to every of them to take ſufficient diſtreſſe within every place of the ſaid city of the goods and chattells of ſuch perſon or perſons as ſhall happen hereafter to be found in default of making or repairing of ſuch pavement, or of the goods and chattells of the Inhabitants or occupiers of the ſame Burgeſes meſes or tenements afore which ſuch default ſhall happen to be found, to the value of ſuch reaſonable coſts and expenſes as ſhall happen to be due to the ſaid Mayor, Sheriffe or Chamberlyns of the ſaid citie for the time being or any of them in making or repairing of

the

the ſaid pavement, and the ſaid diſtreſſe to doe praiſe by the oathes of fower, three or two honeſt perſons of the ſame City, and it ſell, and the money thereof coming retaine to him or them that ſhall happen to make or do to be made, or repaire or do to be repaired the ſaid pavement for the coſts or expences by them or any of them donne in making or repairing of the ſame pavement. And the ſurpluſage of the money coming of the ſaid goods or cattells ſo ſold; if any be over the ſaid coſts and expences, be delivered to him or them that were owners of the ſaid goods and cattells ſo taken and praiſed afore the time of the ſaid taking. And alſo that every perſon and perſons having any rent in fee-ſimple, fee-tayle, terme of life or terme of years, ſo the terme exceed ten yeares going out of any of the ſaid Burgeſes meſes or tenements, ſett lying or adjoyning in or to the ſaid ſtreats or places or in or to any of them be contributors and contributory, chargeable and charged by dewe premunition to them and every of them in manner and forme afore rehearſed.

Cætera deſunt.

Compoſition between the Parſon of S^t *Margaret* and the Hoſpitall of Poor Prieſts.

Scriptura ix^na.

HEc eſt compoſitio facta inter Rectorem eccleſiæ ſanctæ Margaretæ Cantuar. & hoſpitale pauperum ſacerdotum, quod Capellanus qui in Capella pauperum ſacerdotum Cantuariæ quæ infra limites parochiæ ſanctæ Margaretæ eſt conſtituta pro tempore miniſtrabit, inſpectis ſacroſanctis jurabit, quod nullas oblationes, nullas decimas, nullas obventiones ad eccleſiam beatæ Margaretæ Iure parochiali pertinentes, in præjudicium ipſius eccleſiæ ex certa ſcientia recipiet, & ſi forte receperit ignoranter, eas cum omni integritate Rectori ipſius eccleſiæ reſtituet. Omnes vero ſervientes in dicto hoſpitale ſive mares ſive feminæ à Rectore dictæ eccleſiæ ſanctæ Margaretæ ſacramenta ſpiritualia reci- Iura Rectoris.

pient sicut parochiani, & in festivitatibus in quibus oblatio debetur ecclesiis, ad prædictam ecclesiam venient sicut alii parochiani facturi. Idem etiam tam in laicis quam in clericis peregrinis si in dicto Hospitali moram faciant undecunque sint observabitur: Ita quod si aliquem ex talibus personis peregrinis in dicto Hospitali infirmari contigerit, spiritualia à prædicto Rectore recipiet, & ecclesiam sanctæ Margaretæ si ipsum in dicto Hosp. mori contigerit pro sua respiciet facultate. Capellani verò & clerici degentes ibidem ab eo qui in spiritualibus à Rectore ecclesiæ beatæ Margaretæ cum sacramento ut dictum eis præficitur prædicta recipiant sacramenta & liberam habebunt potestatem ubi voluerint eligendi sepulturam. Habebunt etiam potestatem sine calumpnia recipiendi annalia sive tricennialia ex devotione fidelium qui non sunt parochiani ecclesiæ sanctæ Margaretæ, vel etiamsi sint parochiani, dum tamen non procurent hoc fieri in præjudicium matricis ecclesiæ; quod si fuerit ab eis procuratum, & super hoc convinci potuerint, plenarestituent quicquid taliter perceperunt. Insuper pro orto quem habent in Binnewitht unam libram cymini solvent annuatim pro decimis prædicto Rectori, & in festo sanctæ Margaretæ, super altare ipsius ecclesiæ matricis in signum Iuris parochialis pro loco in quo habitant duos cereos trium librarum offerri faciant vel decem et octo denarios. Si verò contigerit quod aliquis separatim ab eis domum in Binewith sitam inhabitaverit, erit parochianus sanctæ Margaretæ sicut antea fuit. Item de tenemento Domini Abbatis & conventus sancti Augustini nullum sibi tenementum perquirent nisi de eorum voluntate, & si aliqd' tenementum alterius Domini in prædicta parochia quocunque titulo perquisierint, salvum erit matrici ecclesiæ jus quod in eo prius habuerat. Item si forte aliquo tempore in prædicto Hosp. Capellanus non præfuerit, sed laicus procurator: idem ad consimile sacramentum tactis sacrosanctis se astringet scilicet ad observationem præmissorum. In diebus verò dominicis & aliis festivitatibus in quibus ex consuetudine oblationes fiunt generales in ecclesiis, non celebrabunt missam in dicto Hosp. donec Evangelium in ecclesia beatæ Margaretæ sit perlectum sive missa consummata, nisi de licentia hoc fiat ecclesiæ memoratæ Rectoris, & his diebus parochianos sanctæ Margaretæ non admittent nisi

Iura Capellanorum.

Hortus in Binnewiht.

Tempus missæ celebrandæ in Hospitali.

cum

cum missa in ecclesia sanctæ Margaretæ fuerit expleta. Campanas verò in prædicto loco non habebunt. Et si qua partium prædictarum contra formam hic scriptam venire præsumpserit, unam marcam nomine pœnæ totiens solvet Abbati sancti Augustini & Archidiacono Cantuariæ vel cui viderint secundum Dominum libere conferendam, quotiens contravenerit, compositione nihilominus firmum robur optinente. In cujus Rei testimonium tam Abbas sancti Augustini quam Archidiaconus Cantuar. huic compositioni sigilla sua apponi fecerunt.

Campanæ Hospitali prohibitæ.

Pœna transgressoris.

Composition between Christ-Church and S^t *Augustines, about lands lying by the Campanile of Christ-Church.*

Scriptura X^ma.

RIchardus Dei gratia Cantuar. Archiepiscopus totius Angliæ Primas & Apostolicæ sedis Legatus Universis sanctæ matris ecclesiæ filiis ad quos præsentes literæ pervenerint eternam in Domino Salutem. Ad omnium volumus noticiam pervenire qualiter dilecti filii nostri Benedictus Prior & Conventus ecclesiæ Christi Cantuar. cum Rogero electo monasterii sancti Augustini & Conventus ejusdem loci quasdam terras suas pro quibusdam terris ad idem monasterium pertinentibus commutaverunt. Præfatus siquidem Electus & Conventus sancti Augustini quasdam terras habuerunt ex parte meridiana cimiterii nostri juxta Campanile nostrum in Cantuar. scilicet terras Gervasii de Cornhelle unde solebant habere annuatim v^s *&* x^d *terram Willielmi Furbatoris unde habebant* ij^s *terram Willielmi filii Ricardi unde habebant* viij^s *de quibus reddebant ad firmam Domini Regis annuatim* xx^d. *unde monachi nostri eos acquietabant erga Regem, terram etiam Baldwini presbiteri & Davidis de Chert fratris ejus unde habebant* ij^s *terram Philippi Parmentarii unde habebant* xx^d *terram quæ fuit Everwaker unde habebant* xvij^d. *Terram quæ fuit Mudekyn & Sedegos quæ reddebat eis* xx^d. *Summa quorum reddituum est* xx^s *&* x^d. *& terram in qua quædam Capella constructa fuerat. Quoniam vero hæ prædictæ terræ nobis & ecclesiæ nostræ periculosæ fuerunt propter crebra incendia: Idcirco prædictus*

Causa finalis hujus Compositionis.

Rogerus

Rogerus Electus & conventus prænominati Monasterii ad preces Domini nostri Henrici Regis Angliæ & nostras concesserunt & dederunt & assignaverunt in escambium nobis & ecclesiæ nostræ has terras liberas & quietas ab omni questione & querela, salvo quidem jure illorum qui prænominatas terras de Monasterio sancti Augustini tenebant. Nos autem pro jam dictis terris concessimus dedimus & assignavimus in concambium eidem Electo & Conventui ad electionem ipsorum quasdam de terris nostris liberas & quietas ab omni questione & querela, salvo quidem jure illorum qui terras illas de nobis tenere solebant, scilicet terram Roberti filii Richardi Flatbold, &c. ut in Compositione plenius poterit apparere: as *Thorne* cuts it off, and that becauſe (as he addes) *Vbi situantur non invenitur scriptum. Summa quorum reddituum est* xxij^{s} ij^{d}. *Cumque volumus hanc commutationem & escambium hincinde sic de utriusque partis consensu factum firmiter & inviolabiliter observari ipsam commutationem præsentis scripti nostri patrocinio confirmamus & sigilli nostri munimine roboramus. Facta est autem hæc commutatio anno Incarnationis Dominicæ Millesimo Centesimo septuagesimo septimo, Regnante illustrissimo Anglorum Rege Henrico secundo.*

Scriptura xj^{a}.

Concerning the Schoole at *Canterbury*.

Acta & processus super statu scolar: ecclesiæ sancti Martini juxta Cant. coram m^{ro} Roberto de Mallingg generali Commissario Cant. primò viva voce, & post per specialem commissionem Domini W. Archiepiscopi Anno Domini 1321. *inter magistrum Radulphum de Waltham Rectorem scolarum Civitatis Cant. & m^{rum} Robertum de Henney Rectorem ecclesiæ sancti Martini juxta Cant.*

Commissio.

VVAlterus permissione divina Cantuar. Archiepiscopus totius Angliæ Primas dilecto filio Commissario nostro Cantuar. Salutem, gratiam & benedictionem. Cum nuper tibi præcepimus

præcepimus viva voce ut in negotio tangente m^rum Radulfum rectorem scolar' grammaticalium Civitatis nostræ Cantuar. & magistrum Robertum, Rectorem ecclesiæ sancti Martini juxta Cant. ac ejusdem loci Rectorem scolarum, ex officio, authoritate nostra procederes, & inquisita veritate idem negotium debito fine terminares, dictum negotium de quo miramur adhuc coram te pendet indecisum. Quocirca tibi committimus & mandamus quatenus ultertus in dicto negotio authoritate prædicta procedas, & finem sententiando, previa ratione, celeritate qua poteris, imponere non omittas. Dat' Cantuariæ tertio Non. Ianuarii Anno Domini Millesimo trecentesimo vicesimo primo.

Inquisitio.

Dominus Richardus rector ecclesiæ de Monketon.
Dominus Galfridus Vicar. ecclesiæ de Chyleham.
Dominus Stephanus de Wyks.
Dominus Nich. capellanus sancti Sepulchri.
Dominus Theob. Vicar. ecclesiæ S. Pauli.
Dominus Simon Rector eccles. S. Mariæ de Castro.
Dominus Thomas Rector eccles. S. Petri.
Dominus Iohannes Rector eccles. omnium sanctor.
Dominus Iohannes Rector eccles. S. Mich.
Magister Robertus de Honynton.
Alexander de Elemosinaria.
Iohannes le Taillour.
Simon at Fermerye.
Iohannes de Stablegate.
Iohannes de Strode.
Robertus de sancto Martino.

Iurati dicunt quod non debent esse plures gramatici in Schola sancti Martini nisi xiij. *& hoc se dicunt scire ex relatu bonorum & fide dignorum ab antiquo & dicunt quod semper consuevit Rector Scholarum Cant. Scholas sancti Martini per se vel suos propter numerum scolar. visitare. Dicunt etiam quod quando hostiarius vel submonitor*

ſcolar. Cant. propter numerum ſcolarium ſcolas ſancti Martini viſitavit, ſcholares ſancti Martini abſconderunt ſe uſque ad numerum xiij. *& hoc ſe dicunt ſcire ex relatu fidedignorum ab antiquo. De aliis ſcholaribus in ſcholis ſancti Martini alphabetum, pſalterium & cantum addiſcentibus non eſt certus numerus limitatus, ut dicunt.*

Sententia diffinitiva.

IN Dei nomine Amen. Cum nuper inter m^rum Radulphum, Rectorem ſcolarum Civitatis Cant. ad collationem venerabilis patris Domini W. dei gratia Cant. Archiepiſc. totius Angliæ Primatis ſpectantium, & m^rum Robertum de Henny, Rectorem eccleſiæ ſancti Martini juxta Cant. & ejuſdem loci ſcolar. Rectorem ad dictam eccleſiam ſancti Martini de patronatu ejuſdem exiſtentem pertinentium, ſuper eo quod idem magiſter Radulphus prætendebat dictum m^rum ſcolarum S. Martini habere deberet in ſcolis ſuis xiij. *ſcolares in gramatica erudiendos duntaxat. Idemque magiſt' ſcolarum S. Martini omnes indiſtinctè ad ſcolas ſuas confluentes in præjudicium ſcolarum Civitatis prædictæ & contra conſuetudinem admittere, & in ſuis ſcolis tenere & docere in grammatica præſumpſit, orta fuiſſet materia queſtionis; tandem dictus venerabilis pater utriuſque loci Patronus & Dioceſanus, nobis Commiſſario ſuo Cant. generali tam vivæ vocis oraculo, quam ſubſequenter literatoriè hujuſmodi queſtionem ſeu negotium per viam inquiſitionis ex officio commiſit fine debito terminandum. Nos igitur Commiſſarius prædictus magiſtros utriuſque ſcolarum prædict. & Rectorem eccleſiæ S. Martini prædict. coram nobis fecimus evocari, & ſuper dicto negotio viros fidedignos clericos ſpecialiter juratos inquiri fecimus diligenter. Qua inquiſitione facta puplicata & dictis magiſtris & Rectori copia decreta, nihil dicto contra inquiſitionem vel probato, ſet ad audiendum pronuntiationem noſtram die eiſdem præfixo. Quia Nos Commiſſarius antedictus invenimus quod magiſter Scolarum S. Martini* xiij. *ſcolares duntaxat in gramatica per ipſum ſcolarum magiſtrum quicunque fuerit docendos habere & tenere*

ac docere debet ex consuetudine ab antiquo, illam consuetudinem, authoritate, nobis in hac parte commissa decerninus observandam. Inhibentes magistro scolarum S. Martini ne plures scolares ultra numerum prædict. in suis scolis in gramatica docendos admittat de cetero, nec consuetudinem prædictam infringere præsumat quoquo modo.

Ab ista sententia prædictus magister *Robertus* appellavit ad sedem Apostolicam, & pro tuitione Curiæ Cant. Vnde Officialis Cur. Cant. inhibuit Commissario, &c.

Officialis Curiæ Cantuar. discreto viro magistro Roberto de Mallingg Commissario Cantuar. generali Salutem in autore salutis. Ex parte m^ri Roberti de Henney Rectoris ecclesiæ sancti Martini Cant. nobis extitit intimatum, quod cum ipse ac præcessores seu prædecessores sui Rectores in ecclesia prædicta omnes & singuli, temporibus suis, à tempore cujus contrarii memoria hominum non existit fuerint, & adhuc sit idem magister Robertus de Henney nomine suo & ecclesiæ suæ præd' in possessione vel quasi Iuris habendi scolas grammaticales in dicta ecclesia S. Martini seu infra septa ejusdem, magistrosque ad informandum & instruendum in arte gramaticali quoscunque illuc ea de causa accedentes ibi præficiendi seu deputandi, & eos libere admittendi, informandi & instruendi in arte gram' prædicta. Ex parte m^ri Roberti de Henney in possessione vel quasi Iuris hujusmodi ut præmittitur existentis, ac metuentis ex quibusdam causis probabilibus & veresimilibus conjecturis grave sibi & ecclesiæ suæ prædictæ circa præmissa præjudicium posse generari in futurum, ne quis circa præmissa vel eorum aliquid quicquam in ipsius vel ecclesiæ suæ prædictæ præjudicium attemptaret seu faceret aliqualiter adtemptari, ad sedem Apostolicam, & pro tuitione Curiæ Cant. extitit ut asseritur palam & publice ac legitime provocatum. Set vos ad instantiam seu procurationem cujusdam Radulfi magistrum scolarum Cant. se prætendentis, provocatione prædicta quæ vos veresimiliter non latebat non obstante, post &

contra eam, prædictum m^rum Robertum de Henney quo minus possessione sua hujusmodi libere gaudere potuit, contra justitiam molestastis, inquietastis ac multipliciter perturbastis, ac tresdecim scolares duntaxat in dictis scolis ecclesiæ sancti Martini & non plures admitti debere minus veraciter pretendentes, cuidam magistro Iohanni le Bucwell m^ro scolarum hujusmodi per dictum m^rum Robertum de Henney præfecto seu deputato, ne ultra 13. scolares hujusmodi inibi admitteret seu haberet inhibuistis minus juste in ipsius m^ri Roberti de Henney & ecclesiæ suæ prædictæ præjudicium, dampnum non modicum & gravamen. Vnde ex parte ejusdem m^ri Roberti sentientis se & ecclesiam suam prædictam ex hiis & eorum quolibet per vos indebitè prægravari, ad dictas sedem & Curiam extitit ut asseritur legitimè appellatum. Quare vobis inhibemus, & per vos omnibus & singulis quibus jus exigit inhiberi volumus & mandamus ut pendente in Curia Cant. hujusmodi tuitoriæ appellationis negotio quicquam hac occasione in dictæ partis appellantis præjudicium attemptetis vel attemptent, faciatis aut faciant aliqualiter attemptari, quo minus liberam habeat appellationis suæ prosecutionem prout justum fuerit. Citetis etiam seu citari faciatis peremptorie dictum Radulfum partem ut præmittitur appellatam quod compareat coram nobis vel nostro Commissario in ecclesia beatæ Mariæ de Aldermarichurche London sexto die Iuridico post festum sancti Martini yemalis in dicto tuitoriæ appellationis negotio processurum, facturum & recepturum quod justitia suadebit. De die vero receptionis præsentium, & quod in præmissis feceritis nos vel nostrum Commissarium dictis die & loco certificetis per literas vestras patentes harum seriem continentes. Dat. London' xij. Kalen. Novemb. Anno Domini 1323.

Sed

Sed quia pars appellans appellationem suam præfatæ Curiæ Cantuar. suggestam, sufficienter prout debuit non probavit, pars appellata dimissa fuit ab examine dictæ Curiæ Cant. per literam subscriptam.

THomas de Themnstr' Curiæ Cantuar. examinator generalis Domini Officialis ejusdem Curiæ in ipsius & Domini Decani ecclesiæ beatæ Mariæ de Arcubus London Commissarii sui generalis absentiâ Commissarius, discreto viro magistro Roberto de Mallingg Commissario Cant. generali Salutem in authore Salutis. Cum nos in tuitoriæ appellationis negotio quod in dicta Curia vertebatur, inter m^tum Robertum de Henney Rectorem ecclesiæ S. Martini partem ut suggeritur appellantem ex parte una, & M^tum Radulfum m^tum scolarum Cant. partem appellatam ex altera legitimè procedentes, dictam partem appellatam eo quod pars appellans prædictam appellationem suam præfatæ Curiæ in hac parte suggestam, prout debuit, non probavit, ab examine dictæ Curiæ duxerimus dimittendum. Tenore præsentium vobis intimamus quod inhibitione quacunque sub dat' London' xii. Kalen. No. Anno Domini Millesimo trecentesimo vicesimo tertio à Curia Cant. in hac parte impetrata, & vobis directa non obstante, libere poteritis excqui quod est vestrum. Dat' London. xiij^tio. Kalen. Aprilis Anno Domini supradicto.

Scrutinie in Dunstans Tombe.

Scrutinium factum circa feretrum beatissimi patris Dunstani Archiepiscopi, ex mandato Reverendissimi patris ac D^ni Domini *Willielmi Warham* Cantuar. Archiepisc. & Domini *Thomæ Goldston* sacræ paginæ professoris, ejusdemque ecclesiæ Prioris dignissimi Anno Domini 1508. die 22^do Aprilis. *Scriptura* xij^a.

VIcesimo die Aprilis Anno Domini 1508. *quo die tunc accidebat cœna Domini, ex mandato ipsius Domini Archiepisc. &*

Prioris, deputati sunt tres vel quatuor de confratribus ad ejusmodi opus aptiores & ferventiores, ut in vespere, postquam fores ecclesiæ
℔ essent clausæ, ne laici hujusmodi negotio adessent, ad scrutinium faciendum circa feretrum sancti Dunstani, ut ipsi explorarent qua via faciliori possent ejus sacræ reliquiæ videri: ea ratione ut omni ambiguitate & scrupulo semotis, oculata fide rei veritas probaretur. Hii quidem fratres in ipsa noctis tempestate non tam diligenter quam prudenter ad id quidem perduxerunt opus, ut antelucanum oculis perspicere potuerunt arcam quandam plumbeam ubi sacræ ejus
Situs Feretri. reliquiæ recondebantur. Quæ quidem arca deposita fuit & immersa in opere lapideo feretri ex parte australi summi altaris situati. Ea siquidem arca intus erat lignea exterius, interiusque plumbo undique cooperta & clavis omni in loco affixa, adeo ut inter clavum & clavum non erat spatium relictum latitudinis humanæ palmæ. Erat quoque hæc arca longitudinis juxta longitudinem operis lapidei ipsius feretri, viz septem pedum, latitudinis autem circiter pedis cum dimidio. Eratque in omni sua parte ferreis ligamentis circumducta tutissimis adeo ut vix possit discerni via possibilis illam aperiendi. Confisi tamen in divino auxilio & sancti Patroni suffragio, instituit Dominus Archiepisc. cum Priore ut
℔ quidam confratres in sequenti nocte, laicis semotis, iterum opus aggrederentur. Quod & factum est. Sex enim de confratribus per Priorem ad hoc deputati una cum ope aliorum quos convocarunt ingenti sudore hanc arcam quæ est maximi ponderis fecerunt supra opus lapideum sublevari. Id cum feciissent, tandem cum magna difficultate satagentes anteriorem partem arcæ aperierunt quod profecto facere nequivissent nisi partem asseris quo in superiori parte arca claudebatur effringerent. Eo sane confracto licuit videre interius ab uno fine arcæ usque in alium finem. Ibi verò patebat aspectui cista quædam plumbea: quæ quidem cista facta est non ex plano plumbo, sed arte quadam pulcherime fabricata & plicata. Ea vero aperta, reperta est etiam & alia cista plumbea quasi tabefacta: quæ putatur esse illa in qua ossa sancti Dunstani cum primum sepe-
Quid repertum liebatur recondebantur. Intra has duas cistas plumbeas cum aperirentur primò reperta est quædam parva lamina plumbi jacens supra pectus corporis. In qua quidem lamina continebatur hæc scriptura.

Hic

Hic requieſcit Sanctus Dunſtanus Archiepiſcopus. *Et ſcribitur hic tutulus literis Romanis. Deinde repertus eſt pannus quidam lineus nitidus valde atque integer ſuperpoſitus corpori ſancti Dunſtani. Quo ſublevato, apparuit illud ſanctiſsimum organum ſpiritus ſancti indutum pontificalibus vetuſtate pro magna parte conſumptis. Porro apparuit ibidem teſta capitis quæ & tangebatur & oſculabatur tam à Domino Archiepiſcopo qui valde mane in craſtino ſequenti viz. in vigilia Paſchæ aderat, quam à Priore ceteriſque quamplurimis de conventu monachorum. Cujus quidem teſtæ partem à reliquo diviſam Dominus Archiepiſcopus tradidit Priori ea ratione ut decenter adornaretur, ut inter reliquias eccleſiæ venerandam reponeretur. Denique videbantur & alia oſſa diverſa tam de brachiis quam de coſtis, ac etiam nonnullæ maſſæ de carne ejuſdem patroni noſtri. Quæ revera omnia odore redolebant ſuaviſsimo. Ad iſtud non tam jocundum quam deſideratiſsimum ſpectaculum affuere prope omnes de conventu. Ad hoc etiam invitati* Teſtes. *ſunt per Dominum Archiepiſcopum hi capellani de familia ſua, viz. Prior Dovoriæ Epiſcopus Suffraganeus ejus, nomine Iohannes Thornton Doctor ſacræ theologiæ. m^r Cuthbertus Tunſtall, Doctor legum, Cancellarius ejuſdem Domini Archiepiſcopi. M^r Thomas Wellys, Doctor theologiæ, M^r Robertus Wekys. M^r Andreas in artibus mag. Mag^r. Iohannes Pers bacalarius in legibus. Hi verò vocati ſunt ad videndum & teſtimonium perhibendum eorum quæ ſuperius ſcripta ſunt. Erant interea ad id ipſum advocati per Dominum Archiepiſcopum tres notarii publici, puta m^r Iohannes Baret ſcriba actorum prærogativæ eccleſiæ Cant. M^r Iohannes Colman ſcriba Conſiſtorii Cant. & M^r Willielmus Potkyn ſcriba Iuriſdictionis immediatæ. Eos notarios Dominus Archiepiſcopus requiſivit ut ſingulis quæ ſuperius ſcripta ſunt de ſcrutinio facto circa reliquias ſancti Dunſtani diligenter per eos inſpectis & conſideratis, inſtrumentam publicum de eiſdem conficerent, idque complere ſuper depoſitione teſtium prædictorum polliciti ſunt. Hæc cum peracta fuiſſent, tunc ad mandatum Domini Archiepiſcopi arca ſuperius dicta iterum clauſa eſt firmiſsimis tam opere ligneo quam plumbeo clavis quamplurimis affixa tutiſsimis. Idque factum eſt in prædicta vigilia Paſchæ. Nec fores eccleſiæ*

antea

antea aperiebantur, quam confratres nostri id operis expleviſſent.

A Grant or Demiſe of part of the demeaſneſſe of Reculver Monaſtery made by Archbiſhop *Agelnoth* to two of his Miniſters.

Scriptura xiij[a].

Givehardus Decanus.

IN nomine Domini noſtri Ihu Chriſti. Ego Aegelnothus peccator, Servus ſervorum Dei, & miniſter eccleſiæ Chriſti, Anglorum quoque licet indignus Archiepiſcopus. Notum volo eſſe omnibus noſtræ mortalitatis Succeſſoribus, quod quandam terram dominicam ſanctæ Mariæ Raculfenſis Monaſterii, L. ſcilicet agros in præſtariam annuo duobus miniſtris meis, Alfwoldo & Aedredo, ex conſenſu fratris noſtri Givehardi Decani ejuſdem eccleſiæ ſanctæ matris Dei, ut illam terram habeant non longius quam ipſi placuerit Decano, vel ejus Succeſſori. Quamdiu vero eam tenuerint, ſingulis annis dent in ipſo monaſterio Deo famulantibus rectam decimam frugum & omnium pecorum quæ in ipſa terra nutriunt, & pro cenſu L. denarios, & de ſubjectis paſcuis j. penſam caſeorum & ſi quid fracturæ contigerit. Vbi verò eidem fratri noſtro Decano vel ejus ſucceſſori viſum fuerit ut illam terram poſſint fructificare dominicatui ſuo, recedant ab ea, abſque querela & contradictione, quia Dominica eſt ſanctæ Mariæ, nec eam ſibi vel poſteris ſuis ullo modo poſſint defendere. Quod ſi præſumpſerint, & ipſi & fautores ſui iram Dei & excommunicationem omnium Dei fidelium incurrant, & legem patriæ Domino ſuo ſolvant. Hujus præſtariæ traditionis teſtes ſunt fratres ejuſdem Monaſterii, & quidam milites mei qui ſubter ſunt ordinatè deſcripti.

Ego Givehardus ſubſcripſi. Ego Freſnotus mon' ſubannotavi.

Ego Tancrad' mon' recognovi. Ego Milo mon' aſſignavi. Ego Siward miles conteſtificavi. Ego Godric miles teſtis fui. Ego Wlſi miles. Ego Wlſige miles.

Ego Radwine miles. Ego Ordnoth miles. Ego Alfric miles. hog. Ego Oſward miles.

Ego Aelfhelm miles. Ego Leſſona miles. Ego Aelfric miles. quatm' Ego Sibriht miles.

Ego Aelwine miles.

Ego

Ego Haimericus presbiter jubente Domino Agelnotho Archiepiscopo hanc cartulam conscripsi die Nativitatis sancti Iohannis Baptistæ.

The Kentish manors, in the Conquerors time, belonging both to the Archbishop and Monkes of *Canterbury*, and recorded in the Booke of Doomsday.

Scriptura xiiij^a.

De maneriis Archiepiscopatus.

De Sturſæte.

Sturſæte est manerium Archiepiscopi, & in * T.E.R. *se defendebat pro* vii. *sullinges, & nunc similiter, & est appretiatum hoc quod est in dominio* xl. *lib. Et nunc habet Archiep.* xx. *&* v. *burgenses, qui reddunt* x. *sol. de gablo, & ex his supradictis* vij. *sullin' habet Godefridus dapifer unum sulline de Archiepiscopo Tenitune, & est appretiatum* C. *sol.*

* Id est Tempore Ed. Regis.

Adhuc autem & Vitalis habet inde unum jugum terræ de Archiep. & est appretiatum xx^s. *Hamo vero tenet inde similiter dimidium sulling' quod tenuit Alric Bigge à' pore Archiepiscopi in* T.E.R. *& est appretiatum* C^s.

Rodbertus de Hardes tenet inde unum jugum terræ ex isdem sull' & est appretiatum xxx^s. *& ex his* vij. *sullin' habet Archiep. unum sull' apud sanctum Martinum; & de eodem sullino habet Radulfus Camerarius in feodo medietatem de Archiepiscopo & valet* iiij^l. *& dominium valet* vij^l.

Et in Canterberia sunt vij. *burgenses, qui reddunt huic manerio* viij^s. *&* iiij. *denarios de gablo.*

Et inibi sunt iterum xxx. *&* ij. *mansuræ & unum molendinum quæ tenent clerici sancti Gregorii ad eorum ecclesiam Ibique manent* xij. *burgenses qui reddunt eis* xxxv^s. *& molen linum reddit* v^s.

Adhuc etiam tenet Aegelwerdus iij. *juga in Natindona unde*

reddidit T. E. R. *& adhuc reddit altari ſanctæ Trinitatis* xij^{s}. *& eſt appretiatum* xl^{s}.

Albold vero tenet de ſupradictis ſull' unum jugum Wic, & eſt de terra monachorum ſanctæ Trinitatis, quod eſt appretiatum xxx^{s}.

Hic finitur hundredus de Sturſæte.

In Fordwic habet Archiepiſcopus vij. *manſuras terræ quæ modo non faciunt ſervitium ad mare ut in* T. E. R.

De Wingeham.

Wingeham eſt proprium manerium Archiepiſcopi & in T. E. R. *ſe defendebat pro* xl. *ſull' & nunc pro* xxx. *&* v. *& valet* C^{l}. *hoc quod Archiepiſcopus habet inde.*

Et ex iſdem ſull' habet Willielmus de Archis unum ſull' Fleetes ab Archiepiſcopo in feodo & valet vj^{l}.

Et Vitalis habet j. *ſull' & valet* xlv^{s}.

Wibertus & Arnoldus habent iij. *ſull' q' valent* xij^{l}.

Et Heringod habet inde j. *ſull' decem agros minus & valet* xl$_{s}$.

Et Godefridus Archibaliſtarius habet inde j. *ſull' & dimid' & valet* C^{s}.

De Burne.

Burnes eſt proprium manerium Archiep. & in T. E. R. *ſe defendebat pro* vj. *ſull' & nunc ſimiliter, & eſt appretiatum* xxx^{l}. *& eſt in Handret de Berham.*

De Petham.

Peteham eſt proprium manerium Archiep. & in T. E. R. *ſe defendebat pro* vij. *ſull', & nunc ſimiliter, & eſt appretiatum* xx^{l}.

Et ex iſtis ſull' habet Godefridus Dapifer dimid. ſull' quod pertinet. ad veſtimenta monachorum, id eſt Suurtling.

Et Nigellus habet unum ſull' & unum jugum terræ quæ eſt appretiata xl^{s}.

Hoc eſt in hundredo de Peteham.

De

De Aldintune.

In hundredo de Bilicholt habet Archiepiscopus unum manerium, Aldintune, & in T. E. R. *se defendebat pro* xxj. *sull', & nunc pro* xx. *& valet* C^l^. *&* vij.

Et ex his habet Will' de Archis unum manerium stutinges quod Aelfere tenuit de Archiep. & tunc defendebat se pro j. *sull' & dimid', & nunc pro uno, & valet* x^l^.

Item ex supradictis sull' de Aldintune habet Archiep. dimid. jugum & dimid. virgam in Limines & valet xij^l^. *& tam' qui tenet reddit* xv^l^. *de firma.*

In Rumene sunt xxv. *burgenses qui pertinent ad Aldintune.*

De Limminge.

In Limwarlethe in hundret de Noniberge habet Archiepisc. in suo dominio unum manerium Limminges quod T. E. R. *se defendebat pro* vij. *sull' & nunc similiter.*

Rodbertus filius Watsonis habet ex his ij. *sull' in feodo.*

Et Rodbertus de Hardes dimid. sull'.

Et Osbertus Pasfora dimidium jugum.

Et in maresco de Rumene jacet unum sull' Aelmesland, de elemosina monachorum sanctæ Trinitatis, & non est de supradictis sull'.

Et de isto sull' habet Will' Folet unum jugum, id est, Sturtune.

Et de eodem sull' habet supradictus Rodbertus tria juga. i. *Ordgareswice, & Cassetvisle & Eadruneland.*

De Raculf.

Raculf est manerium Archiepiscopi & in T. E. R. *se defendebat pro* viij. *sull' & est appretiatum* xl. *&* ij. *lib. &* v. *sol. tres minutes minus.*

De Northewode.

Nordewode est manerum Archiepiscopi & in T. E. R. *se defendebat pro* xiij. *sull', & nunc similiter, & est appretiatum* L^l^. v^s^.

Et ex iis sull' habet Vitalis de Canturberie unum sull' & unum jugum, & in Tanet sull' & dimid. & etiam in Macebroc habet xij. *agros & di' sull' ab Archiepiscopo. Et Ezilamerth & tota hæc terra est appretiata* xiiij^{l}. & v^{s}. & vj^{d}. *Hæc maneria habet Archiepisc. in hundret de ipso Raculf.*

De Boctune.

Boctuna est manerium Archiepiscopi & in T. E. R. *se defendebat pro* v. *sull' & di' & nunc similiter, & fuit appretiatum in* T. E. R. x^{l}. *Et Archiepiscopus habet inde* C^{s}. & xv. & iij. *denarios de gablo. Nunc autem valet* xx^{l}. *Sed tamen reddit* xx. & v. *lib. de firma. & Archiepiscopus habet suum gablum sicut prius.*

Ricardus Constabularius habet inde unum manerium Gravenai in feodo ab Archiepiscopo quod in T. E. R. *se defendebat pro uno sull', & nunc similiter & valet* vj^{l}. *Hanc terram habet Archiepisc. in Hundret de Boctune.*

De Tæneham.

Teneham est manerium Archiepiscopi & in T. E. R. *se defendebat pro* v. *sull' & dimid. & nunc similiter, & est appretiatum* L^{l}.

Dimidium sull' terræ tenet Godefridus de Melling in scapai ab Archiepiscopo quod valet iiij^{l}. & *tn' reddit* C^{s}.

Oswardus vero tenuit hoc idem sull' ab Archiepiscopo Cantuarberiæ in T. E. R. *Hanc prædictam terram habet Archiepiscopus in Hundret de Tenham.*

De Cerringes.

Cerringis est proprium manerium Archiepiscopi & in T. E. R. *se defendebat pro* viij. *sull', & nunc pro* vij. *quia Archiepisc. habet aliud ad suam propriam carrucam, & valebat in* T. E. R. xx^{l}. *& habet inde Archiep.* iiij^{l}. & vij^{s}. *de glabo. Nunc vero valet* xxx^{l}. *sed tn' reddit* xl^{l}. *de firma. Et Archiep. habet inde gablum sicut prius.*

De

De Plukele.

In eodem Hundredo & in Leſt de Wivarleth habet Archiepiſcopus unum manerium Plukelai in dominio quod in T. E. R. *ſe defendebat pro uno ſull' & nunc ſimiliter & valet* xv^{l}. *& tam' reddit* xx^{l}. *de firma. Hæc maneria habet Archiepiſcopus in Hundret de Calehela.*

De Geldingeham.

Gelingham eſt proprium manerium Archiepiſcopi, & in T. E. R. *ſe defendebat pro* vj. *ſull' & eſt apretiatum hoc quod Archiepiſc. habet inde in dominio* x. *&* viij. *lib. & hoc quod Anſcetillus de Ros & Rodbertus Brutinus habent* xl^{s}. *Et tamen reddit Archiepiſcopo de firma* xx. *&* v. *lib. &* xviij^{s}. *Hoc manerium eſt in hundredo de Certaham.*

De Meideſtane.

Mæideſtane eſt proprium maneriam Archiepiſcopi & in T. E. R. *ſe defendebat pro* x. *ſull'. Et ex iis tenet Radulfus unum ſull' quod eſt apretiatum* l^{s}. *Et Willielmus frater Epiſcopi Gundulfi* ij. *ſull', & ſunt apretiat'* x^{l}. *Et Anſcetillus de Ros unum ſull' quod eſt apretiatum* lx^{s}. *Et duo homines habent inde* j. *ſull', qui reddunt altari ſanctæ Trinitatis* xvj^{s}. *& tam valet illud ſull'* xx^{s}. *Hoc manerium habet hundret in ſeipſo.*

De Nordflita.

Nordflita eſt manerium Archiepiſcopi, & in T. E. R. *ſe defendebat pro* vj. *ſull' & nunc pro* v. *& eſt apretiatum* xx. *&* vij. *lib. Sed tamen ille qui tenet reddit inde de firma* xxx. *&* vij^{l}. *Et infra leugam de Tonebrig eſt inde tantum quod eſt apretiatum* xxx^{s}. *Hoc manerium & Meppaham jacent in hundredo de Tollentr'.*

De Bixle.

Bixle est manerium Archiepiscopi & in T. E. R. *se defendebat pro* iij. *sull' & nunc pro* ij. *& est apretiatum* xx^{l}. *& reddit* xxx^{l}. *&* viij^{s}. *& est in hundredo de Ealmestrou, & in dimidio Led de Sutune* iiij. *sull'.*

De Earhede.

Earhede est manerium Archiepiscopi, & in T. E. R. *se defendebat pro* iiij. *sull' & nunc similiter. Et Oswardus tenuit illud ab Archiep. in* T. E. R. *& est apretiatum* xvj^{l}. *& tam reddit* xxj^{l}. *Hoc manerium habet Archiep. in hundredo de Litelet* j. *sull. & dimid.*

De Bradestede.

Bradestede tenuit Wlnod cild ab Archiep. T. E. R. *Et nunc tenet illud Haimo ab isto Lanfranco Archiepisc. & tunc defendebat se pro uno sull' & dimid. & nunc similiter, & est apretiatum* xvij^{l}. *Istud manerium est in hundredo de Hostreham.*

De Otteford.

Otteford est manerium Archiep. & in T. E. R. *se defendebat pro* viij. *sull' & nunc pro totidem. Et est apretiatum* lx^{l}. *Et hoc quod Haimo inde tenet est apretiatum* lx^{s} *&* x. *& hoc quod Rodbertus interpres, & Gosfridus de Ros inde tenet* viij^{l}. *&* x^{s}. *Et hoc quod Ricardus de Tonebrig inde tenet* x^{l}. *&* xxiij. *porcos.*

De Sunderherfce.

Sunderherfce est manerium Archiepisc. quod Godwinus tenuit T. E. R. *injuste & Archiepiscopus iste Lanfrancus explacitavit illud contra Episcopum Bajocensem juste per concessum Regis, & in* T. E. R. *se defendebat pro uno sull' & dimid. & nunc similiter.*

similiter. Et est apretiatum xviij^{l}. *& tam' qui tenet illud reddit inde* xx. *&* iiij. *lib. & unum equitem de firma Archiepiscopo. Hæc muneria sunt in hundredo de Codesede.*

De Wroteham.

Wroteham est manerium Archiepiscopi & in T. E. R. *se defendebat pro* viij. *sull' & est apretiatum* xx. *&* iiij. *lib. & tam' ille qui tenet reddit inde de firma* xxx. *&* v. *lib. Et de iis prædict'.* viij. *sull' tenet Will' Dispensator* j. *sull' quod est apretiatum* iij^{l}. *Et Gosfridus de Ros aliud quod est apretiatum* iij^{l}. *Et Faremanus unum sull' & dimid. & est apretiat'* C^{s}. *Et hoc quod Ricardus habet* xv^{l}. *Hic finit hundredus de Wroteham.*

De Mellingetes.

Mellingettes est manerium Archiep. & in T. E. R. *se defendebat pro* ij. *sull' & nunc similiter, & est apretiatum* ix^{l}. *& tam' reddit de firma Archiepiscopo* xv^{l}. *Hoc manerium habet Archiepiscopus in hundredo de Lavercefeld.*

De Derente.

Dairente est manerium Archiepiscopi, pro ij. *sull' se defendebat in* T. E. R. *& nunc similiter. Et est apretiatum* xv^{l}. *Et* x^{s}. *habet inde Ricardus infra Castellum suum, & tam' Archiepiscopus habet in firma sua* xviij^{l}.

De Einesforde.

Einesford est manerium Archiepiscopi, & in T. E. R. *se defendebat pro* vj. *sull', & nunc similiter, & nunc tenet Radulfus filius Hospaci ab Archiepiscopo, & est apretiatum* xx^{l}. *Et ex eo habet Ricardus de Tonobrig tantum quod est apretiatum* iij^{l}.

De

De Hulecumbe.

Hulecumbe tenuit Aelferus in T. E. R. *de Archiepiscopo, & defendebat se pro* ij. *sull'. & dimid. & nunc tenet Comes de Os de Archiepiscopo, & defendit se pro* ij. *sull', & est apretiatum* xj^{l}.

Archiepiscopus habet iiij. *præbendas ad Nuventune, & sunt apretiatæ* vj^{l}.

Tota summa Clxxx. *&* vij. *sull' & dimid.*

Incipiunt maneria Monachorum in Kent.

Nordunda est manerium monachorum Sanctæ Trinitatis, & est de cibo eorum, & est de hundredo de Cantuarberia, & in T. E. R. *se defendebat pro uno sull'. & ei subjacent* C. *Burgenses* iij. *minus qui reddunt* viij^{l}. *&* vj^{d}. *de gablo, & est apretiatum* x. *&* vij. *lib. Hoc manerium est de Hundret de Cantuar.*

De Eastrege.

Eastrege est manerium monachorum, & de cibo eorum, & in T. E. R. *se defendebat pro* vij. *sull' & nunc similiter. Et in alia parte est dimid. sull' & unum ioc'. &* v. *æceres. Gedinges, & valet* xxx. *&* vij. *lib. &* x^{s}. *&* iij^{d}. *inter totum.*

De Tilemannestune.

Willielmus Folet tenet j. *manerium Tilesmannestune ab Archiepiscopo, & hoc est de terra monachorum, & in* T. E. R. *se defendebat pro* j. *sull', & nunc facit similiter, & valet* xxx^{s}.

Iste idem Will' habet de prædicta terra dimid. sull' ab Archiepisc. in Fengleshам, quod tenuit Lenenot in T. E. R. *ab Archiepisc. & valet* xx^{s}.

Iste idem Will' habet adhuc ab eod. Archiepisc. et de prædicta terra monachorum Stepenberga quod se defendebat T. E. R. *pro dimid.*

dimid' sull', & nunc facit similiter. Et Godwinus tenuit illud in temp. E. R. *ab Archiepisc. Aedzi & valet* xxx^{s}.

Boclandse defendit proj. jugo.

Hic finit hundret de Estrege.

De Sandwic.

Sandwic est manerium sanctæ Trinitatis, & de vestitu Monachorum, & est Leth & Hundredus in seipso, & reddit Regi servitium in mare sicut Dovera, & homines illius villæ antequam Rex eis dedit suas consuetudines reddebant xv^{l}. *quando Archiepiscopus recuperavit reddebat* xl^{l}. *&* xl. *milia de alecibus. Et in præterito anno reddidit* L^{l}. *& allecia sicut prius. Et in isto anno debet reddere* lx. *&* x. *lib. & allecia sicut prius. In* T. E. R. *erant ibidem* Ccc. *&* vij. *mansuræ. Nunc autem* lx. *&* xvj. *plus.*

De Muneketune.

Munechetun est manerium monachorum & de cibo eorum, & in T. E. R. *se defendebat pro* xx. *sull', & nunc se defendit pro* x. *&* viij. *& est apretiatum* xl^{l}. *Hoc prædictum manerium est in hundredo de Tenet.*

De Eadesham.

Edesham est manerium monachorum sanctæ Trinitatis & de cibo eorum & in T. E. R. *se defendebat pro* xvij. *sull' & nunc similiter, & de gablo reddit* xvj^{l}. *&* xvj^{s}. *&* iiij^{d}. *& valet* xxx^{l}. *de firma &* C^{s}. *de gersuma.*

Et ex iis sull' habet Rodbertus filius Watsonis ij. *id est, Egedorn qui valent* vij^{l}. *& tamen qui tenet reddit inde* viij^{l}.

Et Rogerius tenet ex his j. *sull' ad Beraham q' valet* iiij^{l}. *Hoc manerium habet hundret in seipso & in Læd est de æstraie.*

De Iiecham.

Iecham est manerium monachorum & de cibo eorum, & in

T. E. R. *se defendebat pro* iiij. *sull', & nunc similiter, & est apretiatum* xxx. *&* ij. *lib. Et hoc quod Will' de Hedesham habet inde viz.* j. *sull' ad Rocinges valet* vij^{l}. *Hoc manerium est in hundret de Dunahamford.*

De Sæsaltre.

Sæsealtre est Burgus monachorum & de cibo, & proprie de coquino eorum. Et Blittære tenet illud de monachis. Ibique est terra duarum carrucarum & est apretiatum C^{s}. *Hoc manerium in nullo hundret est.*

De Certeham.

Certaham est manerium monachorum & de vestitu eorum & in T. E. R. *se defendebat pro* iiij. *sull', & nunc similiter, & est apretiatum* xx. *&* v. *lib. & tamen reddit* xxx^{l}.

Godmeresham.

Godmeresham est manerium monachorum & de vestitu eorum & in T. E. R. *se defendebat pro* viij. *sull' & est apretiatum* xx^{l}. *sed tamen reddit* xxx. *Hic finitur hundretus de Feleberga.*

De Cert.

Cert & manerium monachorum, & de vestitu eorum & in T. E. R. *se defendebat pro* iij. *sull' & nunc similiter & est apretiatum* xx^{l}. *Istum Cert est hundret.*

De Litlecert.

Litelcert iterum est manerium monachorum & de cibo eorum quod in T. E. R. *se defendebat pro* iij. *sull', & nunc pro* ij. *& dimid. & valet* viij^{l}.

Et ex iis habet Will' fil' Hermenfridi dimid. sull', id est, Pette, ab Archiepiscopo in feodo, & reddit inde altari sanctæ Trinitatis xxv^{d}. *pro omnibus consuetudinibus & valet* xl^{s}.

De

De Apeldre.

In Letd de Limware jacet hundret de Blacetune, in quo Rodbertus de Rumene tenet ad firman j. *manerium Apeldre, & est de cibo monachorum S. Trinitatis & in* T. E. R. *se defendebat pro* ij. *sull' & nunc pro* j. *& valet* xij^{l}. *Sed tamen reddit* xvj^{l}. xvj^{s}. *&* vij^{d}.

De Welle.

Wælle v° est manerium monachorum sanctæ Trinitatis, & est de cibo eorum, & in T. E. R. *se defendebat pro* vij. *sull' & nunc pro* v. *& valet* xxiiij^{l}. *&* iiij^{d}. *& tamen reddit* xj^{l}. *de firma. Hoc manerium & Litlecert sunt in hundret de Calehele.*

Holingeburne.

Holingburne est manerium monachor. & de cibo eorum, & in T. E. R. *se defendebat pro* vj. *sull' & nunc similiter.*

Et de isto manerio tenet Eps' Baiocensis dimid. sull' ab Archiepisc. per gablum, & postquam Eps' habuit hoc dimid. sull' nunquam reddit inde scottum. Et est appretiatum inter totum hoc manerium xxx^{l}.

De Boctune.

Ratel tenuit Boctune de Archiepiscopo Cantuarberiæ & defendebat se in T. E. R. *pro dimid. sull', & istud dimid. sull' est & fuit de* vj. *sull' de Holingeburne. Nunc autem tenet illud Radulfus filius Toroldi ab Archiepisc. & est apretiatum* xl^{s}. *Hæc maneria sunt in hundret de Haihorna.*

De Merseham.

Merseham est manerium S. Trinitatis & de cibo eorum, quod T. E. R. *se defendebat pro* vj. *sull', & quando Archiep scotus*

eum recepit pro v. *& dimid. & modo pro* iij. *& Hugo de Mundford habet ex iis unius medietatem & valet* xviij^{l}. *Hoc manerium jacet in Limwarled in hundret de Langebrige.*

De Aelmesland.

Rodbertus filius Watsonis tenet de Priore Cantuarberiæ Aelmesland ad firmam, & præcepto ejusdem Prioris reddit firmam secrestano ejusdem ecclesiæ.

De Werehorne.

In Limwarled & in hundret de Hamme habent monachi S. Trinitatis de vestitu eorum j. *manerium Werchorne* j. *sull', & est apretiatum* lx^{s}.

De Broke.

In Lædde Wiworlæd & est hundret in quo tenet Rodbertus de Rumene j. *manerium Broc ad firmam de cibo monachorum, & pro* j. *sull' defendebat se, & nunc pro dimidio, & valet* iiij^{l}.

De Langeport.

Idem Rodbertus habet in Langport de terra monachorum j. *sull' & dimid. de Archiepisc. quod idem Archiepisc. diratiocinavit contra Epm' Baiocensem. Et Godwinus Comes tenuit illud, ibique pertinebant & pertinent* xx. *&* j. *burgenses, de quibus Rex in mare habet servitium, ideoque quieti sunt per totam Angliam, exceptis tribus forisfacturis quæ habet Rodbertus in Rumene. Adhuc vero pertinet ibi* j. *jugum terræ, & hæc omnia valent* xvj^{l}.

De Niwendenne.

In Limwarlæd & hundred de Selebrichtindæne habet Archiepiscopus de terra monachorum j. *manerium Niwendene in dominio*

nio quod in T. E. R. *tenuit Leofric de præterito Archiepiſcopo, & pro* j. *ſull' ſe defendebat & ſubjacebat Saltwade. Nunc eſt apretiatum* viij^{l}. *&* x^{s}. *garſumæ.*

De Berewicke.

In Limwarlæd in Hundred de Strate habet Will' de Edeſham de terra monachorum j. *manerium de Archiepiſcopo Berewic quod tenuit Godricus Decanus & pro dimid' ſull' ſe defendebat & nunc ſimiliter, & eſt apretiatum* xj^{l}.

De Hede & Saltwde.

In Limwarlæd in Hundred de Hede habet Hugo de Munford de terra monachorum j. *manerium Saltwode de Archiepiſcopo, & comes Godwinus tenuit illud & tunc ſe defendebat pro* vij. *ſull' & nunc ſunt* v. *& tam' non ſcottent niſi pro* iij. *& in Burgo de Hede ſunt* cc. *&* xxv. *burgenſes qui pertinent huic manerio, de quibus non habet Hugo niſi* iij. *foriſfactu, & eſt apretiatum* xxviij^{l}. *&* vj^{s}. *&* iiij^{d}.

De Preſtetune.

Preſtetune eſt manerium monachor. & eſt de victu eorum, & in T. E. R. *ſe defendebat pro* j. *ſull' & nunc ſimiliter, & eſt apretiatum* xv^{l}. *Hoc manerium eſt in hundred de Feverſham.*

De Liveland.

Liveland eſt terra monachorum, quam Ricardus Conſtabularius tenet in feodo ab Archiepiſcopo, & Decanus Cantuarberiæ habuit & tenuit eandem terram & in T. E. R. *ſe defendebat pro* j. *ſull' & nunc ſimiliter, & valet* xx^{s}. *Hæc maneria habent monachi in hundred de Feverſham.*

De Leanham.

Lenham eſt manerium monachor. quod Godefridus de Mellin-

ges tenet ab Archiepiscopo in feodo & in T. E. R. *se defendebat pro* ij. *sull' & nunc similiter, & valet* viij^{l}. *& tam' reddit* xij^{l}. *&* x^{s}. *de firma.*

De Fearnlege.

Fernlege est manerium monachorum, & est de cibo eorum, & in T. E. R. *se defendebat pro* vj. *sull' & est appretiatum* xxij^{l}. *Et hoc quod Abel monachus inde tenet per jussum Archiepiscopi & apretiatum* vj^{l}. *Et hoc quod Ricardus inde habet infra leugam suam* iiij^{l}. *& de istis* vj. *sull' tenet Godefridus dapifer dimid. sull' quod est apretiatum* ix^{l}. *Hoc manerium habent monachi in hundred de Mædestane.*

De Pecham.

Pecham est manerium S. Trinitatis de cibo monachorum & in T. E. R. *similiter fuit, & se defendebat pro* vj. *sull' & ex istis habet nunc Ricardus de Tunebrige* ij. *sull' &* j. *jugum. Et ex istis* ij. *sull' & joco isto nunquam scottavit Ricardus postquam habuit ea. Et in* T. E. R. *fuit hoc manerium apretiatum* xij^{l}. *& nunc* viij^{l}. *Et præfata pars Ricardi valet* iiij^{l}.

Et in Stotingeberga quod tenuit Edricus de E. R. *est dimid. sull' unde ipse Edricus dabat Scottum ad Pecham spontanee, non quod pertineret ad sanctam Trinitatem, nec ad monachos. Hoc manerium est de hundred de Litelfeld.*

De Meapeham.

Mepaham est manerium monachorum, & de cibo eorum, & in T. E. R. *se defendebat pro* x. *sull' & est apretiatum* xxvj^{l}. *& infra leugam Ricardi habetur tantum quod est apretiatum* xviij^{s}. *&* viij^{d}. *Hoc manerium habent monachi in hundred de Toltetem.*

De Cliva.

Cliva est manerium monachorum & de vestitu eorum & in T. E. R.

T. E. R. *se defendebat pro* ij. *sull' & dimid. & est apretiatum* xvj^{l}. *Hoc manerium est in hundred de Scamele.*

De Orpintune.

Orpintuna est manerium monachor. & de vestitu eorum & in T. E. R. *se defendebat pro* iij. *sull' & nunc pro* ij. *sull' & dimid. & est apretiatum* xxv^{l}. *& tamen reddit de firma* xx. *&* viij. *lib.*

Et in hoc eodem manerio tenet Malgerus ab Archiepiscopo iij. *juga terræ quæ quidem liber homo tenuit in* T. E. R. *& hæc tria juga non scottabant cum hoc manerio & sunt de explacitatione quam fecit Archiepiscopus contra Epm' Baiocensem per concessum Regis. Et illa* iij. *juga sunt appretiata* L^{s}. *& ex iis eisdem sull' habet Dirmannus dimid. sull' ad Kestane.*

De Sændlinge.

Elfgæt tenuit Sændlinge ab Archiepiscopo in T. E. R. *& nunc tenet Hugo nepos Herberti ab Episcopo Baiocen. & defendebat se in* T. E. R. *pro* j. *sull' & dimid. & nunc similiter, & est appretiatum* viij^{l}. *Hæc maneria sunt de hundred Aelmestrin & sunt in medio Led de Sudthune.*

De Fremingeham.

Fremingeham est manerium monachor. & de vestitu eorum quod Ansgodus Rubitoniensis tenet ab Archiepiscopo, & tn' reddit firmam monachis & in T. E. R. *se defendebat pro* j. *sull' & nunc similiter, & est appretiatum* xj^{l}. *Hoc manerium est in hundred de Clacstane.*

De Gravenea.

Gravene est manerium monachor. & de vestitu eorum quod Richardus Constabularius tenet in feodo ab Archiepiscopo, & tamen

tamen reddit firmam monachis, & pro j. *sull' se defendit, & jacet in hundred de Boctune.*

De Hlose.

Hlose est manerium monachorum & de vestitu eorum & pro j. *sull' se defendit quod Abel monachus tenet & firmam monachis reddit. Hoc sull' jacet in* vj. *sull' de Fernlege.*

De Surlinge.

In Surlinge est dimid. sull' & pertinet ad vestitum monachor. quod Godefridus Dapifer tenet & firmam reddit.

De Huntindune.

Huntindune est manerium monachorum & de vestitu eorum & defendit se pro dimid. sull' quod Godefridus Dapifer tenet & & firmam reddit. Istud dimid. sull' est de vj. *sull' de Fernlege.*

De Burriceſtune.

Burgericestune tenent Wlfricus & Cole & est ibi dimid. sull' & reddunt inde Cs. *altari S. Trinitatis. Hoc dimid. sull' est de* x. *sull' de Meidestane.*

Tota summa Cxxx. *&* iij. *sull' & dimid.*

The

The Record of Archbishop *Winchelsey* his Inthronization, shewing in and after what forme the Archbishops of *Canterbury* anciently were inthronized: and thence intitled.

Scriptura xvj^a.

Forma Inthronizationis Archiepiscopi.

Die dominico post festum sancti Michaelis, viz. vj^to. *Non. Octob. Anno Dom.* 1294. *Archiepiscopus Inthronizatus fuit ab Henrico tunc Priore ecclesiæ Christi Cantuar. forma sequenti.*

Eodem die summo mane, conventus primam, & totum servitium usque ad magnam missam celebrarunt, & postea, cappis induti, in choro Dominum Archiepiscopum expectarunt qui in manerio conventus apud Chertham illa nocte & per quinque dies præcedentes moram fecerat continuam. Cumque venisset Archiepiscopus ad portam Cimiterii de equo descendit, & Prior sacris indutus pallium ipsius Archiepiscopi de manu cujusdam clerici ejusdem Archiepiscopi in panno mundo plicatum recepit, & dictum pallium deplicavit & illud Capellano prius cum Conventu revestito tradidit deferendum, qui in vase argenteo panno serico candidissimo cooperto pallium deplicatum, manu erecta, conventu præcedente coram Archiepiscopo & Priore ad magnum altare solempniter deportavit, & super illud posuit. Conventu vero in Choro remanente Archiepiscipus ante magnum altare se prostravit orando. Completa oratione & data populo benedictione, Cantor Te Deum incepit. Pallio vero super altare remanente, & conventu in choro Te Deum canente Archiepiscopus ad sedem suam ligneam in choro interim declinavit. Quo cantato, Prior, deinde singuli per ordinem ad altare accedentes pallium osculabantur deinde Archiepiscopum. Hiis peractis pallium in Vestiarium delatum est: & Archiepiscopus ad cameram suam declinavit.

Sedes lignea Archiepiscopi.

navit. Cumque Dominus Rex de Sancto Augustino venisset, & ecclesiam intrasset, Archiepiscopus solempnioribus pontificalibus in Vestiario indutus & pallio redimitus, cum Priore, & tribus Diaconis, & tribus Sub-diaconis Cardinalibus chorum intravit. Ad cujus introitum, Cantor Bs Deum time incepit, quod conventus solempniter decantavit. Iuterim verò Archiepisc. & Prior & prædicti Ministri Altaris stationem fecerunt retro magnum altare sub feretro beati Blasii coram sede marmorea versi ad Orientem. Rex verò juxta sedem prædictam stando cum multis nobilibus Regni Archiepiscopum expectavit Rs^cio verò percantato, Prior subjunxit collectam. Dominus qui de excelso cœlorum. & dicta collecta, Prior Archiepiscopum usque ad prædictam sedem marmoream perduxit. Et facta modica statione coram sede, Prior subjunxit aliam collectam. Omnipotens sempiterne Deus. Dicta verò collecta, Prior dictum Archiepiscopum inter brachia sua reverenter recepit, & ipsum in sede prædicta intronizavit per verba subscripta quæ legit in cedula quam manu tenebat. In Dei nomine Amen. Authoritate ejusdem ego Henricus Prior istius ecclesiæ Christi Cantuar. intronizo te Dominum Robertum Archiepiscopum in hac Cant. ecclesia, in qua idem Dominus noster Iesus Christus custodiat introitum tuum ex hoc nunc & usque in seculum Amen. Lecta cedula vocatisque testibus, Prior rogavit quendam notarium publicum quod præmissa omnia in publicam formam redigeret, ad memoriam futurorum. Hiis peractis, octo monachi cantum Benedictus coram Archiepiscopo in Cathedra sedente sub feretro sancti Blasii alternatim decantaverunt. Quo cantato, Prior collectam subjunxit. Omnipotens sempiterne Deus. Qua dicta, Cantor Officium missæ de Trinitate solempniter incepit. Archiepiscopus coram sede sua versus ad Orientem incepit Gloria in excelsis, & postea ibidem collectam missæ subjunxit, & lecto Evangelio, Credo ibidem incepit, & postea Dominus vobiscum ibidem subjunxit. Cantato verò officio, de sede sua descendit, & ante magnum Altare venit, & oblationem panis & vini à Cantore prout moris est recepit, & extunc totam missam ibidem complevit, nec postea illo die ad sedem suam est reversus. Missa celebrata indulgentias populo concessit, & sacris vestibus in vestiario exutus, cameram suam intravit, &

Subdiaconi Cardinales.

Feretrum beati Blasii.

Sedes marmorea.

& vestibus festivalibus ad aulam magnam in palatio suo declinavit pransurus. Rege verò autem ingresso discubuernt omnes & splendidè sunt refecti. Postmodum vero Rex & Archiepiscopus ac etiam omnes Prælati & Proceres cameram Archiepiscopi in Palatio sunt ingressi, ——— prout moris est post cibum sumpturi. Deinde Rex ad S. Augustinum rediit, & Archiepisc. in camera sua remansit. Cæteri verò omnes ad propria cum gaudio sunt reversi. Prædictæ verò intronizationi interfuerunt Dominus Edwardus Rex Angliæ, & E. filius suus, & E. frater ejusdem Regis, ac etiam London'. Lincoln'. Hereford', Elyen', Norwicen', Roffen' & Dunelm' Episcopi. Et Glovec', Lincoln', Penebr', Marescal', Hereford' & Warewik' Comites, ac etiam innumerosa multitudo aliorum Prælatorum & Procerum Regni.

Aula magna Palatii.

A Grant of power delegated to the Prior of Christ-Church by a Count Palatine, to create Notaries.

Scriptura, † xvj[a].

VEnerabili in Christo patri Priori ecclesiæ Christi Cantuar. Bassyanus de Allyate de Mediolan' Dei gratia Comes Palatinus Salutem & debitam diligentiam in commissis. Sagax humanæ naturæ discretio, memoriâ hominum labitate pensatâ, ne diuturnitate temporum quæ inter contrahentes aguntur oblivionis defectui subjacerent, tabellionatus adinvenit officium, per quod contrahentium vota scribuntur & scripturæ ministerio postmodum longum servantur in ævum. Cum itaque ex parte vestra nobis extitit humiliter supplicatum, ut vobis potestatem creandi tres tabelliones seu notarios publicos concedere dignaremur. Nos hujusmodi supplicationibus in hac parte favorabiliter annuentes, præfatam potestatem usque ad dictum numerum paternitati vestræ authoritate nobis & antecessoribus nostris à divis Imperatoribus super conficiendis tabellionibus seu notariis publicis concessa plenariè duximus concedendam, vestram paternitatem ad hujusmodi potestatem obtinendam approbantes. Verum quia volumus quod forma solita in creatione notariorum observetur, ne minus

Causæ concessionis.

Concessio.

Formalia creationis Notar.

minus idonei & insufficientes ad hujusmodi officium exercendum deputentur, diligenti examinatione præmissa, eosdem quos creare volueritis per Pennam, Calamarium atque Cartam quæ tunc in manibus tenebitis præsentialiter investiatis, recepto prius ab eisdem tribus sigillatim, sacri Imperii nomine, fidelitatis solitæ, necnon & de ipso tabellionatus officio fideliter & legaliter exercendo, corporali Iuramento. Dantes & concedentes unicuique illorum trium authoritate vobis, tenore præsentium, ut superius exprimitur, concessa, plenam licentiam & liberam potestatem Instrumenta, acta, prothocolla, & literas exemplandi, faciendi, copiandi & publicandi testes recipiendi, & examinandi ac publicandi, testamenta conficiendi apperiendi & approbandi, confessiones super quibuscunque contractibus audiendi & recipiendi, & insinuandi & scribendi ultimas decedentium voluntates, tutores & curatores dandi, alimenta decernendi, decretum interponendi & faciendi ac scribendi quælibet alia Instrumenta & scripturas sive contractus tam ultimarum voluntatum, quam quorumcunque aliorum negotiorum, & Tabellionatus officium libere, prudenter & fideliter ubilibet exercendi, & omnia alia & singula scribendi & faciendi, quæ ad sæpedictum officium spectare noscuntur vel etiam pertinere. Et ad unumquemque eorundem trium cum necesse fuerit, in omnibus & singulis supradictis, & quæ ad officium prædictum pertinent liberè recurratur. Forma autem Iuramenti per unumquemque eorundem trium talis erit, dicatur etiam sic cuilibet sigillatim. Tu jurabis ad sancta Dei Evangelia quod nunquam eris contrarius Romanæ ecclesiæ, nec imperio, nec nobis, nunquam falsam facies cartam. Testamentum autenticum & omnia ea quæ autenticari debent non autenticabis in cartis abrasis, bombacinis vel papyris. Contratus verò, acta causarum, testamenta, donationes, & omnia ea quæ ad artem & officium notarii pertinent, prout audiveris & rogatus fueris, manu propria, cum tuo nomine & signo scribes & autenticabis. Dicta quoque testium bona fide, sine fraude scribes & recipies, & generaliter omnia alia & singula quæ ad ipsam artem & officium not' spectant juxta fidelitatem & officii consuetudinem fideliter ac integraliter observare jurabis. In quorum omnium testimonium & certitudinem pleniorem presens privi-

Forma Iuramenti per notarium præstandi.

legium

legium in forma publici Instrumenti fieri mandavimus per notarium infrascriptum, & nostri sigilli fecimus appensione muniri. Dat' & act' Lugd. in ecclesia maiori, sub anno Domini Millesimo trecentesimo sexto, die v. *mensis Martii, Indictione* iv. *tempore Domini Clemen. PP. quinti anno primo, præsentibus discretis viris Albertino filio dicti Comitis laico & Vitale Fagiani clerico Mediolan' Dioc. testibus ad hoc specialiter vocatis & rogatis.*

Et ego Willielmus Thomæ dicti Coci de Ros clericus Hereford. Dioc. publicus sacri Romani Imperii authoritate Notar' omnibus prædictis interfui, & de dicti comitis mandato presens privilegium scripsi, & publicavi, meoque signo consueto signavi rogatus.

A forme or faculty of a Notaries creation by vertue of the precedent delegation.

HEnricus permissione divina Prior ecclesiæ Christi Cantuar. Dilecto sibi in Christo Iohanni de Watford clerico Lincoln' Dioc. Salutem, & in agendis viam veritatis. Hii sunt ad officia publica meritò promovendi, quos morum honestas, literarum peritia & factorum experientia sufficientes reddunt ad laborum fastigia, & solicitudines publicas subeundas. Cum igitur Dominus Bassyanus de Alliate de Mediolano Comes Palatinus nobis potestatem creandi tres tabelliones seu notarios publicos authoritate eidem Domino Basiano & antecessoribus suis à divis Imperatoribus super conficiendis tabellionibus seu notariis publicis concessa, plenariè duxerit concedendam, prout in literis suis patentibus inde confectis quarum tenor inferius describitur plenius continetur. Nosque virtute potestatis ejusdem, cum exacta diligentiâ, servata formâ in eisdem literis contenta, Ma' Richardum de Northon' Lincoln' Dioc', & Iohannem de Berham Cantuarien. Dioc' Tabelliones seu Notarios publicos nuper creavimus, unumque adhuc creare, virtute potestatis ejusdem, tabellionem seu notarium publicum valeamus: probitatis merita, &

ſagacitatis induſtriam te idoneum redden' ad tabellionatus officium exercendum, quæ & quem, diligenti examinatione præmiſſa in te invenimus, attendentes: recepto prius à te ad ſancta Dei Evangelia corporaliter juramento ſuper omnibus & ſingulis articulis ſervandis in prædictis patentibus literis contentis, & de tabellionatus officio fideliter & legaliter exercendo, te creamus Tabellionem & Notar' publicum, ac de eodem officio per Pennam, Calamarium atque Cartam quæ in manibus tenemus præſentialiter inveſtimus authoritate qua fungimur memoratâ Dantes & concedentes tibi plenam licentiam & liberam poteſtatem faciendi & exercendi omnia & ſingula quæ in eiſdem patentibus literis continentur, & ad Tabellionatus officium ſpectare noſcuntur, vel etiam pertinere, & quod ad te, ſi neceſſe fuerit, in omnibus & ſingulis ſupradictis & quæ ad prædictum officium pertinent liberè recurratur. Tenor autem prædictarum literarum talis eſt. Venerabili in Chriſto patri-----Priori eccleſiæ Chriſti Cant. Baſsianus de Alliate de Mediolano Dei gratia Comes Palatinus Salutem, &c. ut ſupra. In cujus Rei teſtimonium & certitudinem pleniorem præmiſſa per Hugonem de Byford notarium publicum infraſcriptum in hanc publicam formam redigi mandavimus & ſigilli noſtri appenſione muniri. Dat' & act' apud Waleworth juxta Lamheth Anno Domini Milleſimo trecenteſimo nono. Indictione octava, viceſimo ſeptimo die menſis Martii, Præſentibus diſcretis viris Iohanne de Teneth, Hugone de ſancta Margareta, Alexandro de Sandwico monachis eccleſiæ noſtræ prædictæ, Bertino de Twitham Ad. de Thrulegh armigeris noſtris literatis teſtibus ad hæc vocatis ſpecialiter & rogatis.

Et ego Hugo de Byford Clericus Hereford. Dioc. publicus authoritate Imperiali notarius, præmiſſis Iuramenti præſtationi, creationi & inveſtituræ conceſsioni & datione una cum teſtibus prædictis, anno, indictione, die & loco prædictis præſens interfui, & ea omnia prout ſupra ſcribuntur fieri vidi & audivi, & ad mandatum dicti Domini Prioris in hanc publicam formam redegi, meoque ſigno conſueto ſignavi rogatus.

The

The Kings writt forbidding ſuch Notaries the exerciſe of their office, and damning the credit of their Inſtruments, intituled

Breve de Officio Tabellionis authoritate Imperiali non exercendo.

Rex Vic. &c. Ex parte Cleri & populi regni noſtri gravis relatio noſtris auribus inſonuit & tumultus, quod licet regnum noſtrum Angliæ ab omni ſubjectione imperiali ſit immune, & ab origine mundi extiterit alienum, tanta tamen multitudo Notariorum authoritate imperiali officium publicum in Regno noſtro prædicto, tam de hiis quorum cognitio ad nos & non ad alium pertinet, quam de aliis, exercentium crevit, quod nobis & juri coronæ noſtræ grave exheredationis periculum & incolis & habitatoribus dicti Regni noſtri dampnum irrecuperabile præſumitur evenire, niſi remedium apponetur in hac parte. Nos igitur volentes hujuſmodi dampnis & periculis prout Iuramenti vinculo aſtringimur pro viribus obviare, & dictum regnum noſtrum inde exuere, prout decet, tibi præcipimus quod in ſingulis locis infra Ballivam tuam ubi expedire videris publicè proclamari, & ex parte noſtra firmiter inhiberi facias, ne quis hujuſmodi Notarius, ſub pœna quæ incumbit in cauſis, contractibus, ſeu aliis negotiis officium notarii exerceat quoquo modo. Facias autē in dictis locis publicari & diſtrictiùs inhiberi, ne qui Archiepiſcopi, Epiſcopi ſeu alii prælati vel eorum Miniſtri inſtrumentis hujuſmodi Notariorum ex nunc faciend. fidem aliquam præbeant ullo modo. T. meipſo apud Weſtm' xxvj^to. die April. Anno Regni noſtri xiij^tio.

Immunitas Angliæ à ſubjectione Imperiali.

Scriptura xvij^a.

A Composition made *Anno* 1242. between the Abbey of S^t *Austins*, and the Priory of Christ-Church, about divers things, especially maritime customes at and about Minster and Sandwich.

NOverint universi præsens scriptum inspectari quod cum inter viros religiosos Dominum Robertum Abbatem & Conventum S. Augustini ex parte una, & Dominum Rogerum Priorem & Capitulum ecclesiæ Christi Cant. ex altera super terris, redditibus, consuetudinibus maritimis juribus variis & diversis agitata esset diutiùs materia quæstionis, tandem de communi voluntate & assensu partium, de consilio virorum prudentum amicabiliter in hunc modum conquievit, viz. quod Abbas & Conventus prænominati pro bono perpetuæ pacis concedunt quod Prior & Capitulum memorati terras & redditus de feodo S. Augustini quas dicebantur hactenus occupasse de cetero habeant tam in Cant. quam extra. Ita tamen quod æquivalentes terras ac redditus permutationis nomine alibi receipiant ab eisdem. Simili modo concedunt Prior & Capitulum memorati Abbati & Conventui prædictis in similibus similem permutationem. Ita tamen quod de cætero neutra pars terras vel redditus alterius partis intrabit, vel sibi appropriare præsumet, nisi licentia super hac petita prius & optenta. Item pro bono pacis concessum est à Priore & Capitulo antedictis quod de cetero ad Fletum de Menster per flumen de Sandwico sit accessus per navigium & recessus, hoc adjecto, quod si in ipso flumine, ante dictum Fletum aliqua navis anchoram fixerit, vel levandæ navis, vel negotiandi, seu merces alias transferendi causa se ibidem exoneravit, dicti Prior & Capitulam consuetudines maritimas habeant. In Fleto autem antedicto nihil juris de cætero vendicabunt, sed omnes consuetudines & emolumenta liberè percipient. Abbas & Conventus prædicti ratione fundi in eodem. Ita tamen quod tenentes dictorum Prioris & Capituli liberi sint & quieti ab omni consuetudine de qua hactenus liberi esse consueverunt, nec dictum Fletum malitiosè ampliabunt

Fletum de Menster.

ampliabunt Abbas & Conventus prædicti in dictorum Prioris & Capituli detrimentum. Similimodo provisum est quod Prior & Capitulum memorati omnes consuetudines maritimas habeant in portu de Sandwico ex utraque parte Fluminis, secundum tenorem & usum cartarum suarum infra terminos in ipsis cartis contentos, quia sic hactenus usi sunt. Ita tamen quod dicti Abbas & Conventus in villa sua de Stanore & in terris suis dominium habeant & usum consuetum: quod si in dicta villa de Stanor sive in terris dictorum Abbatis & conventus sive in flumine infra dictos terminos inter quascunque personas discordiæ vel contentiones emerserint, secundum qualitatem delicti justitia super his fiet sicut hactenus fieri consuevit. Vltra locum autem qui vocatur Hennebrigge prope Stanor versus Clivesende, Ramesgate, Margate, Westgate, sive in aliis terris dictorum Abbatis & Conventus tam in Thaneto quam extra, & ex alia parte maris in tenemento ipsorum de Northborne Idem Abbas & Conventus omnes consuetudines maritimas ratione applicationis & terræ suæ percipient preterquam ut distinctum est Ita quod in mari nil juris vel consuetudinis maritimæ percipient præterquam ut distinctum est ratione applicationis & terræ suæ, nec impedient nec procurabunt quo minus dicti Prior & Capitulum per suos Ministros in mari secundum tenorem cartarum suarum & usum, jura & consuetudines maritimas recipere & capere possunt, nec aliquam querent occasionem vel aliquid facient per quod dictorum Prioris & Capituli jura & consuetudines maritimæ infra suos terminos maris & terræ in aliquo minuantur. Similiter dicti Prior & Capitulum ultra dictum locum qui dicitur Hennebrigge nil juris aut maritimæ consuetudinis quæ dictis Abbati & Conventui ratione applicationis & terræ suæ provenire possunt ascipient, vel impedient nec procurabunt quo minus naves quæ applicare voluerint ad terras dictorum Abbatis & Conventus applicent & consuetudines maritimas reddant quæ ipsis ratione applicationis & terræ suæ debent, nec aliquam quærent occasionem vel facient aliquid per quod dictorum Abbatis & Conventus jura & consuetudines in terris suis in aliquo minuantur sed locis suis utrique libere utantur consuetis. Item concedunt liberaliter Prior & Capitulum memorati quod in navicula ipsorum prædicti Abbas

Villa de Stanore.

Hennebrigge. Clivesende. Ramsgate. Margate. Westgate.

Navicula Prior. & Convent.

& Conventus & eorum familia propria——————Item quoniam per clericos recusatos à Capitulo sancti Augustini & à Capitulo ecclesiæ Christi Cant. aliquando ad monachatum admissos, & è converso, sepius consuevit discordiæ fomes seminari, concessum est ab utrisque quod de cætero ex causa culpæ vel defectus recusatus ab alterutro capitulo à neutro recipiatur.

Scriptura xviij[a].

A Composition between the same houses about a Kay and house at Fordwich.

With such circumstances as are added by the Relator, *Thorne*, S[t] *Augustines Chronicler.*

A lieger booke of Christ-Church hath a copie of it in French. *Vidi.*

Caya & domus apud Fordwich

ANno Domini Mcclxxxv[to]. *die Lunæ proximo post festum Translationis sancti Thomæ Martyris sedata est discordia quæ mota fuerat inter Abbatem sancti Augustini & Priorem sanctæ Trinitatis de quadam caya & domo ædificata in quodam prato apud Forwicum per Priorem sanctæ Trinitatis, quæ ædificia Abbas sancti Augustini destrui præcepit, quibus iterum per Priorem ibidem ædificatis Abbas secundo funditùs evertit meremio & omnibus aliis ibidem inventis in Sturam. projectis. Vnde ad prædictam litem pacificandam Dominis Henrico Episcopo de Verdun, Otes de Gransonne, Stephano de Penceſtr' & aliis nobilibus per Dominum Regem ad hoc specialiter assignatis, sub hac forma conquievit, quod Prior pro se & suis Successoribus : concessit quod in prato versus ecclesiam in Oriente de cetero aliquam domum alicujus ædificii sine gratiâ & licentiâ Abbatis nunquam levabit. Et quia prædictus Prior non potest bene esse sine domo super ripam de Fordwico pro suis vinis & aliis suis victualibus recipiendis & servandis Abbas prædictus concessit Priori & suis successoribus unam plateam in Fordwico super ripam situatam quæ tenet in longitudine* ix. *perticatas*

Episcopus de Verdun. Otes de Gransonne. Stephanu de Penceſtre & alii nobiles.

catas de xvj. *pedibus & dimid. in latitudine* xxij. *pedes, reddendo inde Abbati S. Augustini unam Rosam in festo sancti Iohannis Baptistæ pro omnibus servitiis, sectis Curiarum, & omnibus aliis demandis; donis, Iudiciis, executionibus & omnibus aliis delictis ibidem factis eidem Abbati semper salvis, sicut in aliis locis ejusdem villæ idem Abbas habet vel solet habere Ita quod in dicto manso aliquas mercandizas, res vel victualia præterquam propria bona ejusdem Prioris non recipiet nec permittet quoquo modo fore recepta Pro hac autem concessione Prior prædictus dedit Abbati & ecclesiæ suæ tres acras prati cum omnibus suis pertinentiis in Fordwico unde una acra jacet ex latere prati elemosinar' sancti Augustini, & aliæ duæ jacent partim in prato ubi domus prius sic fuit levata, & partim in aliis locis prope pratum Abbatis, sicut bundæ monstrant & testantur, Reddendo inde Priori unam Rosam in festo S. Iohannis Baptistæ pro omnibus servitiis & demandis. Ordinatum fuit etiam quod barrer' & piles per Abbatem in cursu aquæ erectæ super calsetum ibidem per Custodem quinque portuum deponentur & illud calsetum per Abbatem & homines suos de Fordwico reparatum fiat communis Abbati, Priori, & Communitati villæ prædictæ, à quibus omnibus perpetuis futuris temporibus ad fugandum & cariandum debet sustentari Nec licebit Priori & successoribus suis in eadem villa de cætero aliquid perquirere de tenura Abbatis sine ejus voluntate vel successorum suorum. Et quia per istam compositionem seu ordinationem totum pratum in quo continetur quædam walla vocata walla seu casea Cellerarii ecclesiæ Christi Cant. quæ continet* xx^{ti} *perticatas in longitud. & viginti pedes in latitudine data fuerat Abbati & Conventui sine quacunque forprisa in excambium pro platea apud Fordwicum ubi domus Prioris & Conventus sanctæ Trinitatis fuit ædificata, nec poterant dicti Prior & Conventus extunc de Iure habere usum dictæ wallæ ut prius habuerunt, super quo postea inter partes controversia orta per magnam compositionem sequentem provisum fuerat quod walla seu casea prædicta dictis Abbati & Priori communis ad cariandum & chaceandum quotiens necesse habuerint, & sibi viderint expedire.*

Barrer. & Piles.

Walla Cellerarii eccles. Christi Cant.

Scriptura xix^a.

The forme of electing and installing the Prior of the Church of *Canterbury*.

STatuto die de Priore eligendo, congregatis omnibus fratribus in Capitulo, qui ad Capitulum commodè poterint venire; Dominus Archiepiscopus Capitulum intrabit cum solo Capellano suo, & proposito breviter verbo Dei, tanget de negotio electionis Prioris. Deinde præcipiet in virtute obedientiæ & sub pœna excommunicationis maioris ipso facto incurrendæ, ne aliquis à more, favore vel odio nominet aliquem in Priorem nisi illum quem magis idoneum & in spiritualibus & temporalibus esse crediderit circumspectum. Subsequenter D. Archiepiscopus examinabit personaliter totum conventum per singula capita. Et Capellanus suus scribet in rotulo nomina nominantium & nominatorum. Postea D. Archiepisc. deliberabit & conferet apud se illo die secundum Dominum & sanam & sanctam conscientiam suam, & prout in extremo judicio reddere voluerit rationem, de numero, zelo & merito nominantium, & idoneitate nominatorum in Priorem. In crastino verò Dominus Archiepisc. in pleno Capitulo illum quem maior & sanior pars Capituli nominaverit, in Priorem nominabit publicè ita dicens. Invocato nomine & auxilio sanctæ Trinitatis & gloriosæ virginis matris Christi, & omnium Sanctorum hujus ecclesiæ nostræ Patronorum, ad laudem & honorem eorundum, fratrem N. de N. nominamus vobis Priorem. Nominatus verò statim surget, & in medio Capituli insufficientiam suam humiliter & instanter allegabit. Et statim præcentor incipiet. Te Deum Laudamus. Quo incepto, omnes surgent, & conventu præcedente, & Domino Archiepisc. & Priore sequentibus ibunt in ecclesiam solempniter cantantes Te Deum. Et cum venerit in Chorum Dominus Archiepisc. statim installabit Priorem in stallo suo ex parte Boreali. Quo facto Prior prosternat se super formam. Postea Dominus Archiepisc. in primo stallo chori ex parte australi expectabit quousque Te Deum percantetur. Quo finito, subjunget Dominus Archiepisc. Kyriel. Christel.

Stallum Prioris.

Christel. Kyriel. Pater noster. Et ne Nos. Salvum fac servum tuum. Esto ei Domine turris fortitudinis. Nihil proficiat inimicus in eo. Domine exaudi orationem meam. Domine vobiscum. Oremus. Omnipotens sempiterne Deus miserere famulo tuo N. & dirige eum secundum tuam clementiam in viam salutis eternæ, ut te donante tibi placita capiat, & tota virtute perficiat per Christum Dominum nostrum. Dicta itaque collecta omnes redibunt in Capitulum, tam Dominus Archiepisc. quam Prior & conventus ordine quo supra. Et cum venerint in Capitulum antequam Dominus Archiepisc. sedeat, ponat Priorem in locum suum juxta sedem Archiepiscopi ex parte boreali. Et his expletis, Dominus Archiep. data benedictione conventui & populo redeat ad cameram suam in Palatio, & Conventus ad servitium divinum. Si verò Dominus Archiepisc. agens in remotis, non possit personaliter interesse electioni Prioris, tunc committet vices suas duobus fratribus de Capitulo Cant. ad audiendum & examinandum vota singulorum, sicut supra continetur. Et ipsi duo fratres scribent nomina nominantium & nominatorum in Priorem. Et hujusmodi nomina inscriptis mittent vel portabunt Domino Archiepisc. sub sigillo communi Capituli ubicunque fuerit citra mare vel ultra. Et Dominus Archiepiscopus habita deliberatione & facta collatione ut præmittitur committet iterum vices suas alicui fratri de eodem Capitulo Cant. ad nominandum in Capitulo Priorem, & ipsum installandum in choro et ponendum in Capitulo in loco suo, juxta formam superius annotatam.

Locus Prioris in Capitulo.

The Chapters Confirmation of the Parsonages of *Hakinton* and *Tenham* appropriated to the Archdeaconry of *Canterbury* by *Stephen Langton* the Archbishop.

Scriptura xx^a.

Universis sanctæ matris ecclesiæ filiis præsentes literas inspecturis. I. Prior & Conventus ecclesiæ Christi Cant. Salutem in Domino. Ad universitatis vestræ notitiam volumus pervenire nos cartam venerabilis patris nostri Domini S. dei gratia Cant. Archiepiscopi totius Angliæ Primatis & sanctæ Romanæ ecclesiæ

Cardinalis inſpexiſſe ſub hac forma. Vniverſis ſanctæ matris eccleſiæ filiis præſentes literas inſpecturis. S. permiſsione divina Cant. Archiepiſc. totius Angliæ Primas & ſanctæ Romanæ eccleſiæ Cardinalis Salutem in Domino. Curæ paſtoralis officium commiſſum laudabiliter proſequemur, ſi mentis acumen & manus exercitium ad ea quæ honorem Dei & eccleſiæ profectum reſpiciunt ſolicitius convertamus. Ea propter Cantuarienſis eccleſiæ quæ Metropolis eſt, cui authore Domino deſervimus, in omnibus quæ ſecundum Deum poſſumus augmentare volentes honorem, & ſupplere defectus, advertimus diligenter quod eccleſia illa quæ inter alias eccleſias Anglicanas obtinet principatum, utpote quæ aliarum mater eſt & magiſtra, non niſi unum habet Archidiaconum, cujus Archidiaconatus proventus ita fuerunt hactenus tenues & exiles quod ipſe, qui authoritate tantæ eccleſiæ inter alias plus habere dinoſcitur honoris, vix habere de ſuo poſsit ad expenſas & ſumptus neceſsarios competentes. Volentes igitur defectum hujuſmodi qui in ſcandalum eccleſiæ noſtræ redundat ſalubri proviſione ſupplere eccleſias de Tenham & Hackinton, quæ ad patronatum noſtrum ſpectare noſcuntur, de voluntate & aſsenſu Capituli noſtri, monachorum ſcilicet eccleſiæ Chriſti Cant. in Capitulo exiſtentium Archidiaconatui ipſi duximus in perpetuum uniendas, decernentes ut qui pro tempore Archidiaconatum illum obtinuerint eccleſias prædictas, tanquam de corpore ipſius Archidiaconatus liberè poſsideat & quietè. Ad hoc cum actenus temporibus noſtris de conſuetudine ſit obtentum quod Officialis noſter Decanos conſtituerit in Dioceſi Cant. qui conſtituti ſtatim tenebantur Cantuar. Archidiacono reſpondere, volumus & de voluntate & aſſenſu prædicti Capituli noſtri ſtatuimus ut de cetero Archidiaconi Cant. qui pro tempore fuerint Decanos conſtituant, & amoveant pro ſuæ voluntatis arbitrio prout melius viderint expedire in Dioc. memorata, & ſibi reſpondeant ſicut decet, cum abſurdum ſit ut alius eos conſtituat quam is qui eis debeat præeſſe, & cui reſpondere tenentur, præſertim cum ipſis referentibus corrigere debent cæterorum errata. Vt igitur hæc omnia perpetuis temporibus ſtabilem obtineant firmitatem præſenti ſcripto ſigillum noſtrum duximus apponendum. Actum Anno Domini Milleſimo ducenteſimo viceſimo ſeptimo. menſe Decembris.

Dignitas eccleſiæ Cantuar.

Eccleſiæ de Tenham & Hackington.

Decembris. Nos igitur hæc omnia ſicut à præmemorato venerabili patre noſtro S. Cantuarienſi Archiepiſcopo piè & rationabiliter proviſa ſunt & conceſſa, quantum in nobis eſt, rata habemus & accepta. In cujus rei teſtimonium præſenti ſcripto ſigillum noſtrum appoſuimus. Actum Anno Domini Milleſimo ducenteſimo viceſimo ſeptimo, menſe Decemb.

An enlargement of the ſame Archdeacons Iuriſdiction by the ſame Archbiſhop.

Scriptura xxj[a].

S. Dei gratia Cant. Archiepiſcopus totius Angliæ Primas & ſanctæ Romanæ eccleſiæ Cardinalis. Dilectis filiis univerſis eccleſiarum Rectoribus per Cant. Dioc. conſtitutis Salutem, gratiam & benedictionem. Ad univerſitatis veſtræ notitiam volumus pervenire nos in Cantuarienſi capitulo conſtitutos, de aſſenſu & voluntate ipſius Capituli, Prioris I. & Conventus eccleſiæ Chriſti Cant. conceſsiſſe dilecto filio, magiſtro S. de Langton Archid. Cantuar. & ſucceſſoribus ſuis, ut omnes eccleſiæ parochiales Cant. Dioc. tam ad noſtram quam ad Capituli noſtri donationem ſpectantes, & earum Rectores, Capellani etiam tam perpetui quam annui, in morum correctione, & eccleſiarum viſitatione cæteriſque omnibus ad Archidiaconi officium ſpectantibus, eiſdem in perpetuum ſint ſubjecti. Vnde vobis mandamus quatenus præfato Archidiacono & ſucceſſoribus ſuis in præmiſſis de cetero intendatis. In cujus rei teſtimonium has literas noſtras patentes vobis duximus tranſmittendas. Dat' Anno Domini Milleſimo ducenteſimo viceſimo ſeptimo, menſe Decembris.

The

Scriptura xxij^a.

The same Archbishops Charter of Revocation of certaine Churches in the times of *Baldwin* and *Hubert* his predecessors exempted from the Archdeaconry, intituled

Carta S. Archiepiscopi de Revocatione ecclesiarum exemptarum tempore Baldwini & Huberti, & de revocatione dignitatis Archidiaconatus.

VNiversis sanctæ matris ecclesiæ filiis præsentes literas inspecturis S. permissione divina Cant. Archiepisc. totius Angliæ Primas, & sanctæ Romanæ ecclesiæ Cardinalis Salutem in Domino. Sicut ea quæ rationabiliter provisa fuerint & statuta robur optinere debent perpetuæ firmitatis, sic si q' sint contra rationis tramitem attemptata digna correctione convenit emendari. Cum igitur nobis constet Archidiaconatum Cant. per abusum quorundam temporibus piæ recordationis Baldewini & Huberti prædecessorum nostrorum, necnon & nostris temporibus in magna parte fuisse minus rationabiliter diminutum, quibusdam ecclesiis quæ ad nostram seu capituli nostri donationem pertinent Archidiaconi Cant. Iurisdictioni se subtrahentibus tam in morum correctione, quam in ecclesiarum visitatione & ceteris pertinentibus ad officium Archidiaconi memorati. Nos volentes prædictum Archidiaconatum in statum meliorem & debitum reformare, de voluntate et assensu totius Capituli nostri, in ipso capitulo existentes statuimus, quod etiam præsenti scripto duximus confirmandum, ut de cetero omnes ecclesiæ parochiales Cant. Dioc. tam ad nostram quam ad Capituli nostri donationem spectantes, et earum Rectores Archidiacono Cantuar. quicunque pro tempore fuerit in perpetuum sint subjecti, tam in morum correctione, quam in ecclesiarum visitatione et ceteris omnibus quæ ad Archidiaconi officium spectare noscuntur, non obstante exceptione quæ facta fuisse proponitur à memoratis antecessoribus nostris Baldwino viz. Et Huberto occasione capellarum de Hakintun

Capellæ de *Hakinton* & *Lambeth.*

tun

tun & Lamheth quas ipsi in præjudicium Cant. ecclesiæ construere nitebantur, præsertim cum talis exemptio potius fuerit velamen malitiæ quam libertas, & audaciam frequentiùs præstitit delinquendi, cum etiam eædem capellæ per sententiam Apostolicam fuerint demolitæ, & sententiatum fuerit illa omnia irritanda quæ occasione ipsarum fuerant attemptata, sicut in rescripto Apostolico contineri perspeximus evidenter. Vnde volumus & firmiter præcipimus omnibus Rectoribus ecclesiarum prædictis, & Capellanis eorum tam annuis quam perpetuis ut magistro Simoni Archidiacono Cant. & ejus successoribus Cant. Archidiaconis, in his quæ ad officium Archidiaconi pertinent decetero sint subjecti, debitam eis in omnibus reverentiam & obedientiam, tanquam Archidiaconis impendendo. In cujus Rei testimonium presens scriptum sigilli nostri munimine duximus roborandum. Actum Anno Domini M°. CC°. vicesimo septimo, mense Decembris. Vali'.

A personall Composition betweene the Chapter and the same Archdeacon touching Jurisdiction in the Vacancy.

Scriptura xxiij^a.

VNiversis sanctæ matris ecclesiæ filiis ad quos præsens scriptum pervenerit Rogerus Prior & Capitulum ecclesiæ Christi Cantuar. Salutem in Domino. Noverit universitas vestra quod cum contentio verteretur inter nos R. Priorem & Capitulum ecclesiæ Christi Cantuar. ex una parte & magistrum Simonem de Langeton Archidiaconum Cant. ex altera super quibusdam juribus ad Archiepiscopum Cant. dum vivit sine contradictione & immediatè spectantibus, viz. super institutionibus faciendis ad vacantes ecclesias, & super collationibus ecclesiarum vacantium authoritate concilii, ac etiam super cognitione causarum matrimonialium, quæ ipsius Archiepiscopi forum dum vivit immediatè contingunt. Item super causis omnibus quæ moventur & moveri possunt inter Suffraganeos & Suffraganeorum subjectos totius provinciæ subjectæ ecclesiæ nostræ Christi Cant. tum per simplicem querimoniam, tum per appellationem factam vel faci-

Iura Archiepiscopalia.

endam ad ipsum Archiepiscopum dum vivit in omnibus casibus à Canone diffinitis, tum etiam in causis tuitionum appellationum factarum ad sedem Apostolicam inter eosdem & quoslibet totius provinciæ supradictæ, quatenus procedunt appellationes à cognitione ordinaria vel extraordinaria delegatione. Item super instituendo clerico seculari & pœnitentiario in eadem ecclesia, sic conquievit. viz. quod nos Prior & Capitulum concedimus pro bono pacis & intuitu personæ ipsius, prædicto mag. Simoni Archidiacono personaliter & ad vitam suam quod authoritate ecclesiæ nostræ Cant. Metropolitanæ, habeat, sede vacante, Institutiones infra Dioces. & extra, collationes ecclesiarum vacantium authoritate concilii, & cognitiones causarum matrimonialium. Ita tamen quod ex ista nostra concessione, nec quoad titulum, nec quoad fidem bonam, nec quoad aliquam præscriptionem inchoandam sive complendam in prædictis juribus post mortem ipsius Archidiaconi vel cessionem nullum nobis possit præjudicium generari. De illis verò quæ sunt circa personas Episcoporum quoad querelas de eis deponendis vel appellationes ab eis faciendas ad sedem Cant. & similiter de tuitionibus appellationum ab eis ad Dominum Papam interpositarum, sic est actum inter partes prædictas, quod dictus Archidiaconus (tenore præsentium) protestatur & confitetur se nullã vendicare jurisdictionem nec cohertionem aliquam faciendam in personis Episcoporũ occasione alicujus querelæ contra eos motæ vel movendæ, vel ipsorum negligentiæ; nec vendicat appellationes factas à personis Episcoporum nec ab eorum Officialibus, ipsis Episcopis existentibus extra regnum. Similiter nec tuitiones appellationum ab eisdem ad Dominum Papam factarum cum sint de sequela dictarum appellationum. Sed ipsi Prior & Capitulum in prædictis quod suum est exequantur. Ecclesias autem vacantes quæ nostræ sunt donationis dabimus personis quibus videbimus expedire, & collatione facta significabimus Archidiacono instituendos eosdem, qui absque omni contradictione & examinatione personæ, & inquisitione de persona ac difficultate qualibet instituet sine mora, nisi evidens & manifestum quid appareat propter quod hoc facere non possit, dummodo super aliis articulis sicut moris est inquiratur. Magistro vero Willielmo penitentiario mortuo vel amoto de alio substituendo

Archidiacono quæ concessa.

Quæ P. & Convent reservata.

Pœnitentiarius.

tuendo clerico seculari in Penitentiarium sic convenimus, quod de Prioris & Archidiaconi præficiatur assensu, qui tantum in ecclesia nostra & non alibi quotiens commodè poterit injunctum sibi officium prout Dominus dederit salubriter exequetur. Ille autem Penitentiarius secularis providetur in supplementum fratrum nostrorum penitentiariorum deputatorum vel deputandorum à Capitulo, ita quod tam salubre negotium nullum defectum habeat vel neglectum. Invocationem verò brachii secularis contra personas excommunicatorum tam à nobis authoritate privilegii nostri quam ab aliis claves ecclesiæ contemnentium habeat Archidiaconus, & sic excommunicatos à nobis ad instantiam nostram faciat publicè denuntiari. Ista autem sic procedit compositio quod tantummodo ad tempus Archidiaconi supradicti durabit, ita quod post obitum ipsius vel cessionem nullum hincinde præjudicium in aliquo generetur. Vtraque verò pars hæc omnia supradicta bona fide promisit fideliter observare. Et ut hæc compositio ut prædictum est robur optineat, duplicatum est hoc scriptum in modum cyrographi, cujus una pars sigillo nostro signata penes dictum Archidiaconum remanebit; altera verò pars sigillo dicti Archidiaconi signata penes nos in testimonium residebit. Act' apud Cant. Anno Domini M°. CC°. xl. primo xij°. Kalen. Septembris.

Compositio temporalis.

A Composition betweene Saint *Augustines* Abbey and the Citie of *Canterbury* about limits and liberties, intituled by *Thorne*

Scriptura xxiiij^a.

Compositio cum Civibus Cant.

Anno Domini Millesimo Cclxviij°. *in crastino Purificationis beatæ Mariæ, Anno Regni Regis Hen. filii Regis Iohannis* xlij°. *apud Westm' coram eodem Domino Rege, convenit ex consensu ipsius Domini Regis inter Abbatem sancti Augustini Cant. & Cives dictæ Civitatis super quibusdam contentionibus motis inter eos, viz. quod si aliquis latro captus fuerit cum manu opere, ita quod possit vocari Infangthef, de porta Cimiterii Occidentalis sancti Augustini usque ad domum Henrici*

Infangthef. Porta cimiterii Occidentalis.

Fabri, & à domo H. Fabri usque ad domum Nicholai de le Ber-
Lederslane. ton, & deinde per vicum qui vocatur Lederslane usque ad novam
Nova strata. stratam, & sic à nova strata usque ad sanctum sepulchrum à dex-
tris remanebit de cetero civibus & libertati Civitatis Cant. sine
contradictione prædicti Abbatis vel successorum suorum vel ec-
clesiæ Sti Aug' imperpetuum, sive ille qui captus sit, de hominibus
Abbatis vel de libertate sua interius vel exterius fuerit. Et si qua-
liscunque captus fuerit, qui similiter vocari debeat Infangthef
in sinistra parte prædictorum bundarum & metarum, vel à sancto
Chaldane. Sepulcro usque Chaldane, quantum fuerit de feodo ipsius Abbatis
ex utraque parte, & similiter à domo prædicti Henrici Fabri per
Fispole. viam qua itur apud Fispole, ex utraque parte usque ad Fispole,
scilicet quicquid sit de feodo ipsius Abbatis, & similiter si talis
Northome. latro inventus fuerit in campis de Northome, & per vicum qui
ducit ad portam S. Augustini, de cetero remaneat prædicto Ab-
bati & Successoribus suis & ecclesiæ suæ in perpetuum. Ita quod
servientes ipsius Abbatis illos licitè capere poterint infra præ-
dictas metas & bundas, & justitiam facere de ipsis secundum
cartam suam & legem & consuetudinem Angliæ, sine contra-
dictione prædictorum civium vel heredum suorum inperpetuum,
sive ille qui captus fuerit sit de villa vel de libertate prædictæ ci-
vitatis vel aliunde. Ita tamen quod propter istam conventionem
nihil depereat prædictis civibus de juribus suis quæ habuerint in
tenentibus prædicti Abbatis, qui manentes sunt infra metas &
bundas prædictas, quæ remaneant tam prædicto Abbati quam
prædictis civibus, quin illi qui mercandisas fecerint sint in Lot
Lot Scot. Tal- & Scot & in Tallag' & in defensione ipsorum contra omnes sicut
lag. prius fuerunt sine aliqua contradictione ipsius Abbatis vel Suc-
cessorum suorum. Ita quod quando tallagium assessum est super
eos, tallagium illud colligetur per visum Ballivi Domini Abbatis
si interesse voluerit, & si non tunc licitè per Ballivos prædictæ
Civitatis. Dicti etiam cives nihilominus infra metas prædictas
& bundas habebunt per Coronatorem suum visum hominum mor-
tuorum & vulneratorum, & præsentationem quæ pertinet ad
coronam Domini Regis coram Iustic' in adventu suo sicut prius
habuerunt attachiac' & prisonam omnium eorum de quibus dictus
Abbas non potest facere Iustitiam in Curia sua & si ille qui captus

fuerit

fuerit per prædictum Abbatem infra prædictas metas & bundas evaserit de prisona dicti Abbatis dicti cives non debebunt respondere de ipso escapio coram Iustitiarii, sed dictus Abbas & successores sui ipsos acquietabunt coram eisdem. Et concessum est hinc inde quod si aliqua contentio oriatur inter eos de aliquibus articulis quibus fortasse dictus Abbas dicit se usum fuisse, vel dicti cives dicunt se habuisse in feodo ipsius Abbatis, & non possunt inter eos inde convenire sine aliquo placito, querens veniet ad curiam, & habebit breve Domini Regis ad vicecomitem quod per sacramentum xij. *tam militum quam aliorum liberorum & legalium hominum forinsecorum per quos rei veritas melius sciri poterit, & qui nec prædictum Abbatem nec prædictos cives aliqua affinitate contingant, inquirat rei veritatem de jure & usu per illos* xij. *terminabitur contentio, quia utraque pars concessit quod sine aliqua calumpnia tenebit se contentum de hoc quod prædicti Iurati utrique parti dabunt per sacramentum suum.*

Prisona Abbatis.

The Ordination of the Vicarage of S^t *Paul Cant.*

Scriptura XXV^a.

Universis Christi fidelibus ad quos præsens scriptum pervenerit, Magister Hugo de Mortuo mari Officialis Curiæ Cantuar. gerens vices venerabilis patris Domini Bonifacii Dei gratia Cant. Archiepiscopi totius Angliæ Primatis in remotis agentis Salutem in domino sempiternam. Noveritis nos ad præsentationem magistri Hamonis Doge Rectoris ecclesiæ sancti Pauli Cantuar. Virgilium de Alcham Capellanum ad Vicariam prædictæ ecclesiæ, de consensu & assensu venerabilis patris R. dei gratia Abbatis S. Augustini Cant. & ejusdem loci Conventus qui dictæ ecclesiæ veri sunt patroni admisisse, ipsumque vicarium charitatis intuitu instituisse cononicè in eadem. Salvis tamen dicto magistro Hamoni Rectori dictæ ecclesiæ & successoribus suis ejusdem ecclesiæ Rectoribus octo marcis argenti annuis de fructibus dictæ Vicariæ ad Natal' Domini, ad Pascham, ad festum Natalis beati Iohannis Baptistæ, & ad festum beati Michaelis equaliter percipiendis. Et dictus Vicarius solvet procurationes Domini Archidiaconi, & alia omnia onera ordinaria sustinebit.

Reservata Rectori.

Onera Vicarii.

Iura Vicarii. *nebit. Habebit autem dictus Vicarius & percipiet nomine Vicariæ suæ omnes obventiones, oblationes, casus & alia. Iura omnia ad dictam ecclesiam sancti Pauli aliquo modo spectantia & pertinentia (exceptis bladis & fabis in campo) & sic est ad præsens taxata Vicaria supradicta. In cujus Rei testimonium præsentes literas ei fieri fecimus sigillo Officialitatis Curiæ Cantuar. firmiter roborat'. Dat' Cantuar. 5. Id. Decemb. Anno Domini 1268.*

Scriptura xxvj^a.

The Ordination of the Vicarage of S^t *Mary Northgate Canterb.*

Anno Domini 1346. Bonæ memoriæ Iohannes Cant. Archiepiscopus Vicariam parochialis ecclesiæ beatæ Mariæ de Northgate Cant. religiosis viris Priori & Conventui sancti Gregorii Cant. appropriatæ, de expresso dictorum Religiosorum & Domini Thomæ Sheme Vicarii dictæ ecclesiæ consensu in certis ordinavit portionibus, sub hac forma.

Iura Vicariæ. *Quod viz. idem Vicarius & successores sui in dicta ecclesia Vicarii haberent & perciperent nomine Vicariæ prædictæ libere & absque impedimento & contradictione dictorum religiosorum omnes oblationes in primis missis parochianorum dictæ ecclesiæ de Northgate defunctorum ubicunque sepeliendorum, in dicta ecclesia factas & faciendas, ac in secundis missis hujusmodi defunctorum parochianorum ibidem haberent illi oblationes factas & faciendas qui eas de Iure vel consuetudine habere deberent quodque dicti Vicarii omnes & omnimodas alias oblationes in dicta ecclesia de Northgate, & in quibuscunque locis infra fines, limites seu decimationes dictæ ecclesiæ scituatis qualitercunque factas & faciendas, seu ad eam vel in ea provenientes, seu in-*

Hospitale de *Northgate* exceptum. *posterum provenire valentes, oblationibus & obventionibus hospitalis de Northgate Cant. duntaxat exceptis. Dictique Vicarii omnes decimas lanæ, agnorum, porcellorum, aucarum, pomorum, pirorum, canap', lini, fabarum & aliorum fructuum & herbarum*

rum in ortis sive gardinis crescentium, ac decimas Warenciæ sive wader vulgariter nuncupat', infra dictam parochiam provenientes, necnon omnes alias minutas decimas ad dictam ecclesiam qualitercunque spectantes, omnesque alios proventus, quos dictæ ecclesiæ Vicarii ab antiquo percipere consueverunt, percipient & haberent, præterquam omnes maiores decimas (ad quatuor marcas annis singulis æstimatas) ad dictam pertinentes ecclesiam, quas Religiosi præfati sibiipsis perpetuum reservarunt. Reservata Religiosis.

Quodque Vicarii antedicti onus deserviendi præfatæ ecclesiæ in divinis, inventionisque librorum & ornamentorum dictæ ecclesiæ, cereorum processionalium, & unius lampadis in Cancello dictæ ecclesiæ ardere debentis, ministrationisque panis, vini, luminar' & aliorum ad celebrationem divinorum necessariorum ibidem, ac etiam solutionis decimarum ac aliarum impositionum quarumcunque quæ Anglicanæ ecclesiæ imponi contingent pro medietate taxationis dictæ ecclesiæ, suis subirent sumptibus & expensis. Onera Vicarii.

Præfati verò religiosi onus refectionis & reparationis Cancelli dictæ ecclesiæ intus & exterius, ac solutionis hujusmodi decimarum & impositionum quarumcunque, pro alia medietate taxationis ipsius ecclesiæ, necnon cætera onera ordinaria & extraordinaria eidem ecclesiæ incumbentia seu incumbere debentia Vicariis dictæ ecclesiæ non ascripta superius, agnoscerent perpetuum & subirent. Onera Religiosor.

The Ordination of the Vicarage of *Holy-Crosse* of *Westgate, Cant.*

Scriptura XXVIJ[a].

Iohannes permissione divina Cantuar. Archiepiscopus totius Angliæ Primas & Apostolicæ sedis Legatus cunctis Christi fidelibus Salutem consequi sempiternam. Ex officii nostri debito Religiosos viros Priorē & Conventum Prioratus sancti Gregorii Cantuar. quibus ecclesia parochialis sanctæ Crucis de Westgate Cant. appropriata esse dicitur, & Dominum Iohannem dictum Sorges vicarium ejusdem ecclesiæ, ad exhibendum coram nobis ordinationem Vicariæ ejusdem ad judicium nuper fecimus evocari. Sed dictæ partes in termino ad præmissa eis dato nullam

ordinationem

ordinationem hujusmodi exhibere se posse, quia eam non habuerunt, allegarunt. Pars insuper dictorum Religiosorum asserunt quod ipsi onera solutionis decimarum & aliarum impositionum quarumcunque pro taxatione ipsius ecclesiæ, necnon alia onera ordinaria eidem incumbentia in perpetuum agnoverunt, quodque ipsi nihil de fructibus, redditibus, proventibus seu obventionibus ecclesiæ præfatæ pro tempore dicti Vicarii perceperunt, quamvis aliorum vicariorum ejusdem ecclesiæ temporibus certam pecuniæ pensionem habere consueverunt & percipere ab eisdem. Dictus etiam Vicarius asseruit quod ecclesiæ præfatæ commoditates quæcunque sibi pro sua sustentatione congrua & oneribus suæ Vicariæ incumbentibus vix sufficiunt his diebus, unde nos super vero valore annuo, omnium & singulorum fructuum, redituum, proventuum, & obventionum ejusdem ecclesiæ in quibuscunque rebus consistant, necnon de & super omnibus & singulis eidem ecclesiæ incumbentibus oneribus, quæ viz. per dictos religiosos & quæ per Vicarium ipsius ecclesiæ solebant agnosci, summariè & de plano, absque strepitu & figurâ Iudicii præmissis finem volentes imponere; de consensu dictarum partium inquisitionem in formâ Iuris fieri fecimus diligentem, quam judicialiter publicavimus & examinavimus in presentia partium earundem. Demumque de consensu dictorum Religiosorum Vicariæ prædictæ Patronorum, Vicariam ecclesiæ memoratæ, ejus consideratis facultatibus, & ponderatis in ea parte undique ponderandis, ordinandum duximus modo infrascripto, & taxandum & limitandum quid & quantum præfati Religiosi in futurum perceperint ex fructibus, reditibus & proventibus ecclesiæ prælibatæ. Ordinamus siquidem & statuimus quod dicti Religiosi & Successores eorum decimas omnium & singulorum hortorum inter fines & limites parochiæ prædictæ constitutorum ecclesiæ undecunque, necnon decimas cujusdam molendini Sheffotes-mill vulgariter nuncupati infra parochiam ejusdem ecclesiæ situati percipiant & habeant post instans festum Nativitatis Sancti Iohannis Baptistæ temporibus sequuturis. Dictus autem Vicarius & Successores sui ibidem Vicarii habeant & teneant duas mansiunculas subtus ecclesiam prædictam ex utraque ipsius parte situatas ad Vicarium ejusdem ecclesiæ antiquitus pertinentes, ceteras etiam decimas

Reservata Religiosis.

Concessa Vicario.

tam

tam majores quam minores, necnon oblationes ac fructus, reditus, proventus & obventiones omnes & singulas ad dictam pertinentes ecclesiam seu inposterum pertinere valentes causa seu occasione quibuscunque dictis religiosis superius non ascripta percipiant, teneant, habeant ipsius ecclesiæ Vicarii in perpetuum suæ nomine Vicariæ. Onus autem eidem deserviendi ecclesiæ in divinis ac ministrationis, Onera Vicarii. *& exhibitionis panis, vini, luminar', & aliorum quæ ad celebrationem divinorum ibidem necessaria fuerint per Rectores seu Vicarios locorum inveniendorum seu ministrandorum de jure vel consuetudine in nostra Dioceſi usitata, ac etiam lotionis vestimentorum & ornamentorum dictæ ecclesiæ inventionisque seu exhibitionis straminis quo dicta sternatur ecclesia prout & quotiens opus fuerit, Vicarii ecclesiæ præfatæ suis agnoscant & subeant sumptibus & expensis. Onera vero refectionis & reparationis Cancelli* Onera Religiosor. *ejusdem eceleſiæ, inventionisque seu exhibitionis & reparationis librorum, vestimentorum & ornamentorum ejusdem quæ per ecclesiarum Rectores inveniri seu exhiberi vel reparari de Iure vel consuetudine debent aut solent Ac insuper onus solutionis decimarum & aliarum impositionum quarumcunque quæ dictam ecclesiam secundum ejus taxationem vel aliter concernere inposterum poterint seu debebunt, necnon & cætera onera ordinaria & extraordinaria ecclesiæ prædictæ qualitercunque incumbentia seu incumbere debentia Vicario ejusdem ecclesiæ qui erit pro tempore non ascripta superius, dicti Religiosi subeant in perpetuum & agnoscant. Reservantes nobis & Successoribus nostris Archiepiscopis Cantuariensibus dictam Vicariam augmentandi & diminuendi si & quando nobis aut eis videbitur expedire, plenariam potestatem. In quorum testimonium sigillum nostrum fecimus hiis apponi. Dat. Saltwood quinto Id. Iunii Anno Domini Millesimo trecentesimo quadragesimo septimo, & nostræ translationis quarto-decimo.*

Scriptura xxviij^a.

The Ordination of the Vicarage of S^t *Dunſtan, Cant.*

VNiverſis tenore præſentium innoteſcat, quod Nos Walterus permiſsione &c. facta inquiſitione ſuper valore fructuum & obventionum omnium eccleſiæ ſancti Dunſtani juxta Cant. quæ viris religioſis Priori & Conventui ſancti Gregorii Cantuar' appropriatam eſſe dinoſcitur: Vicarium eccleſiæ S. Dunſtani ordinamus in hunc modum, ut viz. ejuſdem loci Vicarius qui pro tempore fuerit pro ſua ſuſtentatione & ſuorum omnes decimas minores, oblationes & cæteros proventus omnimodos percipiat, decima garbarum cujuſcunque bladi in campis creſcentis duntaxat excepta, quam præfatis Religioſis nomine Rectoriæ applicamus, ac ipſos hujuſmodi garbarum decimas perpetuis futuris temporibus percipere debere decernimus ac etiam ordinamus. Onera vero tam ordinaria quam extraordinaria Cancelli, librorum & ornamentorum, quatenus ad Rectores locorum pertinere conſueverunt per hanc noſtram ordinationem plene agnoſcent. Salva nobis poteſtate hanc noſtram ordinationem interpretandi, declarandi, corrigendi, addendi ſeu detrahendi quotiens & quando nobis expediri videbitur. In cujus &c. Dat' apud Mortlake decimo ſexto Kalen' Auguſti 1322.

Iura Vicarii.

Reſervata Religioſis.

Onera eorum.

℔

The tenor of the ſame Vicarages augmentation.

IOhannes permiſsione divina Cant. Archiepiſcopus totius Angliæ Primas & Apoſtolicæ ſedis Legatus, cunctis Chriſti fidelibus Salutem perennem. Ne perpetui eccleſiarum parochialium Vicarii, propter rerum inopiam, & ſuarum portionum tenuitatem egeant, noſtro paſtorali officio convenit remedium adhibere. Eapropter religioſos viros Priorem & Conventum ſancti Gregorii Cant. eccleſiam ſancti Dunſtani Cant. in proprios uſus habentes, ut Domino Stephano Vicario eccleſiæ antedictæ cujus Vicariæ præſentatio ad ipſos dicitur pertinere, ſufficientes de ipſius eccleſiæ fructibus, proventibus & obventionibus portiones, unde ipſe poſsit & Succeſſores ſui

Cauſæ augmentationis.

sui in dicta ecclesia Vicarii possint congruam sustentationem habere, & sibi incumbentia onera supportare, infra certum à nobis eis præfixum terminum assignarent, nostra authoritate legitima moneri fecimus & induci. Qui quidem religiosi quandam exhibuerunt ordinationem dictæ Vicariæ per bonæ memoriæ Walterum quondam Cant. Archiepiscopum prædecessorem nostrum factam, in qua taliter continetur quod Vicarius dictæ ecclesiæ qui pro tempore fuerit decimas minores, oblationes & cæteros proventus ad dictam pertinentes ecclesiam, & provenientes undecunque ad eam debeat percipere & habere, decimis garbarum cujuscunque generis bladi de terris infra parochiam prædictæ ecclesiæ constitutis provenientibus dictis religiosis retentis. Sedidem Vicarius asserens dictas portiones in hujusmodi ordinatione Vicariæ contentas & assignatas eidem nullatenus sufficientes fore; judicialiter demum, post altercationes diutinas dictarum partium super sufficientia & insufficientia portionum dictæ Vicariæ assignatarum in ordinatione prædicta super valore eorum annuo de mandato nostro & consensu dictarum partium legitimè inquisito, compertum extitit portiones easdem per prædictum prædecessorem nostrum, ut præmittitur assignatas Vicariæ ipsius ecclesiæ quatuor marcis annis singulis duntaxat valere. Vnde Commissarius noster in hujusmodi negotio rite procedens, auditis propositis & allegationibus partium earum, necnon depositionibus testium prædictorum hincinde rimatis plenarie & discussis, nihilque per partem religiosorum quare portiones dictæ Vicariæ augmentari non debeant & suppleri effectualiter proposito sive dicto, terminis successivis & variis ad hoc datis, concurrentibusque omnibus & singulis quæ in ea parte requirebantur de Iure, in præsentia dictarum partium coram eo sufficienter comparentium, dictam Vicariam augmentari debere pronuntiavit finaliter & decrevit Ipsisque Vicariis & Successoribus suis ibidem Vicariis ultra ordinationem nostri prædecessoris prædicti, ea rata manente, mansum dictæ Vicariæ quem Vicarii ejusdem inhabitare solent antiquitus, necnon & pensionem duarum marcarum sterlingorum annuam per Religiosos prædictos solvendarum sibi & successoribus suis ibidem Vicariis in festis Natalis Domini & sancti Iohannis Baptistæ equalibus portionibus annuatim in dictæ assignatæ suæ portionis Augmentatio ipsa.

Oncra Vicarii. *augmentum canonicè assignavit. Ordinavit insuper & decrevit quod idem Vicarius & sui successores in eadem ecclesia Vicarii futuris temporibus eidem ecclesiæ deserviant in divinis sustentationibusque cereorum, luminarium, ac panis & vini, pro celebratione missarum in eadem. Necnon in quibuscunque solutionibus decimarum & impositionibus aliis extraordinariis dictæ ecclesiæ ad*

Onera Religiosor. *quatuor marcas estimata onera pro medietate supportabunt. Præfatique religiosi refectiones & reparationes cancelli dictæ ecclesiæ, inventionemque librorum, vestimentorum & ornamentorum ad Rectores locorum pertinentes subibunt perpetim & agnoscent, reservata nobis & Successoribus nostris &c. Vnde Nos idem Iohannes Archiepiscopus præmissa omnia & singula authoritate nostra ordinaria (ut præmittitur) ritè facta approbamus & tenore præsentium confirmamus. Dat' Cantuariæ, iij°. Cal. Augusti Anno Domini Millesimo* Ccc^mo. xlij°. *& nostræ translationis nono.*

A Record shewing the ancient forme and Custome of payment of Tithes in *Canterbury*, taken out of the Archbishops principall Registry.

Scriptura xxix.

Arundel

THomas permissione divina Cantuar. Archiepiscopus totius, &c. Dilectis in Christo filiis Commissario nostro Cant. generali & Archidiacono nostri Officiali Salutem, gratiam & benedictionem. Clamosa insinuatione quorundam Rectorum & Vicariorum ecclesiarum nostræ Civitatis ad aures nostras pervenit, quod licet ex antiqua & rationabili consuetudine tam in nostra Civitate quam alibi per totam Civitatem London' antiquitus observata & legitimè præscripta, etiam in contradictorio judicio aliquotiens obtenta, pro quolibet hospitio seu domicilio dictæ nostræ Civitatis pro decem solidis sterlingorum per unum annum conducto, quad autem, & si pro viginti solidis hujusm' hospitium seu domus per

℔ *annum conducatur, obolum, & pro hospitio pro quadraginta solidis per annum conducto denarium, & si hospitium hujusm' pro majori summa per annum conductum fuerit, plus, juxta summam seu portionem prædict', inhabitantes & conducentes domos et hospitia hujusmodi qualibet die dominica per annum, et singulis etiam festis solempnibus,*

solempnibus, & præcipuè Apostolorum quorum etiam vigiliæ per annum jejunantur, Deo & ecclesiæ in cujus parochia domus seu ædificia hujusmodi situantur offerre debeant & tenentur. Sunt tamen nonnulli dictæ nostræ Civitatis qui tam oblationes suas hujusmodi ecclesiis eorum parochialibus ac Rectoribus & Vicariis earundem vigore dictæ consuetudinis debitas, quam decimas eorum personales de lucro negotiationum suarum provenientes & ecclesiis quarum sunt parochiani debitas injustè subtrahunt & subtrahere moliuntur, ac decimas hujusmodi solvere contradicunt, objicientes contra Rectores & Vicarios hujusmodi decimas petentes consuetudinem non solvendi decimas supradictas, quam Canones vocant corruptelam, & plerumque quod deterius est confederatis & coadunatis pluribus conditionis similis, per illicitas conventiculas contra decimas hujusmodi exigentes ex præcogitatâ malitiâ gratis insurgunt, & quatenus in eis est Rectores & Vicarios sic petentes injustè opprimunt & jurium ecclesiasticorum subtractiones diversis modis adaugent contra canonicas sanctiones, in animarum suarum grave periculum & libertatis ecclesiasticæ læsionem manifestam. Nos igitur animabus nostrorum subditorum prospicere & morbo hujusmodi pestifero quantum à Canone est permissum mederi cupientes. Vobis con' & utrique vestrum di' committimus & mandamus firmiter injungendo, quatenus in singulis ecclesiis dictæ nostræ Civitatis omnes & singulos decimas & oblationes hujusmodi injustè subtrahentes, & eas debitè non solventes, diebus dominicis et festivis intra missarum solempnia, cum major affuerit populi multitudo, authoritate nostra peremptoriè moneatis et efficaciter inducatis, quod de eorum decimis seu oblationibus subtractis ecclesiis quarum sunt parochiani, infra unius mensis spatium à tempore monitionis vestræ continuè numerandum satisfaciant competenter. Et quod de cætero subtrahentes hujusmodi suas decimas et oblationes quatenus ad eos attinet fideliter persolvant ut tenentur, sub pœnâ excommunicationis majoris quam in contravenientes et monitionibus vestris non parentes in hac parte, mora et culpa eorum in ea parte præcedentibus per vos volumus canonicè fulminari, et sic excommunicatos publicè nuntiari. De nominibus verò hujusmodi subtrahentium cum omni diligentia et cautela

Oblationes.

Decimæ personales.

plenius inquiratis seu inquiri faciatis in singulis parochiis ecclesiarum dictæ nostræ Civitatis, in quibus per ipsarum ecclesiarum Rectores & Vicarios fueritis congruè requisiti. De die verò receptionis presentium, monitionisque & executionis vestrarum in hac parte factarum modo & forma, ac de nominibus subtrahentium hujusmodi, necnon de omni eo quod feceritis & inveneritis in hac parte, nos cum per partem dictorum Rectorum & Vicariorum fueritis congruè requisiti certificetis, per vestras literas patentes, seu certificet alter vestrum qui præsens mandatum fuerit executus per suas literas patentes harum seriem continentes. Dat' in palatio nostro Cant. xiiij°. *die mensis Aprilis Anno Domini Millesimo* Ccc^mo^. *nonagesimo septimo, & nostræ translationis anno primo.*

Scriptura xxx^a^.

Another Record to the same purpose, taken out of the Registry of the Consistory at *Cant.* being a deposition or witnesses examination taken in a suite, *Anno* 1457. there commenced, for tithes, by the then Parson of S^t^ *Elphege, Cant.*

THomas Proude de parochia sancti Elphegi Civitatis Cantuar. ætatis L. annorum & ultra, liberæ conditionis ut dicit, interrogatus an sit consuetudo in Civitate Cant. quod omnes & singuli parochiani cujuscunque parochiæ tenentur offerre diebus dominicis & aliis diebus solemnibus quorum vigiliæ jejunantur secundum valorem redditus domuum, hoc est, si domus solvat xx^s^. obolum, & si xl^s^ denarium, & sic secundum ratam ascensivè & descensivè, dicit quod sic. Interrogatus quomodo scit, dicit quod ita ipse observavit, & obtulit, & sic vidit observari toto tempore suo, ac etiam sic audivit à tempore & per tempus cujus contrarii memoria hominum non existit à prædecessoribus suis ita observatum fuisse Interrogatus an novit aliquam constitutionem in hac parte latam dicit quod audivit quod sic, & quod virtute illius constitutionis ac consuetudinis prædictæ quidam magister Galfridus Langbrok nuper Vicarius sancti Dunstani extra muros Civitatis Cantuar. contra

Iohannem

Iohannem Belsyre parochianum suum in casu consimili per sententiam diffinitivam victoriam obtinuit. Interrogatus insuper an Curati dictæ Civitatis præsentes & prædecessores sui pro temporibus suis, & præsertim dictus Dominus Iohannes Permenter Rector sancti Elphegi fuerunt & sunt in possessione seu quasi juris percipiendi & habendi hujusmodi oblationes ab inhabitantibus & occupantibus domos & hospitia infra suam parochiam modo & forma præmissis, dicit quod sic. Interrogatus per quantum tempus, dicit quod de notitia, & scientia suis per x. xx. xxx. *&* xl. *annos, & de auditu suo per* lx. *annos, & per tempus cujus contrarii memoria hominum non existit, & nunquam audivit de contrario usque ad litem hanc motam.*

Theſe things are con-teſted by *William Sellow* and *Iohn Merſh* both of that Pariſh.

An abſtract out of the Life of S^t *Elphege*, written by a Monke of *Canterbury* in the Conquerors time, of what concernes the ſiege and ſpoile of *Canterbury* (both Cathedrall and Citie) happening in the yeare 1011. never before Printed.

Osborne Scriptura xxxj^a.

Sed totius malignitatis magister simul ac minister Diabolus, Diabolus inquam totius malignitatis magister simul ac minister, dum infidelium paucitatem ad injustam justi hominis necem propter copiam fidelium impellere non potuisset, aliam patrandi sceleris arte aggreditur, per quam illi omni sociorum timore sublato quod nequissimè cogitaverant crudelissimè exequerentur. Quendam namque Edricum Rex totius Imperii sui Præfectum statuerat, hominem humili quidem genere, sed qui linguâ divitias ac nobilitatem comparaverat, callentem ingenio, suavem eloquio, & qui omnes id temporis mortales cum invidiâ atque perfidiâ tum superbiâ & crudelitate superaverat. Hujus igitur fratrem primò nobilitati Cantuariorum in præsentia Regis gratuitò maledicentem, deinde ea

Edricus Regis & Regni Præfectus.

quæ

quæ unicuique ex paterna hereditate perveniſſent violentâ dominatione invadentem, hujus inquam fratrem lubricum ac ſuperbum eadem nobilitas aggreſſum interfecerat, edes ſuccenderat; juſto Dei judicio agente, ut qui in alios injuſtè exarſiſſet: ipſe juſtæ vindictæ pœnas exolviſſet. Cujus ſanguinis frater ſuperſtes ultionem à Rege poſtulat. Denegat Rex poſtulata, jure fratrem peremptum pronuntiat, qui tantam nobilitatem tanta animi mobilitate regali palatio inpetere præſumpſiſſet. Præfectus colorem mutatus palatium egreditur, junctiſque ſecum decem milibus viris quam optimè armatis occiſum fratrem ulciſci conatur. Sed dum conatus ſuos parùm proceſsiſſe conſpiceret, reſiſtentibus iis quos importuniſſmos adverſarios habebat, & ingenti virtute contra certantibus, elatus in iram, Danorum conciliabula expectat, auxilia perquirit, non jam ad Cantuarienſes ſolos debellandos, ſed ad totius Britanniæ fines depopulandos. Quorum ignaviam maledictis increpitat, quod tot annos laborando nihil offecerint; cum præſertim Rex ſenio & languore, principes otio, omneſque divitiis ac voluptatibus contabeſcant. Opus tantummodo eſſe incepto, cetera rem ipſam expedire. Regnum poſt victoriam æqua ſorte dividendum, ſe Orientalibus Anglis, illos verò Aquilone potiri. Cujus hominis pollicitationibus principes Danorum arrecti ſimul & memores ſociorum per doctrinam Pontificis ſibi præreptorum ſocios ſe infatigables ad quodcunque ducere vellet promittunt, dextraſque dant & accipiunt, ſacramenta exigunt & porrigunt. Itaque maturato conſilio Dani & Angli: Dani relicta ſtatione quam hiemandi gratiâ propè Londoniam ceperant, cum innumerâ claſſe & non ſegniter armatâ Portum Sandvicum ſubeunt, ea viz. ratione, quod illam & ad receptionem navium habilem & civitati ad quam tendebant acceperint primum. At Edricus cum innumera pedeſtri multitudine & ipſe pedes occurrens exercitum intolerabilem fac. Hoſtes Pontifici Præfectis nobilitati omnis Cantuariæ necem intentant. Cujus Rei fama civitas Cantuariorum vehementer permota, propterea quod neque alimentorum ſubſidia in ea fuiſſent, nec illis comparandis tempus jam idoneum ſuppeteret totas ſpes atque res ſuas in manus ſummi ſacerdotis comendat, templumque Domini quod excellentiſima omnium populorum veneratione ibi quidem colitur

Portus Sandwici.

colitur assidua supplicatione frequentat. Arbitrabantur etenim sese propter loci sanctitatem ibi vitari posse, & omnia magis fieri, quam se violenta inimicorum manu inde avelli. Sed verus ac sempiternus Deus, &c.

Mox universa nobilitas, quæ olim in legis violatorem vindictam exercuerat: universa inquam nobilitas lacrimabili quæstu Pontificem circumdat, orat ut urbem exeat, vitæ consulat: in vulgi morte damnum quidem esse, sed quovis modo tolerabile; illius verò vitam omnium in terra vitas excellere. Sentiens autem beatus ille suasionem tametsi piam sua tametsi existimatione indignam, longè inquit alia mihi via gradiundum puto, dum præteritos mecum labores reputans, æternam Dei retributionem cogito, &c.

Postquam accepêre ea homines quibus omnia quam mors & cruciatus corporis cariora erant, citato mox consilio, diversi alius alio se transferunt: plures verò placandi gratiâ Danos accedunt, ratos se apud hostes tutos fore qui infra muros Civitatis tuti esse non possent. Sed è contra omnia venêre. Sed me piget ista narrare. At Aelphegus convocatis pauperibus populi sui, hortabatur eos bono animo esse, Deum præ oculis habere, præter eum qui corpus & animam in gehennam perdere potest nichil formidare, &c. Aelphegus.

Deinde Episcopali super illos benedictione effusa, pacis communione in osculo sancto libata, dum divini epuli omnes participes efficeret, se illis, illos sibi, utrosque autem omnium protectori Deo commendavit. Iamque dies aderat primos visurà tumultus. Ecce tota Civitas hostili agmine circumvallata omnem exeundi civibus libertatem negabat. At illi pro muris consistentes, resistendi audaciam non tam ostendebant quam simulabant. Vigesimo autem obsidionis die exhausto quicquid ad vitæ usum paraverant, mittitur à Pontifice qui Dano subgerat ut ab incepto desistat, populum innocenter obsidionem pati, cavere ne divinæ correptionis flagello pro filiorum castigatione ad tempus concesso nimis insolenter abutatur. Fieri plerumque ut quem pater heredem vult, baculo percutiat, baculum post in ignem projiciat. Sed Angli (nam illi ad impietatem procliviores extiterant) quo amplius cognatum populum afflictari cernebant, eò ferociores

instare, vineas agere, turres extruere, arietibus murum ferire, igneas faces jacere, prorsus nihil intactum habere. Inde feralis per contiguas domos ignis conceptus, horrendos crines attollit, ac sæviente austro per omnia loca se dilatando spargit. Cernere tibi videreris, aut Romanas flammas Neronem mirari, aut Trojana incendia Aeneam deflere. Tum vero miseranda inter cives cunctatio, utrumnam desertis murorum propugnaculis ad proprias domus convolarent, an eis neglectis munitioni incumberent: vicit communem utilitatem privata affectio, filiorum dulcis recordatio tuendæ familiæ innata compassio Currunt itaque furore præcipites, animositate audaces, neque vitæ memores neque mori potentes. Rapiunt è mediis ignibus conjuges & caros liberos, hostili gladio statim feriendos. Sed illis ad cineres ædificiorum attentius occupatis, ecce quod dictu quoque miserabile est, effracta urbe, exercitus ingreditur, terribilis sonitus ex clamore vocum simul & ex clangore tubarum attollitur; adeo ut omnia Civitatis fundamenta concuti viderentur. Quæ tunc facies rerum, quam miserabilis confusio malorum, sub nullius scientiam cadere potest qui non ejusdem calamitatis spectator affuerit. Alii namque ferro jugulati, alii flammis consumpti, plures verò supra muros præcipites dati, nonnulli quod dicere pudet per verenda suspensi deficiunt. Matronæ quas ceteris clariores nobilitas effecerat, dum thesauros quos non habebant coguntur prodere capillis per omnis civitatis plateas distractæ, ad ultimum flammis injectæ moriuntur. Super omnia in minorem ætatem crudelitas desevit, dum parvuli à matrum uberibus evulsi aut lanceis exciperentur aut superacto plaustro minutatim conterentur. Iam verò ea quæ sequuntur mala pro dolorum magnitudine vix enarrare valeo. Ecce etenim venerandus Pontifex non ferens tantam suorum depopulationem, dum forte plangentium turba monachorum in ecclesia Salvatoris circumseptus fuisset: repente manibus tenentium se lapsus de ecclesia evasit, currensque ad locum cadaveribus plenum inter densissimos hostium cuneos se ingerit, talia geminando inclamitans. Parcite ait parcite, &c.

Vastatio Civitatis.

Danorum immanitas.

Monachi in eccles. Salvatoris circumsepti.

Protinus ergo innumeris manibus fortissimis athleta carpitur, ac intercepto gutture vox loquentis præeditur. Vinculis palmæ innectuntur,

Aelfegus capitur.

innectuntur, genæ unguibus dissecantur, pugnis & calcibus latera tunduntur. Inter hæc servus Dei muto similimus, ne uno quidem verbo dolorem prodere; sed sancti spiritus consolatione roboratus, summa tantum labia quasi cum Deo loquens movere. Sicque ad atrium Templi non tam deductus quam impiorum manibus impulsus, jubetur novi flagitii spectator assistere, quatenus mortem ante mortem videret, nullumque mortis genus existeret, quod illum sive patientem sive suis condolentem præteriret. Accedunt itaque filii Diaboli ad templum filii omnipotentis Dei, cuppas super invicem positas inflammant, tectum exinde molientes amburere. Iam plumbi materies à facie ignis resoluta Templum spoliatum. *cæpit introrsum defluere, cum beata monachorum plebs caput pallio cooperta, amaris lachrymis faciem rigata in Deum per omnia confisa egrediebatur, datura pro Salvatore quod pro omnibus ille dignatus est impendere. Ad quam ferro excipiendam mox carnifex occurrens, mirabili atque miserabili eandem cæde devastat. Quid tum quæso &c.*

Igitur ex omni numero, qui ad octo millia hominum protendebatur, quatuor solummodo monasticæ professionis, octingentos autem inferioris ordinis viros remansisse accepimus, quos primum beneficii gratiâ pro decimis computatos, deinde verberibus acriter——aut pecuniaria redemptione dignos judicaverint aut servilibus mancipandos operibus secum abduxerunt &c. Decimatio populi.

Iam populo cæso, jam urbe flammata, jam denique Christi templo violato, perscrutato, spoliato, extrahitur sanctus toto corpore vinctus, furentis populi manibus occidendus. Cumque ad Portam Septemtrionis præcedentium raptu, & subsequentium impulsu traheretur, ecce ii quos solos paulo ante ex omni Civitatis ruina superfuisse commemoravi, pedes trahibus inserti sub militari custodia tenebantur. Qui viso Pontifice &c. Porta septentrionalis.

Ducitur igitur ostia Christi de urbe ad classem, de classe ad carcerem, de carcere ad iniquitatis Iudicem. Carcerem pronuntio quem horror tenebrarum fædavit, quem angustia parietum fædavit, quem ranarum importunitas fædavit. Ibi virum menses septem duodeno milite septum servavere rati illum ecclesiæ patrimonia spoliaturum, ac pro sua liberatione eis daturum. Sed Elphegus &c.

Expectato autem sacrosancto Dominicæ requiei Sabatho, cum perfectæ salutis integritatem se recepisse, nec quemquam ex omni populo per totum triduum obiisse conspicerent, legant principes legionum quatuor, qui pontifice adito, primò quidem pro impenso beneficio gratias exhibeant, deinde hujus conditionis alloquium proponant, ut si vita ac libertate velit potiri sexaginta argenti talenta persolvat, singulis talentis quinquaginta librarum pondera appensis. Præter hæc spondeat se suasurum Regi, ut cum impossibile sit absque grandi pecunia Anglos Danis conciliari ducenta superioris ponderis talenta solvantur, sicque fœdus inter utrosque populos firmum constituatur. Quo ille accepto nuntio, &c.

Scriptura xxxij[a].

Foundation of *Lukedale* Chantery.

Reginaldus de Cornhelle.

Curia de *Lukedale.*

Molendinum de *Bremlinge.*

Sciant præsentes & futuri ad quos præsens scriptum pervenerit quod ego Rogerus Dei gratia Abbas Sancti Augustini Cantuarien. & Conventus ejusdem loci concessimus Reginaldo de Cornhelle & heredibus suis habere cantariam suam in capellâ sua quæ constructa est intra septa Curiæ suæ de Lukedale faciendam per Capellanum suum commensalem in propriis expensis, salvo in omnibus Iure matricis ecclesiæ de Littlebourne, ita quod præfatus Reginaldus vel heredes sui nullis futuris temporibus onerabunt personam vel sacerdotem prædictæ ecclesiæ de Littlebourne occasione cantariæ in jam dicta capella faciendæ. Reddet igitur tam prædictus Reginaldus quam heredes sui integrè & plenariè decimationes omnium terrarum quas habent in eadem parochia tam magnas quam minimas matrici ecclesiæ de Littlebourne. Præterea dabunt decimas duarum partium molendini de Bremlinge, & tertiæ partis si eam recuperare potuerint, & decimas feni tantilli prati quod ibi habent & duos solidos annuos super altare matricis ecclesiæ de Littlebourne, reddend. per manum Willielmi de Stocting vel heredum suorum in duobus terminis, scilicet in media quadragesima 12[d]. *& in festo sancti Michaelis* 12[d]. *Visitabunt etiam matricem ecclesiam cum oblationibus suis in quatuor annuis festivitatibus, Natalis scilicet Domini, Purificationis,*

ficationis, Paschæ, & festivitate sancti Vincentii, cum in partibus illis fuerint, ut parochiani sæpedictæ ecclesiæ de Littlebourne. Sacerdos etiam qui pro tempore in sæpenominatâ capellâ ministrabit fidelitatem faciet personæ sæpedictæ matricis ecclesiæ, quod in nullo defraudabit eam in decimis magis sive minimis, nec in prædictis oblationibus confessionibus sive testamentis, sponsalibus, sive purificationibus, vel tricennalibus, vel in aliquibus ad Ius ecclesiæ de Littlebourne pertinentibus. Veniens itaque sæpenominatus Reginaldus in Capitulum nostrum sacramentum præstitit pro se & heredibus suis se & heredes suos in omnibus & per omnia hæc supradicta fideliter observaturos. Hiis testibus &c.

A Grant made by Archbishop *Wlfred* to the family at Christ-Church permitting them to enjoy certain houses which themselves had built (it seemes) upon the reedifying of the Monastery.

Scriptura xxxiij[a].

IN nomine sanctæ Salvatoris Dei & Domini nostri Iesu Christi Anno ab incarnatione ejusdem Dei & redemptoris mundi D.CCC. xiij. *Indict.* iij[a]. *præsidente Christi gratia archipontifice Wlfredo Metropolitano sedem ecclesiæ Christi quæ sita est in Dorovernia civitate Anno* iiij[o]. *Episcopatus ejusdem Archiepiscopi divina ac fraterna pietate ductus amore Deo auxiliante renovando & restaurando pro honore & amore Dei sanctum monasterium Dorovernensis ecclesiæ reædificando refici auxiliantibus ejusdem ecclesiæ presbiteris & Diaconibus cunctoque Clero Domino Deo servientium simul. Ego Wlfredus misericordia Dei Archisacerdos pro intimo cordis affectu dabo & concedo familia Christi habere & perfruere domos quas suu proprio labore construxerunt jure perpetuo hereditatis munificentia illis viventibus seu decedentibus cuicunque relinquere vel donare voluerint unusquisque liberam habeant facultatem in eodem monasterio donandi sed nec alicui foras extra congregationi. Ita etiam in Christi caritate obsecrans præcipio omnibus successoribus meis*

hanc prædictam donationem inconcusse & inviolatam salva ratione servandam sine fine semper in evum: hac tamen conditione ut Deo humiliores & gratiores omnium beneficiorum Dei semper existant, seduloque frequentatione canonicis horis ecclesiam Christi visitent orantes ac deprecantes pro seipsis propriis piaculis & pro aliorum remissione peccatorum misericordiam Domini implorent. Necnon domum refectionis & dormitorium communiter frequentent juxta regulam monasterialis disciplinæ vitæ observant. Vt in omnibus honorificetur Deus & vita nostra & bona conversatio nobis nostrisque proficiat in bonum. Si quis illorum per audaciam suæ malæ voluntatis hanc prædictam constitutionem inritam habere & in oblivionem deducere, & congregare convivias ad vescendum & bibendum seu etiam dormiendum in propriis cellulis sciat se quisquis ille sit reatum se esse propriæ domi & in potestate Archiepiscopi ad [illegible]endum & cuicunque ei placuerit donandum. I' manentem itaq. [illegible]anc kartulam in sua nihilominus firmitate. Ego Wlfred gratia [illegible]ei Arch' episc' signo sanctæ crucis Christi confirmans subscripsi.

✝ *Ego Wernoth pr' Ab' con' & subscripsi.*
✝ *Ego Wulfheard pr' con' & sub'.*
✝ *Ego Heamund pr' con' & sub'.*
✝ *Ego Oswulf pr' con' & sub'.*
✝ *Ego Ceolstan pr' con' & sub.*
✝ *Ego Tudda pr' con' & sub'.*
✝ *Ego Diornoth pr' con' & sub'.*
✝ *Ego Guthmund pr' con' & sub'.*
✝ *Ego Cuthberht pr' con' & sub'.*
✝ *Ego Coenhere Dia. con' & sub'.*
✝ *Ego Brunheard Dia. con' & sub'.*
✝ *Ego Hahferth præpos' con' & sub.*

An Apologie for Archery, by Mr *Iohn Bingham*, in his Notes upon *Aelians Tactiks, pag.* 24. &c. *Scriptura* xxxiiij[a].

ARrowes] *Archers have alwayes beene of ſpeciall eſteeme for the field, and preferred before the other kindes of light-armed. Many nations have beene commended for their skill in ſhooting. Amongſt the Grecians the Cretans were (of ancient time) ſole Archers,* [a] *as* Pauſanias *witneſſeth. Yet was not their ſervice equall with the ſervice of the Perſians. For* Xenophon *confeſſeth, that the Perſian Bowe over-reached the Cretan a great way: and that the Rhodians with their ſling out-threw the Cretan Bow. Of the Carduchans a people, through whoſe Countrey the Grecians paſſed at their returne out of Perſia* [b] Xenophon *writeth thus:* They carried no other armes, then Bowes and Slings. They were excellent Archers; and had Bowes well nigh three Cubits long; Arrowes more, then two Cubits. When they ſhot, they drew the ſtring, applying their hand ſomewhat toward the neither end of the Bow, ſetting their left foote forward. With their Arrowes they pierced both Targets, and Curates. The Grecians putting thongs to the middeſt of their Arrowes ſent them back at the enemy in ſteed of Darts. *The ſame in effect is reported by* [c] Diodorus Siculus. *Of the Parthian horſemen,* Appian *ſaith:* When *Craſſus* commanded the light-armed to disband, and goe to the charge, they went not farre, but meeting with many Arrowes, and being ſore galled with them, they retired ſtreight, and hid themſelves amongſt the armed, and gave beginning of diſorder, and feare, repreſenting to the ſight of the reſt, the force, and violence of the ſhot, that rent all armes, they fell upon, and made way aſwell thorough bodies, that had the beſt, as the worſt furniture defenſive: giving mighty and violent ſtrokes from ſtiffe and great Bowes, and forcing out the Arrow boyſterouſly with the compaſſe, and bent of the Bow. [d] Plutatch *hath the very words, that are in* Appian. *The Indians alſo*

[a] Pauſan. *in* Attecis 40.

[b] Xenoph. *de exped* Cyri. *lib.* 4. 322. C.

[c] Diod. Sicul. *lib.* 14. 411.

[d] Plutarch. *in* Craſſo.

also were good Archers, albeit not much praised by Q. Curtius, [e] *He saith:* their Arrowes were two Cubits long, which they deliver out of their Bowes, with more labour, then effect: for as much as the Arrow whose whole efficacy is in lightnesse, becometh altogether unwieldy by reason of the weight. *And yet he telleth, that* Alexander, at the assault of the principall City of the Mallians, was stroake thorough his Curace into the side beneath the Pappes with an Indian Arrow: *with whom* [f] Plutarch *and* Diod. Siculus *accord.* [g] *Arrian* addeth the wound was so deepe, that his breath was seene to issue out together with his bloud. *The Gothes and other people of the North, that invaded the Romane Empire, had their chiefe victories against the Romanes by the helpe of Bowes, and Arrowes.* [h] Vegetius *(before alleadged) speaketh it plainely:* So our Souldiers, saith he, unarmed both bodies and heads, encountring with the Gothes, were oftentimes wholly defeated, and slaine, with the multitude of their Arrowes. *I may not pretermit the praise of our Nation in this skill. Our owne stories testifie, that the great battailes, we gained against the French, were gained by the joynt-shooting of our Archers principally. And that the English have heretofore excelled in Archery and shooting, is cleare by the testimony even of Strangers.* [i] Cicuta *(whom I named before) commending the use of Bowes, as necessary for the service of the field (and that long after Guns were invented) preferreth the English before all other, and setteth him downe, as a patterne for other to follow. And* [k] Patritius, *disputing of the violence of Arrowes, doubteth not to affirme,* that an English Arrow with a little waxe put upon the point of the head, will passe through any ordinary Corslet or Curace. *Howsoever the credit of Bowes is lost, at this present, with many great Souldiers, yet have they of ancient time been highly prised.* [l] *Vegetius* saith; how great advantage good Archers bring in fight, both *Cato* in his Bookes of military discipline doth shew evidently, and *Claudius*, by augmenting the number of Archers, and teaching of them the use of their Bowes, overcame the enemy, whom before he was not able to match.

[e] Curtius *lib.* 8. 353.

[f] Plutarch *in* Alexan. Diod. Sicul. *lib.* 17. 614.

[g] Arr *lib.* 6. 129. E.

[h] Veget. *lib.* 1. *cap.* 20.

[i] Aurel. Cicuta *de disciplin. mil. lib.* 2. 206.

[k] Patrit. Parall. *parte secunda lib.* 3. *pag* 37.

[l] Veget. *lib.* 1. *cap.* 15.

match. *Scipio Africanus* (the yonger) being to give battaile to the Numantines, that before had forced a Roman army to passe under the yoake, thought he could not otherwise have the better, unlesse he mingled chosen Archers in every Century. *And* [m] Leo *the Emperour in his Constitutions military hath this Constitution amongst other:* You shall command all the Roman youth, till they come to forty yeares of age, whether they have meane skill in shooting, or not, to carry Bowes and Quivers of Arrowes. For since the *Art of shooting* hath been neglected, many, and great losses have befalne the Romanes. *And in another place:* [n] you shall enjoyne the Commanders under you, in winter to take a view, and to signifie to the *Turmarches* (Coronells) how many horse, and what kinde of armes the Souldiers, under their Commands, stand in need of, that necessary provision be made, and the Souldiers be furnished in time convenient. But specially you are to have care of Archers; and that they, who remaine at home, and have vacation from warre, hold Bowes and Arrowes in their houses. For carelesnesse herein hath brought great damage to the Romane State. *So* Leo. *This of old time was the opinion of the Romanes concerning Archers. How we are falne out with them in our dayes (the skill of the Bow, being a quality so commendable, and so proper to our Nation) I know not, unlesse fire-weapons perhaps have put them out of countenance. And surely it may not be denyed, that the force of fire-weapons of our time doth farre exceed the height of all old inventions for annoying the enemy. And, when I have given them the first place, I will not doubt to give the second to Bowes and Arrowes: being so farre from casting them of, that I would rather follow the wisdome of the Grecians; who alheit they esteemed Arrowes the best flying weapons, yet thought it not amisse to hold in use slinges, and darts. Every weapon hath it property; and that which is fit for one service, is not so fit for another. The fire-weapons have their advantages; They have also their disadvantages. Their advantage is, they pierce all defence of armour, and lighting upon a place of the body, the wound whereof endangereth life, they bring with*

[m] Leo *cap.* 6. §. 5.

[n] Leo *cap.* 11. §. 49.

them certaine death. Their disadvantages are, they are not alwayes certaine, sometimes for want of charging, sometimes through overcharging, sometimes the Bullet rowling out, sometimes for want of good powder, or of dryed powder, sometimes becauſe of an ill dryed match, not fit to coale, or not well cocked. Beſides they are somewhat long in charging, while the Musketier *takes downe his Musket,* uncockes *the match,* blowes, proynes, ſhuts, caſts *of the pan,* caſtes about *the musket,* opens *his charges,* chargeth, drawes out *his skouring ſticke,* rammes in *the powder,* drawes out *againe, and* puts up *his skouring ſticke,* layes *the musket on the reſt,* blowes *of the match,* cockes, *and* tryes *it,* gardes *the pan, and ſo* makes ready. *All which actions muſt neceſſarily be obſerved, if you will not faile of the true uſe of a Musket. In raine, ſnow, fogs, or when the enemy hath gained the winde, they have ſmall uſe. Adde that but one ranke (that is the firſt) can give fire upon the enemy at once. For the reſt behinde, diſcharging, ſhall either wound their owne Companions before, or elſe ſhoote at randon, and ſo nothing endanger the enemy, the force of a musket being onely availeable at point blancke. Contrariwiſe the diſadvantage of Arrowes is in the weakneſſe of the ſtroke, which is not able to enter a Curace, that the foote or horſe now uſe. Yet can no weather be found, wherein you may not have good uſe of Bowes: raine, ſnow, winde, haile, fogs, hinder little (eſpecially the ſtring of the Bow being not to wet) nay rather profit. Becauſe in them you can hardly diſcerne, muchleſſe avoyde, the fall of the Arrow. As for quickneſſe in delivery, the Bow farre excelleth the Musket. A good ſingle Archer is able to give five ſhot in exchange for one of the Musketier; and that with ſuch certainty, that you ſhall not heare of an Archer that miſſeth the delivery of his Arrow, where the Musketier, often faileth by reaſon of the accidents and impediments before by me rehearſed. Ioyne that a whole ſquadron of Archers, being embattailed, may ſhoote at once together: which onely the firſt ranke of Musketiers may doe. And make the caſe there were a hundred Musketiers, and a hundred Bow-men each digeſted into ten files, each file containing ten men, the Bow-men ſhall be able to ſhoote at once a hundred*

dred Arrowes (all their Arrowes) for ten Bullets given by the Musketiers, namely those ten of the first ranke discharging alone. It must not be pretermitted, that the Bow and Quiver both for marching, and all service, are lighter and of lesse labour to use, then a Musket, which is no small advantage in armes and fight. To conclude, the Bow-men may be placed behinde the armed foote, and yet in shooting over the Phalange annoy the enemy before joyning, and ° *all the time of fight, even whilst they are at pushe of Pike; where the Musketier, there placed, must either idlely looke on, or else playing with his Musket, most of all endanger his owne friends. Neither is the force of Arrowes so weake, as is imagined, no not in the arming of our dayes. For the Pike albeit he have his head and body covered, yet are his legs, and feete, his armes, and hands open to wounds: any of which parts being wounded brings a disability of service. To say nothing of his face, and eyes, before which the showers of Arrowes falling like a tempest without intermission, must needs breed a remediless terror, and make him thinke rather of saving himselfe, then offending his enemy. The Musketier being also unarmed is as subject to the shot of Arrowes, as the Archer is to the shot of the Musket; and the Arrow touching any vitall part, as much taketh away life, as doth the Musket. Lastly a horse-man for his owne person (I must confesse) is safe enough from the danger of Arrowes by reason of his armour; but his horse, being a faire and large marke, and having neither barbe, nor pectorall, nor ought else to hide his head or breast, how can hee escape wounds? Witnesse our fields in* France, *where our Archers alwayes beate the French horse, being barbed, and better armed, then our horse are, at this day. And for the bloudy effect of Bowes the story of* Plutarch *is worth the rehearsing. He, in the life of* Crassus *hath thus:* ᵖ The Parthians opposing the Cataphracts against the Romane horse, the other Persians galloping here and there dispersedly, and troubling the face of the field, broke up from the bottome, Hils of Sand, that raised infinite dust, whereby the Romanes lost their sight and voyce: and thronging together, and thrusting one another were wounded, and dyed not a simple, or

° Plut. *in* Sylla.

ᵖ Plutarch *in* Crasso.

quicke death, but tormented with convulsions and pangs of griefe, wallowing up, and downe, in the sand to breake the Arrowes in their wounds, or else endevouring to pluck out the hooked heads, which had pierced veines and sinewes, renting a fresh themselves, and adding torment to torment: so that many dyed in this manner, and the rest became unprofitable. And when *Publius Crassus* desired them once more to charge the Cataphracts, they shewed their hands nailed to their Targets, and their feete fastened to the ground, whereby they were unable either to flye, or fight. *These wonders did the Parthian Bowes, which notwithstanding were not to be compared to our ancient English Bowes, either for strength, or farre shooting. And that we may not seeme to rely upon antiquity alone.* ¶ *The battaile of* Curzolare *(commonly called the battaile of* Lepanto*) fought in our dayes betwixt the Turkes, and Christians by Sea may serve for an experience of the service of Bowes and Arrowes. In which there dyed of the Christians by the Arrowes of the Turkes above five thousand, albeit they were in Galleyes and Ships, and had their blinds pretended to save from sight, and marke of the Turkes, where as the Artillery of all sorts of the Christians consumed not so many Turkes: notwithstanding the Christians had the victory. Now then for us to leave the Bow, being a weapon of so great efficacy, so ready, so familiar, and as it were so domesticall to our Nation, to which we were wont to be accustomed from our Cradle, because other Nations take themselves to the Musket, hath not so much as any shew of reason. Other Nations may well forbeare that, they never had. Neither Italian, nor Spaniard, nor French, nor Dutch, have these five hundred yeares, beene accounted Archers. It was a skill almost appropriated to our Nation. By it, we gained the battailes of* Cressy, *of* Poitiers, *of* Agincourt, *in* France: *of* Navarre, *in* Spaine: *By it, we made our selves famous over Christendome. And to give it over upon a conceit onely (for no experience can say that our Bow was ever beaten out of the field by the Musket) will prove an imitation of* Æsops *dog, who carrying a piece of flesh in his mouth over a River, and seeing the shaddow in the water, snatched at the shaddow, and left*

¶ Patric. *paral. mil. part. 2.* 39.

the

the flesh. I speake not this to abase the service of Muskets, which all men must acknowledge to be great; I onely shew, there may be good use of Bowes, if our Archers were such, as they were wont: which is not to be despaired, and will easily come with exercise.

A Discourse of the Priviledge commonly called Clergy, branched into the five following Particulars, *viz.*

Vide pro Becket *in Catalogo Archiep.*

1. *The nature and qualities of the priviledge, what it is, and whence it came.*
2. *The forme and manner how it is put in practice.*
3. *The antiquity thereof in the land.*
4. *The extent of it to lay men, and the cause thereof.*
5. *The declining of it by degrees, and restrained condition thereof with us at this day.*

TO begin with the first. The better to know the nature and quality of this priviledge, liberty, immunity, exemption (call it which you please) I must let you know, that by the Canon-law (for I will looke no higher) every Clergie man hath a certaine Francheſe granted him, knowne by the terme of *Privilegium Clericale*, the which as a chaine, consisteth and is made of many links. One, and that the chiefe, whereof is this. *That he may not be called to secular judgement*[a]. That is, that he may not be convented nor brought into question for any matter by or before a temporall Judge. Within the compasse and extent of the which priviledge, the Canons and Canonists bring as well civill as criminall causes, so exempting Clerkes from the secular power in the one as well as the other. And by the way, if Dr *Ridley*, from whom I have it, be not deceived, this I may safely say, that many titles of the Canon-law, such as those *of buying and selling, of leasing, letting and taking to ferme, of morgaging and pledging, of giving by Deed of gift, of detecting of collusion, and couſenage, of murder, of theft, and*

1. *Particular.*

[a] *c. Si diligenti. De foro comp. & Lindw. in Provinciali. de offic. Ord c. 2. verb. ecclesiastical privilegio.*

receiving of theeves, and such like, although they are known notoriously to belong to the conusance of the Common-law at this day, yet with the matters whereof they treate, were anciently in practice and allowed in Bishops Courts, in this land, amongst Clerks. My Author, in my judgement, speakes probably, but his reasons are many and large his discourse, and therefore (for brevity sake) I referre you over to his Booke [b]. In case this once were so, yet time hath worne it quite out of use, a thing both at home and abroad notorious; for *Conarruvias* a late *Civilian* of *Spaine* can say, that, as in *France*, in reall actions, so also in *England*, in reall, mixt and personall actions, by custome here used, Clerks are convented and compelled to answer before the secular Judge [c]. A course (as he noteth) that much withdrawes them from their calling, and such an one as is not knowne to take place in *Spaine*. *Ad rem redeo.* The Clergy of this Kingdome bearing themselves too much upon this priviledge, heretofore dared, and in other parts to this day are not afraid, to act and commit many foule and hainous crimes: the truth of which assertion will easily appeare by the Story both of the *Venetian Controversie*, and of Archbishop *Becket*, who may be rightly said, like a stout Champion, to have stood in defence and maintenance of this ecclesiasticall liberty (amongst the rest) *usque ad aras*: This being one of the articles, (as himselfe in his Epistle to Pope *Alex.* 3. reports) for which he and the King were at mutuall defiance *viz. That Clerks and religious men might be taken from the Church to secular judgement* [d]. The consequence of this priviledge being so bad, and withall the peremptorinesse of the men of the Church in claiming it as due and derived to them *Iure divino* (for so they here sometimes did, and in other parts yet doe think of it) have provoked many to argue and debate the case *pro & contra*. Amongst which (besides the controversie betweene Pope *Paul.* 5. and the *Venetians* about it; and another like difference happening in *France* between the Prelates and the Lord *Peters* many yeares agone, reported in the *Acts* and *Monuments*

[b] View of the Civill and Ecclesiasticall Law. *pag.* 103.

[c] *Conarr. Pract. quæst. c.* 31. *Tom.* 2. *pag.* 497. *num.* 5.

[d] Fox. *Acts and Monum. Tom.* 1. *pag.* 282.

Monuments vol. 1. *pag.* 462. and so forward) *Duarenus*[e] a famous *Civilian* of *France*, and *Conarruvias*[f] (whom I named afore) an eminent Lawyer of *Spaine*, and a Bishop, both, as to the Papists, without exception, being such themselves, have scanned and discussed the point, both of which conclude, that this priviledge descendeth not *de Iure divino*. Which being so, inquire we next what positive law there is to uphold it; The Bases then and props whereon it rests, have their chiefe foundation laid in many chapters of that question 11. *Q.* 1. and in *C.* at *si clerici. c. clerici.* and *c. qualiter. de Iudic. c. Nullus. c. si diligenti* and *c. significasti de foro competenti*, and in many other places of the Canon-law mentioned of *Conarruvias*, *ubi supra*. Through the countenance and warrant of which Canons, and in imitation of them (as I suppose) the *Constitutions* extant in the *Provincial. c.* 1. *de foro competen.* and *c.* 1. *de Pœnis.* and other the like unto them were agreed upon and made with us. Taking these and the like Canons for their warrant, the Ordinaries heretofore with us in *England* were wont to addresse themselves to the secular Magistrates, and of them to require and claime such Clerks (called convict before, and attaint after judgement) as they detained, and went about to bring or had brought to a triall, for any criminall matter, such as fellony and the like. And if deniall or refusall were made of their delivery, then to proceed to the coertion of the Judge by the censures of the Church, untill he should actually deliver up the Clerke[g]. But if they were delivered upon their demand, then they tooke them and the matter to their hearing. Who, if Clerks in holy orders, and able canonically to purge themselves of the objected crime (I say, canonically, because vulgar purgation was and is forbidden by the Canon-law[h]) then were they acquitted. If they failed in such their purgation, then were they degraded, or else sent to doe perpetuall penance in some *Monastery*. But if no Clerkes, but meere laymen, then were they dismissed in case of such purgation, but if they were not able so to purge themselves, then were they perpetually imprisoned.

[e] *Com. in Digest. tit. de Iudic. ca. ult. pag.* 166.
[f] *Vbi supra.*
[g] *Cap* 1. *de foro competenti in Provinciali.*
[h] *Tit.* 15. *de purgatione canoni & vulgari.*

imprisoned (the punishment for an attainted Clerke, without any allowance of purgation at all[i].) Which things shall more largely be made appeare unto you out of the Statutes and Canons to be cited in the ensuing discourse. Of the further nature of Clergie, see S. *Hen. Finch* his Booke *Of Law. lib.* 4. *pag.*462. For I have tarried long enough on that point. Yet before I passe to the next, be pleased that I set before you the forme of a *Proclamation* used to be sent out and published before purgation, as I met with it in an old manuscript booke in my keeping, intituled

[i] The ætiology of this see in the *Reformatio. legum eccles. siastic. de Purgatione. cap.* 4.

Litera proclamatoria seu citatoria quorum interest.

VV. *Permissione divina Conventualis ecclesiæ Westm' Abbas humilis discreto viro Decano de B. salutem & mutuum in Domino charitatis affectum. Instat apud nos W. de A. clericus super crimine homicidii per ipsum (ut imponitur) in villa de B. perpetrati, in Curia laicali coram non suo judice, de facto dampnatus, nobisque adjudicandus secundum libertates ecclesiasticas liberatus, & carceri nostro, prout moris est, vinculis mancipatus, ut sibi ob ecclesiasticæ libertatis honorem, paternæ solicitudinis officio assistentes, ipsius clerici purgationem super imposito sibi crimine canonicè recipere dignaremur. Volentes igitur dicto clerico in sua justa petitione, quatenus cum justitia poterimus nostri officii debitum impartiri, ceterisque quorum interest, plenam & celerem exhibere justitiam in hac parte: discretionem vestram sub mutuæ vicissitudinis obtentu requirimus & rogamus in juris subsidium, quatenus tribus diebus dominicis proximis post receptionem præsentium, in ecclesiis de B. & C. & aliis convicinis publicè & solempniter denuntietis seu denuntiari faciatis, si qui dictum clericum super facinore memorato accusare, seu aliter procedere voluerint, contra eundem, seu reclamare quominus ipsius purgationem in forma juris admittere, & ad ejus liberationem procedere non debeamus, coram nobis vel Commissario nostro compareant in ecclesiæ nostra Conventuali Westm' proximo die Iuridico post festum O. S. proposituri & ostensuri*

ostensuri in forma canonica, causas si quas habeant quare dictam purgationem ejusdem W. super dicto crimine (ut præmittitur) diffamati in forma juris admittere, & ad ejus liberationem procedere non debeamus, ac etiam audituri & facturi in præmissis quod juris fuerit, & consonum rationi, alioquin in dicto negotio procedetur quatenus de jure poterit & debebit, eorum absentiâ non obstante qualiter autem, &c.

To this place belongs the writ called *Terris, bonis & catallis rehabendis post purgationem.* For which see the *Interpreter, in Litera. T.* I leave it to the learned to informe and satisfie themselves in this first *Particular* by many learned treatises written on this subject, especially of late by occasion of the *Venetian Controversie.* And so I passe to the second *Particular*, namely the *forme how this Priviledge is put in practice*, that is, the *Formalities* used at and about the demanding and allowing of *Clergie* here in *England.* But these are so common to be seene at every *Assises* and *Sessions*, and so obviovs in many mens writings, that I shall not need to make their recital take up any part of my discourse. I leave them therefore, and invite you to my next *Particular.* 2. *Particular.*

The Antiquity of this Priviledge here in England. As concerning which I finde that *Matthew Paris* makes mention of it in the dayes of *Hen.* 2. in these words. *Quod de cætero clericus non trahatur ante Iudicem secularem personaliter pro aliquo crimine vel trangressione, nisi pro foresta & laico feodo, unde Regi vel alii Domino seculari laicum debetur servitium*[k]. The Antiquity of this priviledge also shewes it selfe by many of the provinciall *Constitutions*, for example, by *c. Item statuimus*, and *c. si aliqui. de Pœnis.* as likewise by *c. contingit de Iudiciis*, all made by *Boniface* Archbishop of *Canterbury An. Dom.* 1261. and other the like. And indeed the Antiquity of it is plainely seene in *Beckets* dayes. For albeit the King and his Ministers opposed and resisted it, yet then, if not sooner, it began to take roote here in *England.* And how- 3. *Particular.*

[k] *Matth. Paris. in Hen.* 2.

ever by this *Customes* or *Articles* of *Clarendon*, the Kings purpose was to put it downe, and take it away, yet, in part of his penance for the death of the Archbishop, these Articles that originally were the occasion of the murder were by himselfe revoked [l]. So as it may be said to have prevailed at that time, as it were, *in contradictorio judicio*. And not onely so but afterward, by degrees, through the meanes of succeeding Archbishops (*Stephen Langton* especially, and *Boniface*, stout Prelates both) backed by the *Pope* and his *Canons*, it did take place so farre, as that, not onely after the publication of *Magna Charta*, it was ever construed and conceived to be a Church-liberty [m], but also sithence, beside the participation that it had with the rest of the Church liberties in generall in their allowance by the often iterated confirmation of that *Grand-Charter*, it became at length established by many particular Acts of Parliament, as first of all by that of the 3. *Ed.* 1. *c.* 2. following within little more then twenty yeares after the making of the great Charter. The next whereunto (from which we may argue the allowance of it) is that of the 4. *Ed.* 1. *c.* 5. Thirdly it obtained expresse confirmation by the Stat. of *Articuli Cleri*. 9. *Ed.* 2. *c.* 15. *&* 16. But my purpose being onely in this place to shew the *Antiquitie* of this priviledge, and not to make any larger Catalogue of the Acts of Parliament that have *de tempore in tempus* confirmed it to the Church, then may serve to prove the same to have once, and that how long since, beene in it numbers absolute here in this land, therefore enough of this.

[l] *Antiquitat. Britan. in vita Thomæ Becket.*

[m] *Vide Stat.* 4. H. 4. *c.* 3.

Particular 4.

Come we now to the extent of this Priviledge. Touching which I must needs say that the Canon-law (as all know) affords it onely to Clerkes in orders. Secondly, that, for ought that I can finde, there is not any Statute of this land that *ex professo* hath granted or extended it to laymen, onely the Stat. 4. *Hen.* 7. *c.* 13. and some other since imply it. How is it then that heretofore and at this day laymen lay hold of, and have the benefit of this priviledge? Surely, by

by Custome, which as *Harpsfield* [n] writing of *Hen. 7.* witnesses, first set footing here in those dayes. *Quin & hoc* (saith he) *his temporibus in Anglia obtinuit, ut si quis legere potuisset, & si nullo sacro ordini foret initiatus, pari potiretur privilegio.* Now how this Custome come up I freely confesse I am to learne, and one would wonder how lay-men should come to share with Clerkes in their so peculiar priviledge. *Polydor Virgil* making mention of it, saith because *Clericis affines* [o]. But in my poore opinion haply thus. Because an evident great favour and benefit redounded to Clergy-men in the enjoying of this priviledge, in that notwithstanding their conviction before the secular Magistrate, they might escape without punishment (at least of death, and losse of member) in case they were able canonically to purge themselves before their Ordinary. And because also by the Canon-law, it belonged to the Church and ecclesiasticall Judge to handle the plea of Clergie, namely whether the offender be indeed (as in word he affirmes himselfe to be) a Clerke [p]. Therefore, in favour of lay-men, who could not but take it much to heart to see Clerkes by this their immunity to escape, they themselves the whilest for want of it, suffering; and no lesse in favour of life; the secular Magistrates admitting and conniving at their plea, or their Ordinaries plea for them, of Clergy, permitted them as Clerkes to have the benefit of Clergy, in case (to colour over the matter) they could but read like a Clerke (the Booke being made as it were *Vmpire* betweene the two Judges:) the Ordinaries in the interim, for the inlargement of their Jurisdiction readily condiscending, and after common practice had in processe of time given it the force of a Custome and so of a law, being constrained to make no difference in this point of Clerks and Laics that would pray their Clergy, but to challenge, claime and require them all alike, so farre forth (namely in such cases) as the Statutes of the land have not disallowed nor restrained the same. *Ita mihi videtur, correctione alterius melius me sentientis semper salva.* And so inclining towards an end of this

[n] *Hist. eccles. Angl.*

[o] *Histor. Angl. lib. 26.*

[p] *C. Si Index. de senten. excom. lib. 6.*

discourse, I desire you to hearken to the last of my five *Particulars.*

5. Particular. *The declining and waning of this Priviledge by degrees, and restrained condition thereof with us at this day.* To demonstrate which I will tye my selfe to speake even wholly out of the Statutes and Canons of this our Realme: ordering them so, as that out of them you may see this point historically lead along from beginning to end. Turning then with me the old saying *Religio peperit divitias, & filia devoravit matrem*, into *Immunitas peperit impunitatem, & filia &c*[q]. you shall see this plainly verified in the subsequent story. If you have beene versed in *Beckets* story, you cannot but know that this immunity stood then generally accused of begetting impunity, and instances of it are there given in some Clerkes that escaped punishment altogether, or, if any, suffered but slight paines nothing answerable to the quality of their faults by vertue of this exemption, which thing caused the Kings so eager oppugning thereof. Now no course or provision (that I can finde) was taken for remedying this abuse either by the Church or State afterwards, untill that *Boniface* aforesaid in the yeare 1261. made and set out a *provincial Constitution* [r] commanding and injoyning Bishops in their Dioceses to erect and have one or more Prison or Prisons for the safe keeping of Clergy-malefactors. Providing withall that if any Clerke be so incorrigible, and accustomed to commit wickednesse, such as for which, if he were a lay-man, he should by the lawes of the land suffer death, that he shall be adjudged to perpetuall imprisonment, &c. This *Constitution*, whether for want of execution, or because it was not penall enough, did not afterwards generally serve turne to keepe Clerkes within compasse, as may be gathered out of the very second Statute [s] that makes mention of this priviledge. For there, to the end the King should not need to provide any other remedy therein, he admonisheth and enjoyneth the Prelates, upon the faith which they owe to him, and for

[q] *Vt partus ille viperinus, de quo Plinius. lib. 10. c. 62.*

[r] *Cap. Item Statuimus de pœnis. in Provincial.*

[s] *3. Ed. 1. cap. 2.*

for the common profit and peace of the Realme, that Clerkes convict of fellony delivered over to the Ordinary shall not be delivered without due purgation: which argueth a remissnesse this way in Ordinaries in former time. This Stat. being made in the yeare 1275. within three yeares after, namely *Ann. Dom.* 1278. the Prelates assembled in Convocation, consult, conclude upon and make a *Constitution* [t] providing against the too-easie enlargement of criminous Clerkes, and the admission of slight and slender purgations for them, and injoyning a solemnity and wary exactnesse to be used therein, so that no occasion of offence be offered to the King or his Ministers through the non observance of this *Constitution*. Had not both these last mentioned Stat. and Constit. laine neglected without execution, as it should seeme (by the preamble of the Stat. 23. *H.* 8. *c.* 1.) they did, they might haply have beene the last that needed to have beene made of this nature. But because they wrought not that good effect which was hoped and expected, therefore in the 25. of *Ed.* 3. another Stat. (*viz. c.* 4.) is inacted, and (as I gather by it) upon this occasion, *viz.* Because that Clerkes were suffered, by Ordinaries, upon slight purgations, to be inlarged and dismissed to their incouragement to offend againe, therefore the secular Magistrats debarred them their Clergy, and *sine delectu personarum*, punished them and laymen all alike. Now complaint being made hereof in Parliament by the Prelates, this Stat. was agreed upon and made, whereby for redresse of the injury offered to the Church and Church-men, provision is first made for the priviledge of it and them, and then insueth a promise made in their behalfe by the then Archbishop of *Cant.* (*Simon Islep*) to the King, that he will make a convenient Ordinance, whereby Clericall offenders delivered to the Ordinaries shall be safely kept and duely punished, so that no Clerke shall take courage to offend for default of correction. The performance of which his promise you shall finde recorded and testified by a Successor of his the *Author* of the *Antiquitates*

[t] *cap. Clerici de Purgatio. Canon. in Provincial.*

Britannicæ, in the life of the same *Simon pag.* 244. under the yeare of Grace 1351. As also by *Harpsfield* in his *Eccles. Hist. p.* 532. whose severe Constitution made in that behalfe, if you desire to see, although you will not finde it (I know not why) incorporated into *Lindwoods Provincial*, yet is it extant amongst the Provinciall Constitutions placed and annexed at the latter end of the Legatine Constitutions, in some Bookes (in mine *Fol.* 150.) I must therefore why the Stat. 4. *H.* 4. *c.* 3. should about 50. yeares after the date of it, call for such a Constitution, as if it had beene yet unmade, and the old promise of the Archbishop not hitherto performed. For so the Stat. intimates, in so much as the then Archbishop *Thomas Arundell* was faine to renew the promise in Parliament, which notwithstanding was neither by himselfe nor by any other succeeding Archbishop performed, as is testified and avouched by the forecited Stat. 23. *H.* 8. *c.* 1. And thus much of the first part of the *Apophthegme. Immunitas peperit impunitatem.*

Great now had the patience of the King and State beene in expecting the reformation of such abuses as grew by reason of this ecclesiasticall priviledge, and a long time had the secular arme forborne to apply a temporall, but more terrible remedie and animadversion. So that now, sith neither the former Constitutions of the Church could keepe the Clergie in awe (as indeed how is it likely they should, the Authors of them not having *gladii potestatem*[u]?) neither the ingeminated threats of applying a temporall remedy to curbe their extravagancies, would make them and others, partakers with them in their priviledge, to beware, it was now high time to clip the wings of this masterlesse liberty by restraint. For untill the fourth yeare of *H.* 7. we shall finde no Act of Parliament that hath any whit derogated or taken away from this priviledge. But then (which brings on the latter part of the Apophthegme. *Filia devoravit matrem*) because that in confidence and trust of the priviledge of the Church, divers persons had beene the more bold to commit murder, rape, robbery, theft and all other

[u] *Duaren. De sacr. eccles. minister. & benef. lib.* 1. *c.* 4.

other mischeivous deeds, because they have beene continually admitted to the benefit of the Clergie, as often as they did offend in any of the premisses (as the preamble of the Stat. 4. *H.7, c.*13. runneth) therefore, for avoiding of such boldnesse, it is enacted that the benefit of Clergie shall be but once allowed to any person not being within orders, and that convicted persons (to the end, as I suppose, it may be knowne whether they have had their Clergie once before, or not) shall be marked with the letter *M.* for murder, or *F.* for any other fellony, and that to be done openly in the Court, before he be delivered to the Ordinary. Thus for Lay-clerkes. Now for Clerkes in orders, it also provides, that if upon their second asking of their Clergie, they have not their letters of orders, or a certificate from their Ordinary witnessing the same, ready to show, or doe produce the one or the other by a day given them by the Justices to bring them in, then to loose the benefit of their Clergie as he shall doe that is without orders.

This Act (it should appeare) was not strict enough to bridle the insolencies of some Clergie-men and others that bare themselves upon the priviledge of Clergie. In the 23th yeare therefore of the next King (*H.*8.) his reigne, the Parliament having in the preamble of the Stat. 23. *ejusd. H. cap.* 1. enumerated many severall promises iterated and made by the prelates to take course within themselves, and by their owne power and authority without any need of the States, helpe to suppresse the insolencies of such malefactors, as upon confidence of Clergy dared the committing of almost whatsoever foule enormities and outrages, and declared how these promises were frustrate and came to none effect, and withall complained of the many abûses of Ordinaries in and about purgations. For remedy, they inact that Clergy shall be taken quite away from all persons that are not within holy orders, which shall commit petit treason, Wilfull murder, and many the like fellonies. And as for persons in orders, none (saith the Statute) that shall be

be convict of any the fellonies therein mentioned shall be suffered to make purgation before his Ordinary, but shal remaine and abide in perpetuall prison under the keeping of the Ordinarie, unlesse he become bound with sureties (such as the Stat. there alloweth and accepteth of) for his good abearing, with certaine other clauses and proviſoes. Amongst which one is for the degrading of Clerkes convict, and sending them to the Kings bench, there to suffer judgement to dye, as lay-men. You see this priviledge now brought pretty low, yet it stoopes lower, and now comes to be almost quite eclipsed. For besides many severall Acts of Parliament * betweene the last spoken of, and the 28. *H.*8. *c.*1. taking it away from divers sorts of fellonies. By this Act of 28. *H.*8.1. Clerkes in orders are brought under the same paines and penalties that others be, which being but temporall, and made to endure onely unto the last day of the next Parliament, when that time came about, was by the Stat. 32. *H.*8. *cap.*3. as good and beneficiall for the common wealth made perpetuall. By which last Act, over and above, in expresse words, it is decreed that Clerkes in orders, in such manner as lay-clerkes are wont to be, shall be burnt in the hand for such fellonies as they may or ought to have their Clergie for.

* 23. *H.*8. *c.* 11. & 25. *H.* 8. *c.* 3. & 5.

This priviledge being brought thus low rose up no more. For after the last mentioned Stat. came that of 1. *Ed.*6. *c.* 12. where as large an enumeration is made what offences shall exclude their Authors of their Clergie, as in the former. It suffered yet daily further restraint. For afterwards Statutes upon Statutes, one at the heele, and in the necke of another take it from this and tother offender, as *Rastals Kalender*, in *verbo Clergy* will fully direct, as also will *Lambards Eirenarcha. pag.* 540. and so forward, to which I referre you. For

Conveniunt cymbæ vela minora meæ.

And now, to set before you that which principally hath devested and outed the Church of her Jurisdiction over such as were and are to reape benefit by this priviledge, and

to

to shew unto you how the ancient course of the law in the point of delivering Clerkes to their Ordinaries to be purged, came to be altered. I have to acquaint you that the Stat. of 18. *Eliz. c.6.* (the causes and motives for making whereof are in the preamble expressed, amongst the rest, to be these, *viz.* the avoyding of sundry perjuries and other abuses in and about the purgation of Clerkes convict delivered to the Ordinaries) hath quite taken away purgation, untill that time ever accustomed, ordaining withall that no man, that shall be allowed his Clergie, shall be committed to the Ordinary, but presently enlarged (after allowance of Clergy and burning in the hand:) Providing nevertheless that the Justices, for the Offenders further correction, may retaine him in prison for a time. Thus have you seene how this priviledge hath declined and beene brought downe to the present despicable condition wherein it is with us at this day. Remaines so meane, as by them the once flourishing estate of it will hardly gaine beleefe. Truely then

Quod fuit in pretio, fit nullo denique honore.

Suffer me to conclude this discourse with his sweet meditation, who making Gods mercy the subject of his contemplation, in allusion to this practice and allowance of Clergy to convicted Prisoners, thus ejaculates. *Quarles. Hist. of Ionah. Meditat. 10.*

Like pinion'd prisoners at the dying tree,
Our lingring hopes attend and waite on thee;
(Arraign'd at Iustice barre) prevent our doome;
To thee with joyfull hearts we cheerly come;
Thou art our Clergy; Thou that deerest booke,
Wherein our fainting eyes desire to looke.
In thee we trust to read (what will release us)
In bloudy characters, that name of Iesus.

Scriptura XXXV^a.

The Copy of an ancient *Mſ.* ſhewing and ſetting forth the forme of ſome kinde of Law-trialls amongſt the Engliſh-Saxons.

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IN nomine Dei ſummi regis æterni. Plerumque etenim contingere ſolet ut res poſſeſſæ hereditatis acquiſitæ in contentionem pleriſque & altercationis conflictum deveniunt niſi cum idoneis teſtibus & ſubſcriptionibus ſapientum & fidelium perſonarum teſtimoniis tractata & confirmata fuerint. Quapropter ſapientes ſalubrem conſilium prudentium quærunt, & cyrographorum cautionibus & heroicorum virorum teſtimoniis confirmantur ne impoſterum aliquibus altercationibus vel ſcrupulo falſi ſuſpitionis corrumpantur, aut nebulo ignorantiæ in aliquo fuſcetur. Idcirco etenim Oſwlf Dei gratia Dux atque Princeps Provinciæ Orientalis Cantiæ circa ſuæ propriæ hereditatis jura tractare ſtuduit. Et hoc coram beatæ memoriæ Wlfredo Archiepiſco, coramque Abbatis Wernotho atque Feologeldo ceteriſque fideliſſimis & religioſiſſimis Ceolſtano, viz. Aethelhuno atque Heremodo presbyteris eccleſiæ Chriſti, necnon ſæpe coram ſociis ſuis & amicis fidiſſimis, qualiter poſt diſceſſionem ſuam circa hereditatem ſuam impoſterum agere voluiſſe, id eſt, ut poſt dies uxoris ſuæ & filii ejus Eardwlfi, filiæ quoque ſuæ Ealfthrythæ ad eccleſiis Dei omnia dare Deo & ſanctis ejus ſibi in ſempiternam hereditatem ſub eorum teſtimonia dare præcepit ſicut in altera kartula manifeſte & lucide comprobatur. Sed tamen poſt obitum Oſwlfi Ducis ſurrexit excitata à quibuſdam quæſtio & contentio magno circa hereditatem Oſwlfi contra uxorem ejus Beornthrythæ cujus altercationis conflictum neque à Domino Archiepiſcopo nec ab aliquibus perſonis inferioribus ullo modo ſedare potuit, ſed utrique partes ad ſynodale concilium advocari & invitari jubebantur, & cum ad ſynodum deveniſſent & diligenti inveſtigatione veritatis ſententia utrarumque partium à ſancto ſynodo quæ facta eſt in loco præclaro cet aeclea querendo examinaretur, inventum eſt nihil juſtius nec rectius eſſe poſſe conſtare quam ſic perſeverare hereditatem Oſwlfi ſicut ipſe Oſwlf prius proprio arbitrio per omnia donare coram prædictis teſtibus decreverat, atque ita hoc etiam

Oſwlf Dux atque Princeps Provinciæ Orientalis Cantiæ.

etiam ab illo sancto synodo perpetuae perdurare dejudicatum est. Insuper etiam sancta illa synodus decrevere statuit ut illa altercatio nunquam amplius per aliquam inquietudinis discordiam post diem illum & deinceps excitando moveretur, & hoc cum signo sanctæ crucis Christi perenniter perdurare conscripserunt Et si quis posthæc alicujus personis homo Diabolica instigatus temeritate insurrexerit qui hoc Kanonica & synodalia decreta infringere temptaverit à societate sanctorum omnium, & à cœtu congregationis & communionis ipsorum sciret se esse alienatum synodali judicio statuerunt. Sed heu pro dolor ille antiquus venenatissimus serpens qui protuplaustu piacula indidit, & humanum genus sibi per hæc subdidit, ceu cælydra infesta & pestifera in quorundam pectore adhuc turgescit, & ad excitandos seditiones discordiasque committendas post curricula quantorum annorum id est xxxiiij iterum ecclesiam Christi & hereditatem sanctorum ejus adgravare ac depravare impia nisu ac prava voluntate conatus est, atque illam prædict' altercationis conflictum renovare & excitare post synodalia decreta, ac probabilium patrum sanctiones studuit. Quamobrem congregata multitudine spiritalium secularium que personum in Dorovernia Civitate, anno dominicæ incarnationis Dcccxliiij. in dict. Aethelwlfo Regi præsente atque Aethelstano filio ejus Ceolnotho quoque Archimetropolitano Archiepiscopo, necnon Tatnoth presbitero electo ad Episcopalem sedem Dorobrevi, id est, civitatis Hrofi, cum Principibus, Ducibus, Abbatibus & cunctis generalis dignitatis optimatibus inter quas etiam ille venenatissimus anguis cognomento Aethelwulf ad turbandum & inquietandum ecclesiam Dei deveniens, sicut sepe progenies & parentes ejus fecerunt, prolatis falsis machinamentis è latebris cordis suæ dicens hereditatem Oswlfi Ducis cum auro & argento patris sui Aethelheah esse comparatum, & per hoc spoliare ecclesiam Dei & sanctos cœnubias ad quas hereditas illa perinebat cum pravis sequacibus nisus est. Tunc ille Archiepiscopus Ceolnoth & familia ejus id est ecclesiæ Christi illa per ordinem replicavit qualiter in illo sancto synodo de illo reconciliatum & dejudicatum est. At ille nolens adquiescere, neque judicio synodis & probabilium patrum sanctionibus neque adsertione & veredica voce Episcopi vel alicujus personis tunc

Synodale concilium apud Cantuariam.

Dorobrevis.

Iuridici examinis prisca formula.

etenim à sapientibus & prudentibus trutinatum ac dijudicatum est familiam ecclesiæ Christi, & familiam æt Folcanstane, familiam quoquè æt Dobrum, necnon & familiam æt Liminge ad quos hereditas illa pertinebat justò juramenta hereditatem illam sibi ipsis contra hereditatem Aethelheahes castigare, nam & ita fecerunt. Iuraverunt xxx *homines de familiis prædictis,* xij *presbeterii, ceterii communi gradus & sic etiam illa altercatio utrarumq; partium perenniter sedari decretũ est, & illa altercatio nunquam amplius per aliquam inquietudinis discordiam post diem illum excitando moveatur, & firmiter decreverunt ut sub anathematis vinculo esset nodatus qui hanc reconciliationem in aliquo irritum faceret, sicut & ille excommunicatus constat à consortio sanctorum omnium & à communione synodalis concilii & familiis nostris ecclesiæque Dei alienus existat qui hoc Kanonica Statuta & synodalia præcepta infringere studuit, nisi digne Deo & hominibus præsumptionis suæ conamen emendare voluerit, & hoc signo sanctæ crucis Christi roborando omnes pariter conscripserunt.*

Anathema in violatores.

✝ *Ego Aethelwlf Deo dispensante Rex Occidentalium Anglorum hanc prædictam reconciliationem familiæ Christi & hereditatis Ethelheahes, & omnem altercationis conflictum qui inter se concitatum habuerunt sedatum esse demonstrans, & hoc cum sapientibus meis signo sanctæ crucis Christi perenni titulo roborabo & subscribo quorum subter in scedula liquescunt vocabula.*

✝ *Ego Aethelwlf Dux con' & sub'.*
✝ *Ego Cynewlf con. & sub.*
✝ *Ego Lulling con. & sub.*
✝ *Ego Aethelheah con. & sub.*
✝ *Ego Aethelheah con. & sub.*
✝ *Ego Gisshard con. & sub.*

✝ *Ego Ceolnoth gratia Dei Metropolitanus Archiepisc. cum presbyteris & familia sua hoc id est signo sanctæ crucis Christi roborando subscripsi.*

✝ *Ego Alchhere Dux con. & sub.*
✝ *Ego Aethelwlf Dux con. & sub.*

✝ *Ego*

✠ *Ego Freothoric Ab' con. & sub.*
✠ *Ego Aethelmod con. & sub.*
✠ *Ego Aethelred con. & sub.*
✠ *Ego Freothoric con. & sub.*
✠ *Ego Denemod con. & sub.*
✠ *Ego Beornfreth con. & sub.*
✠ *Ego Offere con.*

Hæc sunt etiam nomina familiæ Christi & illius familiæ æt Folcanstane necnon æt Dobrum, atque æt Liminge qui hanc jurationem juraverunt, quorum nomina subter adnotantur.

✠ *Ego Abbæ pr' con. & sub.*
✠ *Ego Brunheard pr' con. & sub.*
✠ *Ego Hunrèd pr' con. & sub.*
✠ *Ego Hysenod pr' con. & sub.*
✠ *Ego Wigmund pr' con. & sub.*
✠ *Ego Eof pr' con. & sub.*
✠ *Ego Degmund pr' con. & sub.*
✠ *Ego Wealdhere pr' con. & sub.*
✠ *Ego Aethelred pr' con. & sub.*
✠ *Ego Cichus con. & sub.*
✠ *Ego Sigemund con. & sub.*
✠ *Ego Bornfred con. & sub.*
✠ *Ego Wynna con. & sub.*
✠ *Ego Sygeanod con. & sub.*
✠ *Ego Wihtred con. & sub.*
✠ *Ego Willmund con. & sub.*
✠ *Ego Beornmod con. & sub.*
✠ *Ego Cynwlf.*
✠ *Ego Willhere.*
✠ *Ego Berhtnoth.*
✠ *Ego*——
✠ *Ego Ceolbald con.*
✠ *Ego Alchhere.*
✠ *Ego Duddel.*
✠ *Ego Ethelhere.*
✠ *Ego Nothhere.*

Scriptura xxxvj^a.

Records extracted from the Tower of *London*, touching the liberties of *Canterbury*.

Viz.

Ex bundello recordorum & brevium Regis, de anno decimo nono regni Regis Ricardi ſecundi.

Ricardus Dei gratia Rex Angliæ & Franciæ & Dominus Hiberniæ Theſ' & Camerar' ſuis ſalutem. Volentes certis de cauſis certiorari quæ & cujuſmodi libertates civibus Cantuar. apud Cantuar. coram Iohanne de Berewyk & ſociis ſuis Iuſticiar' itinerantibus in comitatu Kanciæ Anno Domini Edwardi filii Regis Henrici quondam regis Angliæ viceſimo primo allocatæ fuerunt, necnon quæ & cujuſmodi libertates eiſdem civibus allocatæ fuerunt coram Henrico de Stanton & ſociis ſuis Iuſticiar' Domini Regis Edwardi proavi noſtri itinerantibus apud Cant. Anno regni ſui ſexto in recordo & proceſſu coram eiſdem Iuſticiar' habitis de morte Alexandri Carectarii Prioris eccleſiæ Chriſti Cantuar. infra Prioratum ejuſdem Prioris ut dicitur interfecti, vobis mandamus quod ſcrutatis rotulis prædictorum Iuſticiar. de annis prædictis in Theſaur' noſtra ſub cuſtodia veſtra exiſtentibus nos de eo quod inde inveneritis in Cancellar' noſtra ſub ſigillo ſcaccarii noſtri diſtincte & aperte ſine dilatione reddatis certiores, hoc breve nobis remittentes. Teſte meipſo apud Weſtm' quarto decimo die Novembris, anno regni noſtri decimo nono. *Scarle.*

Placita coronæ coram I. de Berewyk, Thoma de Normanville, Willielmo de Bereford, Iohanne de Lythegreynes & Hugone de Kane Iuſticiar' itinerantibus apud Cantuar. in Comitatu Kanciæ à die Paſchæ in quindecim dies anno regni regis Edwardi filii Regis Henrici viceſimo primo.

Weſtgate. *De ſeriantiis dicunt quod Willielmus de Lynſtede Rector eccleſiæ de Stureye tenet Alderman' de Weſtgate in capite de Domino Rege per ſeriantiam unius eſperuarii ſori quæ valet per annum decem*

decem marcas, nesciunt quo waranto. Et similiter Iohannes filius Iohannis de Handlo tenet Aldr' de Redingate Cant. in Capite de Domino Rege quæ valet per annum duos solid', nihil inde faciendo Domino Regi per annum nesciunt quo waranto. Et similiter Edmundus de Tyerne tenet Alder' de Worthgate quæ valet per annum duos solid' in capite de Domino Rege, nihil inde faciendo eidem Domino Regi per annum, nesciunt quo waranto. Et similiter Thomas Chicch tenet Aldr' de Burgate quæ valet quadraginta denar' per annum. Et Stephanus Chicche tenet Alder' de Northgate quæ valet duos solidos per annum. Et Iohannes de Holt tenet Aldermann' de Newingate quæ valet per annum duos solidos nihil inde faciendo Domino Regi per annum, nesciunt quo waranto. Ideo præceptum vicecomiti quod venire faciat eos, &c. Postea prædictus Stephanus Chicche & alii excepto magistro Willielmo de Lynstede veniunt & dicunt quod prædictæ Aldermanriæ spectantes sunt & annexæ ad firmam Civitatis prædictæ, viz. sexaginta libr'. quas solvunt Domino Regi pro prædicta Civitate per annum. Et Iur' istius civitatis hoc idem testantur. Ideo remaneant quousque & Postea venit prædictus mag' Willielmus de Lynstede & dicit quod ipse tenet prædictam seriantiam de quodam Willielmo de Godstede, reddendo eidem Willielmo inde per annum centum solid. sine quo ipse non potest inde respondere &c. Ideo præceptum est Vicecom' quod venire faciat eundem Willielmum, &c. Et prædictus mag' Willielmus ponit loco suo Phm' de Intebergh' clericum. Postea Willielmus de Godstede per attornatum suum venit & dicit quod ipse tenet eandem seriantiam de communitate civitatis prædictæ reddendo inde per annum quadraginta denar' ad firmam civitatis & hoc á tempore quo non extat memoria. Et Iur' hoc idem testantur. Ideo prædicti mag' Willielmus de Lyndestede & Willielmus de Godstede inde sine dine, salvo jure Domini Regis &c. De libertatibus dicunt quod cives Cantuar' tenent eandem civitatem de Domino Rege reddendo inde per annum ad scaccarium Domini Regis sexaginta libras. In qua quidem civitate prædicti cives clamant habere return' brevium, emendas assisæ panis & cervisiæ, Pillor', Tumbrell', & furcas nesciunt quo waranto. Ideo præceptum est vicecom' quod venire faciat prædictos cives. Postea

Redingate.

Worthgate.

Burgate.

Northgate.

Newingate.

prædicti

prædicti cives veniunt & dicunt quod Dominus Henricus Rex pater Domini Regis nunc concessit eis & carta sua confirmavit quod ipsi & heredes sui habeant & teneant de eodem Henrico Rege & heredibus suis imperpetuum prædictam Civitatem Cantuar. ad firmam pro sexaginta libris sterlingorum singulis annis solven' per manum suam viz. ad Sccm' Pasche triginta libr', & ad Sccm' sancti Michaelis triginta libr' per cartam suam quam proferunt & quæ hoc idem testatur. Et quoad return' brevium & alias prædictas libertates dicunt, quod idem Dominus Henricus Rex concessit eis quod ipsi & eorum heredes imperpetuum habeant return' brevium Regis prædictam civitatem & libertatem ejusdem civitatis tangen' tam infra Suburbium quam infra Civitatem prædictam. Et quoad prædictas libertates, viz. tenere placita coronæ habere mercatum, feriam, furcas & Weyf' in civitate prædicta, dicunt quod Dominus Henricus Rex pater Domini Regis nunc concessit eis omnes libertates & liberas consuetudines quas habuerunt tempore Henrici Regis avi ipsius Henrici Regis patris Domini Regis nunc, quando meliores & liberiores eas habuerunt. Et dicunt quod cives prædicti & antecessores sui prædictis libertatibus à tempore prædicti Henrici Regis proavi Domini Regis nunc plene usi sunt. Et Iohannes de Mulford qui sequitur pro Rege petit judicium pro Domino Rege de sicut prædicti cives nullam speciale warantum ostendunt à Domino Rege vel ab aliquo antecessore suo de libertatibus prædictis nisi tantum quod Dominus Henricus Rex pater Domini Regis nunc concessit eis omnes libertates & liberas consuetudines quas habuerunt tempore Henrici Regis proavi Domini Regis nunc, quæ quidem libertates non specificantur in prædicta carta, si prædictas libertates, viz. emendas assise panis & Servisie, pillor', tumbrell', furcas & Weyf' clamare possunt per eandem cartam. Postea inquisitum est per Iur' istius civitatis si prædictæ libertates annexæ fuerunt prædictæ civitati tempore quo prædictus Dominus Henricus Rex dimisit prædictis civibus prædictam civitatem ad feodi firmam dicunt quod sic. Ideo remaneant salvo jure Domini Regis, &c.

Borgha sancti Martini. Quædam Avicia de Lymeberneſtere de London inventa fuit occisa in Borgha sancti Martini, nescitur quis eam occidit.

Primus

Primus inventor & quatuor vicini veniunt & non maletr'. Et prædicta Borgha sancti Martini in qua ista felonia facta fuit ab ultimo itinere hic usque nunc subtraxit se à civitate ista cum qua solebat esse respondens in itinere Iustic. de omnibus ad coronam Domini Regis pertinentibus. Et similiter compertum est per rotulos I. de Reygate & sociorum suorum Iusticiar. ultimo itinerantium hic quod præsentatum fuit coram eisdem Iusticiar' quod tenentes istius Borghæ sancti Martini & de la Fyspole solebant Fyſhpole. *facere sectam ad hundredum Domini Regis de Burgate, de tribus septimanis in tres septimanas, & ad Portmotum civitatis,* Portmotum. *& quod subtraxerunt se ad dampnum Domini Regis duorum solidorum per annum per quendam Iohannem de Tonford tunc ballivum Archiepiscopi Cantuar. Et idem Iohannes modò venit & dicit quod prædicta borgha nunquam subtracta fuit per ipsum. Et prædicta Borgha sancti Martini venit & quoad hoc quod solebant respondere & intendere cum hominibus istius civitatis ad præsentandum quæ ad coronam pertinent, bene cogn. quod ipsi in aliis itineribus respondere solebant cum hominibus istius Civitatis. Et qd' ipsi nunquam præmuniti fuerunt nec sum. ad aliquid præsentandum cum eis. Et quod ipsi semper parati fuerunt ad præsentandum cum eis si præmuniti fuissent. Et Iur. istius Civitatis præsentes sunt & non possunt ostendere nec verificare quod unquam præmuniverunt prædict. borgham ad aliquid præsentand. cum eis. Set omnino prædictam feloniam infra præcinctum istius Civitatis factam concelaverunt. Ideo ad judicium de eisdem duodecim Iur. Et prædicta borgha de cetero sit intendens & respondens cum prædictis civibus de hiis quæ ad coronam pertinent. Et quod Coron' Civitatis de cetero fac. officium coronatoris in prædicta Borgha. Et eadem borgha sancti Martini quoad prædictam sectam dicit quod nunquam consueverunt facere sectam ad hundredum prædictum de Burgate nec ad Portmotum Civitatis prædictæ nisi tantum bis in Anno ad arma monstranda. Et de hoc ponit se super patriam. Et Iur. istius Civitatis simul cum militibus ad hoc electis dicunt super sacramentum suum quod omnes residentes & comorantes in eadem Borgha debent venire quater per annum ad hundredum de Burgate ad summonitionem Ballivorum Civitatis ad præsentandum ea quæ ad visum franci-*

plegii pertinent. Et similiter venire debent ad Portmotum istius civitatis quociens cives prædicti corniare fecerint commune cornu Civitatis prædict.e, & dicunt quod prædicta secta subtracta est per octodecim annos elapsos ad dampnum Domini Regis duodecim denar. per annum. Ideo consideratum est quod prædicta Borgha de cetero faciet prædictas sectas, & quod distr. decetero ad prædictam sectam fac. Et quod Dominus Rex recuperet arreragia sua de eadem borgha viz. octodecim sold. Et prædicta borgha in misericordia. Et quoad tenentes de Fyspole dicunt quod ipsi fac. sectam sicut facere consuerunt. Et quod nichil est a retro domino Regi Ideo remaneant &c. Et quoad Iohannem de Tomford dicunt quod ipse non fecit prædictam subtractionem, nec per ipsum facta fuit.

Plita' corona de Com. Kancie coram Henrico de Stanton, Willielmo de Ormesby, Henrico Spigurnel, Iohanne de Mutford & Willielmo de Goldington Iusticiar. Domini Regis itinerantibus apud Cantuar. in octabis Nativitatis sancti Iohannis Baptistæ, anno Regni regis Edwardi filii regis Edwardi sexto.

Adam le Corour occidit Alex' Carectarium Prioris ecclesiæ Christi Cantuar. infra Prioratum ejusdem Prioris. Et statim post captus fuit & coram Iusticiariis ad diversas transgressiones, &c. tanquam clericus convictus liberatus fuit Archiepiscopo Cant. & adhuc est in prisona de Maydenstan, nulla habuit catalla nec fuit in warda quia extraneus primus inventor & duo vicini veniunt & non maletr. Et Alex. atte Amerye & Thomas Biane duo vicini non veniant & nec maletr. Et Alex. fuit attach' per Thomam Beane & Galfrm' Coupere. Ideo in misericordia. Et prædictus Thomas fuit attach' per Williel' Sellynghale & Richardum de Wykham. Ideo in misericordia. Postea compertum est per rotulos Coron' Civitatis Cantuar. & testatum quod Iohannes Andrew tunc coronator &c. venit in crastino circa horam primam post feloniam prædictam factam, & voluit vidisse corpus & fecisse officium Coronatoris, & Willielmus de Derby tenens locum Richardi de Wylmynton tunc Senescalli prædicti Prioratus, & Thomas Percy custos portæ prædicti Prioris non permiserunt ipsum Coronatorem intrare. Et postea prædictus Prior misit pro coronatoribus forinsecis, viz. Henrico de Woghope,

Willielmo

Willielmo Baroun qui obierunt & Iohanne de Aldeloſe Coronatore ſuperſtite qui ceperunt Inquiſitionem de morte prædicta apud le Barbecan extra Caſtrum Cantuar. in præſentiis Warreſe' de Valoign' & Iohannis de Bourne tunc Cuſtodum pacis, &c. Et præceptum eſt vicecom' quod venire faciat prædictum Priorem, &c. Poſtea venit prædictus Prior & dicit quod Prioratus ejus eſt locus exemptus à Civitate Cantuar. & ab ejus libertate. Dicit etiam quod prædictus Coronator per ipſum impeditus non fuit, nec prædicti Coronatores forinſeci per ipſum fuerunt mandati. Et hoc petit quod inquir. Et Iur. Civitatis ſimul cum militibus ad hoc electis dicunt ſuper ſacramentum ſuum quod Richardus de Wylmynton qui obiit tunc Seneſcallus ejuſdem Prioris non permiſit dictum Iohannem Andrew Coronatorum intrare dictum Prioratum pro officio ſuo faciendo ſet claudere fecit portas ejuſdem Prioratus ita quod intrare non potuit, ſet dicunt quod hoc fecit neſciente Priore. Dicunt etiam quod idem Richardus miſit pro prædictis Coronatoribus forinſecis qui ibidem venerunt, & prædictum mortuum viderunt. Et dicunt quod idem mortuus poſtea ſepultus fuit per quoſdam garciones qui prius erant ſocii ipſius mortui quorum nomina ignorant. Et quod prædicti Coronatores ceperunt inquiſitionem prædictam de prædicto mortuo apud le Barbecane, ut praedictum eſt. Et Iur. queſiti qui Coronatores ſolebant facere officium coronatoris in prædicto Prioratu temporibus retroactis, dicunt quod ſemper ante illud tempus Coronatores Civitatis Cantuar. illud fecerunt. Queſiti etiam ſi prædicti coronatores forinſeci veniſſent ibidem per mandatum Prioris, dicunt quod non, ſet per prædictum Richardum de Wylmynton ignorante prædicto Priore. Ideo idem Prior inde quietus. Poſtea venit prædictus Willielmus de Derby & non poteſt dedicere quin impedivit prædictum Coronatorem Cantuar. nec quin claudere fecit portas prædicti Prioratus, per quod idem Coronator officium ſuum de prædicto mortuo ibidem facere non potuit. Ideo ipſe cuſtoditur: Et præceptum eſt vicecom' quod capiat prædict' Thomam Percy, &c. Poſtea venit prædictus Willielmus de Derby & fecit finem pro prædicta tranſgreſsione per quinque marcas, per pl' Iohannis de Sfeld, & Thomæ Dod de Faveresham. Poſtea venit prædictus Thomas, & non poteſt dedicere quin fecit prædictam tranſgreſ- Barbecan.

sionem. Ideo ipse custoditur. Postea venit & finem fecit per quadraginta denar. per plm' Richardi de Haddelegh.

M^d. quod iste tenor exemplificatus est sub eo qui sequitur tenore. Richardus dei gratia Rex Angliæ & Franciæ & Dominus Hiberniæ. Omnibus ad quos præsentes literæ pervenerint salutem. Inspeximus quandam certificationem nobis in Cancellaria nostra per Thes. & Camerar. nostros de mandato nostro missam in hec verba, Placita Coronæ &c. de verbo in verbum usque in finem. & tunc sic. Nos autem certificationem prædictam ad requisitionem dilectorum nobis Ballivorum Civitatis nostræ Cant. tenore præsentium duximus exemplificandam. In cujus, &c. Teste Rege apud Westm' quintodecimo die Anno

Scriptura xxxvij^a.

A Codicill (or Charter) of *Kenulf* King of *Mercia*, of the gift of certaine Land in *Canterbury* (at a place now called *Binney*) to *Wlfred* the Archbishop.

✝ *IN nomine sancti Salvatoris Dei & Domini nostri Iesu Christi Regnante ac gubernante eodem Domino Iesu simulque spiritu sancto gubernacula in imis & in arduis disponendo ubique regit. Licet sermo sapientium consiliumque prudentium stabilis permaneat, tamen ob incertitudine temporalium rerum divinis numinibus muniendo perscrutando pro ignotis & incertis eventis stabilienda roborandaque in Deo vivo & vero sunt. Quapropter ego Coenulfus gratia Dei Rex Merciorum viro venerando in Christi charitate summo pontificalis apice decorato Wlfredo Archiep. dabo & concedo aliquam partem terræ juris mei quæ mihi largitor omnium bonorum Deus donare dignatus est pro intimo caritatis affectu, ut Apost' ait, hilarem enim datorem diligit Deus; Et* Binnan ea. *hoc est in loco qui dicitur binnan ea circiter* xxx. *jugera inter duos rivos gremiales Fluminis quod dicitur Stur. Et hæc terra libera permaneat in perpetuam possessionem ecclesiæ Christi. Quod si quisque huic largitioni contradixerit, contradicat ei Deus & deneget ingressum cœlestis vitæ. Actum est hoc A^o. Dominicæ incar.* Dccc. xiiij^o. *Indict.* vj^a. *his testibus consentientibus atque confirman. Quorum nomina nota sunt.*

✝ *Ego*

✠ *Ego Coenuulf gratia Dei Rex Merciorum hanc donationis confirmationem signo crucis Christi rob.*
✠ *Ego Wlfred arc' æpſ' conſ. & ſub.*
✠ *Ego Denebyrht æpſc' conſ. & ſub.*
✠ *Ego Wlfhard æpſc' conſ. & ſub.*
✠ *Signum manus Eadberhti ducis.*
✠ *Signum manus Ealhheardi Ducis.*
✠ *Signum manus Ceolwlfi Ducis.*

The Epilogue to his Countrymen.

IF, by your good acceptance of these my Labours for the *City*, I may receive encouragement to proceed in my endeavours, it is in my thoughts, by Gods assistance, in convenient time, to doe somewhat in like kinde for you in the *Countrey*. In the meane time, from that recourse which some of you have had unto me for satisfaction and information to the memory of what *Saints* their *Churches* were at first commended, conceiving that it may give content both to them and others of you who (not out of any either *superstitious* or *riotous* instinct, I hope, but for those good and pious ends which the first Institution of the *Encænia* had regard unto, namely, not onely the encouragement of others to the like acts of *piety* and *devotion*, by a thankfull commemoration of his or their *bounty* and *munificence* who had either *founded* or *endowed* the Church, as at the first; but also the manifestation and maintenance of *Christian Vnion*, *charity*, and *good society*, by a kinde of *Love-feast*, as afterward the manner was) are desirous to reduce that ancient laudable *Custome*, sometime consonant to *Canon**, of observing those *Feasts of Dedication*, now, through ignorance most what, I suppose, of their *Saints* names, generally in these parts laid aside; conceiving it, I say, an acceptable thing to revive and restore to each *Parochial Church* and *Chapell* the forgotten *name* and *memory* of such *Saint* or *Saints*, as at their *dedication* (upon such or like grounds as are judiciously rendred and laid downe elsewhere*) were given (and are therefore proper) to them: having used my best diligence for a full Collection of those of *Canterbury*-Diocesse from good Record, I shall here leave it with you in pawne,

Encænia.

* *Cap. Exscripturis. de Feriis in Provincial.*

* Hooker. *Ecclesiastic. polity. lib. 5. num. 13.*

pawne, and as a pledge unto you of those my future endeavours for your further content hereafter, if God permit.

Canterbury-Deanrie.

S^t *Alphege.*
S^t *Andrew.*
S^t *Mary-Bredman.*
S^t *Mary-Bredin.*
S^t *Mary-Castle.*
Holy Crosse-of *Westgate.*
S^t *Edmund*-of *Ridingate.*
S^t *George*-of *Newingate.*
S^t *Iohn.*
S^t *Margaret.*
S^t *Mary Magdalen.*
S^t *Mary*-of *Northgate.*
S^t *Mary*-of *Queningate.*
S^t *Michael*-of *Burgate.*
S^t *Mildred.*
S^t *Peter.*
All-Saints.
} Within the City.

S^t *Dunstan.*
S^t *Martin.*
S^t *Paul.*
} In the Suburbs.

S^t *Cosmas* and *Damian. Bleane.*
S^t *Mary. Fordwich.*
S^t *Mary. Little Hardres.*
S^t *Michael. Herbaldowne.*
S^t *Nicholas. Herbaldowne.*
S^t *Stephen. Hackington.*
S^t *Mary. Natyndon.*
S^t *Nicholas. Sturrey.*
S^t *Nicholas. Thannington.*
Milton.

Sandwich-

Sandwich-Deanrie.

S^t *Clement.*
S^t *Iames.*
S^t *Mary.*
S^t *Peter.*
} in *Sandwich.*

S^t *Mary. Barfreſtone.*
Bettiſhanger.
S^t *Pancrace. Colred.*
S^t *Leonard. Deale.*
S^t *Mary. Eaſtry.*
S^t *Auguſtine. Eaſtlangdon.*
S^t *Peter* and *Paul. Eithorne.*
S^t *George. Ham.*
Knolton.
S^t *Martin. Great Mongeham.*
S^t *Auguſtine. Norborne.*
S^t *Mary. Ripple.*
S^t *Nicholas. Ringwold.*
S^t *Andrew. Sibertſwold.*
Sutton.
S^t *Nicholas. Sholden.*
S^t *Andrew. Tilmanſtone.*
S^t *Mary. Weſtlangdon.*
All Saints. Walderſhare.
S^t *Peter* and *Paul. Worth.*
S^t *Mary. Walmer.*
S^t *Mary. Woodnesborough.*

Weſtbere-Deanrie.

All Saints. Birchington.
S^t *Mary. Minſter.*
S^t *Mary Magdalen. Mounkton.*
S^t *Giles. Sarre.*
S^t *Iohn Baptiſt.*
S^t *Lawrence.*
S^t *Nicholas.*
S^t *Peter.*
} in *Thanet.*

S^t *Mary. Chiſtlet.*
S^t *Martin. Hearne.*
S^t *Mary.*
Holy Croſſe. } -*Hoth.*
S^t *Mary. Reculver.*
S^t *Elphege. Seaſalter.*
S^t *Iohn Baptiſt. Swalcliffe.*
All Saints. Weſtbere.
All Saints. Whitſtable.

Bridge-Deanrie.

S^t *Innocents, Adiſham.*
S^t *Nicholas. Aſh.*
S^t *Iohn Baptiſt. Barham.*
S^t *Peter. Beaksbourne.*
S^t *Iohn Evangeliſt. Ickham.*
S^t *Giles. Kingſtone.*
S^t *Vincent. Littlebourne.*
S^t *Peter. Molaſh.*

S^t *Mary.*

S^t Mary. Bishopsbourne.
S^t Peter. Bridge.
S^t Mary. Brooke.
All Saints. Boughton Alulph.
S^t Mary. Chartam.
S^t Cosmas and Damian. Challocke.
S^t Mary. Chilham.
All Saints. Chillenden.
S^t Mary. Crondall.
Elmestone.
S^t Lawrence. Godmersham.
Holy Crosse- Goodnestone.
S^t Peter and Paul. Great Hardres.
S^t Mary. Nonnington.
All Saints. Petham.
S^t Mary. Patricksbourne.
S^t Mildred. Preston.
Stodmersh.
S^t Iames. Staple.
All Saints. Stourmouth.
S^t Mary. Stelling.
S^t Andrew. Wickhambruex.
S^t Mary. Wingham.
S^t Gregory and S^t Martin. Wy.
S^t Bartholomew. Waltham.
S^t Margaret. Wemingswold.

Dover-Deanry.

S^t Antonine. Alkham.
S^t Peter. Bewsfield.
S^t Andrew. Buckland.
S^t Peter. Charlton.
S^t Martin. Cheriton.
S^t Mary. Capleferne.
S^t Peter and S^t Paul. Ewell.
S^t Mary & S^t Eanswith. Folkstone.
S^t Margaret. at Cliffe.
S^t Martin. Guston.
S^t Nicholas. Newington.
S^t Laurence. Hougham.
S^t Michael. Hawkinge.
S^t Iames. } In Dover.
S^t Iohn. }
S^t Mary. }
S^t Nicholas. }
S^t Peter. }
S^t Mary. Liden.
S^t Peter and S^t Paul. River.
S^t Peter. Swinkfield.
S^t Peter. West-cliffe.

Ealham-Deanrie.

S^t Martin. Acris.
S^t Mary. Braborne.
S^t Margaret. Bircholt.
S^t Mary Magdalen. Denton.
S^t Mary. Ealham.
S^t Iames. Elmested.
S^t Peter. Horton.
S^t Mary. Hastinglegh.
S^t Mary & S^t Eadburgh. Liminge.
S^t Leonard. Hith.
S^t Mary. Postling.
S^t Oswald. Padlesworth.
S^t Peter and S^t Paul. Saltwood.
All Saints. Stanford.
S^t Mary. Stowting.
S^t Martin. Woodton.

Charing-Deanrie.

S^t *Mary. Aſhford.*
S^t *Nicholas. Boughton Malherb.*
S^t *George. Bennenden.*
All Saints. Biddenden.
S^t *Peter* and *Paul. Charing.*
S^t *Mary. Great Chart.*
S^t *Mary. Little Chart.*
S^t *Dunſtan. Cranebrooke.*
S^t *Mary. Eaſtwell.*
S^t *Mary. Egerton.*
S^t *Mary. Frittenden.*
S^t *Peter* and *Paul. Hedcorne.*
S^t *Mary. Hothfield.*
S^t *Mary. Halden.*
S^t *Lawrence. Hawkherſt.*
S^t *Mary. Kennington.*
S^t *Peter. Newenden.*
S^t *Mary. Pevington.*
S^t *Nicholas. Pluckley.*
S^t *Mary. Rolvinden.*
S^t *Michael. Smarden.*
S^t *Nicholas. Sandherſt.*
S^t *Mildred. Tenterden.*
S^t. *Mary. Weſtwell.*

Lim-Deanrie.

S. *Martin. Aldington.*
S. *Peter* and S. *Paul. Appledoore.*
S. *Romwald. Bonington.*
S. *Peter* and S. *Paul. Bilſington.*
All Saints. Burmeſh.
S. *Eanſwith. Brenſet.*
S. *Auguſtine. Brookland.*
S. *Peter* and S. *Paul. Dimchurch.*
S. *Mary. Eboney.*
S. *Thomas Martyr. Fairfield.*
S. *Mary. Hinxhill.*
All Saints. Hope.
S. *Leonard. Herſt.*
S. *George. Ivechurch.*
S. *Mary. Kenarton.*
S. *Michael. Kingſnoth.*
S. *Stephen. Lim.*
S. *Peter* and *Paul. Newchurch.*
S. *Mary. Orlaſtone.*
S. *Mary Magdalen. Rokinge.*
S. *Lawrence.* } in New *Romney*
S. *Martin.* } The preſent Church.
S. *Iohn Baptiſt.* } in New *Romney*
S. *Nicholas.* } The preſent Church.
S. *Clement.* Old *Romney.*
S. *Mary. Sevington.*
S. *Mary. Sellinge.*
S. *Peter* and *Paul. Shadoxherſt.*
S. *Mary. Smeth.*
S. *Auguſtine. Snave.*
S. *Mary. Stone.*
S. *Dunſtan. Snargate.*
S. *Mary. Weſt-Hith.*
S. *Mary. Willesborough.*

All-Saints

All-Saints. Lyd.
S. Marych. In the Mersh.
S. Iohn Baptist. Mersham.
S. Matthew. Warhorne.
All-Saints. Wood Church.
S. Iohn Baptist. Wittresham.

Sutton-Deanrie.

S. Margaret. Bromefield.
S. Peter. Bredherst.
Holy-Crosse. Barsted.
All-Saints. Boxley.
S. Peter. Boughton Monchensey.
S. Michael. Chart.
S. Martin. Detling.
S. Peter and Paul. East-Sutton.
S. Dunstan. Frensted.
S. Mary. Goodherst.
S. Iohn Baptist. Harietsham.
All Saints. Hollingbourne.
S. Margaret. Hucking.
S. Mary. Lenham.
S. Nicholas. Leeds.
Loose.
S. Mary. Langley.
S. Nicholas. Linton.
All-Saints. S. Faith. } Maidestone. { Colledge-Church / Parish-Church.
S. Michael. Marden.
S. Mary. Sutton Vallence.
All Saints. Stapleherst.
S. Mary. Thornham.
S. Nicholas. Otham.
All Saints. Vlcombe.
S. Giles. Wormshill.

Sittingborne-Deanry.

Bicknore.
S. Iohn Baptist. Bredgate.
S. Peter and Paul. Borden.
S. Bartholomew. Bobbing.
S. Lawrence. Bapchild.
All-Saints. Eastchurch.
S. Michael. Hartlip.
S. Margaret. Halstow.
All-Saints. Iwade.
S. Katherine. Kingsdowne.
S. Clement. Leisdowne.
S. Trinity. Milton.
All-Saints. Morston.
S. Mary. S. Sexburgh. Minster.
S. Mary. S. Crosse. Milksted.
S. Mary Newington.
S. Trinity. Queenborough.
S. Margaret. Rainham.
S. Nicholas. Rodmersham.
S. Mary Magdalen. Stockbury.
S. Michael. Sittingbourne.
S. Giles. Tong.
S. Iohn Baptist. Tonstall.
S. Mary. Vpchurch.
S. Margaret. Witchling.
Wardon.

Ospringe-Deanrie.

Buckland.
S. *Peter* and *Paul. Boughton Blean.*
S. *Leonard. Badlesmere.*
S. *Mary Magdalen. Davington.*
S. *Iohn Baptist. Doddington.*
S. *Mary. Eastling.*
S. *Mary. Feversham.*
S. *Bartholomew. Goodnestone.*
All-Saints. Graveney.
S. *Michael. Hearnhill.*
S. *Thomas Apostle. Hartey.*
S. *Mary. Luddenham.*
S. *Lawrence. Leaveland.*
S. *Peter* and *Paul. Linsted.*
S. *Mary. Norton.*
S. *Peter* and *Paul. Newenham.*
S. *Peter. Ore.*
S. *Lawrence. Otterden.*
S. *Peter* and *Paul. Ospringe.*
S. *Katherine. Preston.*
S. *Mary. Selling.*
S. *Iames. Sheldwich.*
S. *Mary. Stallesfield.*
S. *Mary. Tenham.*
S. *Michael. Throuleigh.*

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FINIS.

Errata.

As *Errors* are incident to all *labours*, so especially to theirs whose occasions will not suffer their attendance on the *Presse*. Such as, by that meanes, have escaped in the *present worke*, may be thus rectified.

PAg. 4. line 15. *Chenth.* l. 20. *Sancti.* p. 6. l. 15. *(amongst other.* p. 18. l. 1. *none having.* p. 20. l. 12. *wents.* p. 22. l. 24. *Durolevum.* p. 26. l. 28. *Feversham.* p. 30. l. 11, 12. blot out *(as I told you on a former occasion)* p. 31. l. 9. *Stoure.* There. the *City-Ditch* undistinguished p. 32. l. 32. *Were it a Pomarium,* p. 36. l. 11. *Demaines,* and so in all other places where it is otherwise printed p. 37. *The River* undistinguished, l. 6. *ago.* p. 41. l. *ult. O' qui &c.* p. 44. l. 21. *Folk stone-stone,* p. 45. *The Suburbs* undistinguished, p. 46. l. 11. *conversion,* p. 50. l. 23. *inquietare,* p. 55. l. 17. *mitratus,* p. 59. l. 32. *So Roverius,* l. 33, 34. for *at Rheimes* read *called Reomans,* and so in all other places, &c. p. 64. l. 22. *burial place,* p. 70. l. 18. Cap. *unic.* p. 79. l. 18. *summed.* p. 80. l. last. *potiora,* p. 84. l. 11 *Hen.* 2. p. 85. l. 17. *Gilbert parson of,* p. 88. l. 14. Sir *John,* p. 89. l. 26. *tenements,* l. 30. *Stoursate,* p. 92. l. 16. *pag.* 397. p. 93. l. 4. Saint *Iohns was,* p. 94. l. 19. *Pilferers,* l. 34. *pag.* 508. p. 114. l. 3. *eorum,* pag. 118. l. 17. *pag.* 399. pag. 130. l. 23. *John Chich.* p. 131. l. 15. *a,* p. 139. l. 28. *to the Iland,* p. 143. l. 31. *Latten,* p. 147. l. 28. *Burgate.)* * *Come, &c.* p. 149. l. 4. *wents,* p. 153. l. 2. *Benedictines,* p. 167. l. 17. *a composition, as,* p. 171. l. 19. *coming in,* l. 23. *by this,* p. 174. l. 14 *hinges,* p. 176. l. 28. *Petrus Desports,* l. last. *those,* p. 179. l. 3. *Pisciaci,* l. 5. *goodly,* p. 182. l. 10. *L'an,* p. 194 l. 14 *built upon,* p. 197. l. 2, 3, 4, blot out *though Saint Iohn, I take it, is no where pictured with a long beard, and like an old man, but there,* l. 20. *with the fire,* p. 200. l. 26. *with flesh,* p. 201. l. 27. *Scriptura* 33. p. 209. l. 31. *fourth,* p. 217. l. 11. *Ethelredi,* p. 219. l. 2. *Romæ visitare,* p. 224. l. 1. *and that by,* l. 17. *his Ecclesiastica,* p. 231. l. 5. *Tyrants,* p. 237. l. 23. *all further jactitation,* p. 239. l. 19. *pag.* 424. p. 244. l. 10. *Bishop) received,* p 249. l. 8. *obsidionem.* l. 20. *millium,* p. 254. l. 31. *into,* p. 255 l. 22. *succeeded,* p. 256. l. 8, 9. blot out *of which heretofore in my Survey of Westgate-street,* p. 259. l. 1. *reverend,* p. 267. l. 19. *Elogie or,* l. 35. *Scriptura* 34. p. 271. l. 20. 2000. *lib.* p. 273. l. 11. blot out *and,* p. 277. l. 7. *David King of,* p. 285. l. 32. *discipline,* p. 287. l. 1. *Hen.* 2. l. 33. blot out *so,* p. 288. l. last. *pag.* 450. p. 290. l. 14. *upon the East-wall,* p. 294. l. 33. *Out of,* p. 297. l. 32. *primo Ricardi,* p. 310. l. 30. *Cautious,* p. 311. l. 18, 19. *withstood,* l. 22. *alterations,* l. 26. *purpose,* p. 331. l. *antepenult. Vxor.* p. 341. l. 15, 16, blot out *who tells me so,* p. 342. l. 14 *Fineux,* l. 20. *Margareta,* p. 345, l. 6. *most what,* l. 7. *were,* p. 348 l. 21. 24. 29. *personall,* l. 25. *as Country,* p. 351. l. 25. *Scriptura* 35. p. 352. l. 5. *notion,* p. 359. l. 15. *Notoria,* p. 360. l. 18. *Archdeacon,* l. 19 *the Deane had,* p. 361. l. 34. *running,* p. 362. l. 27. *detainers,* l. 35. *Christianitatis Cant.* p. 363. *Temporall government* undistinguished, p. 364. l. 4. *or diet,* l. 30. *pag* 5. p. 366. l. 3. *Cutfert,* p. 373. l. 10. *Railton,* l. 17. *Seamarke,* p. 374. l. 3. *John Rose,* l. 26. *Iemmet,* p. 375. l. 12. *Vanner,* l. 26. *Lad,* p. 380. l. 34. *tanquam,* p. 282. and 283. are misfigured, p. 282. l. 9. *about Hen.* 2. l. 14. *character,* l. last. *enforcement,* p. 384. l. 3. *Wurts,* l. 15. *Covartuvias,* p. 394. l. 9, 10. *hominem,* p. 396. l. 15. *ni,* p. 397. l. 23. *City be and,* p. 412. l. 25. *moneths after,* p. 415. l. 19. *conventu,* p. 418. l. 16, 17. *debere,* p. 432. l. 8. *Norduinda,* p. 439. l. 20, 21. *Freningham,* p. 443. l. 21. *labilitate,* p. 486. l. 10. p. 487. l. 2. 13. *Covartuvias,* p. 488. l. 5. *Finch,* p. 494. l. 8. *muse,* l. 18. and 34. *Apothegme,* p. 498. l. 32. *at Æclea.*

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The lesser faults the Reader himselfe may even as easily amend as observe.